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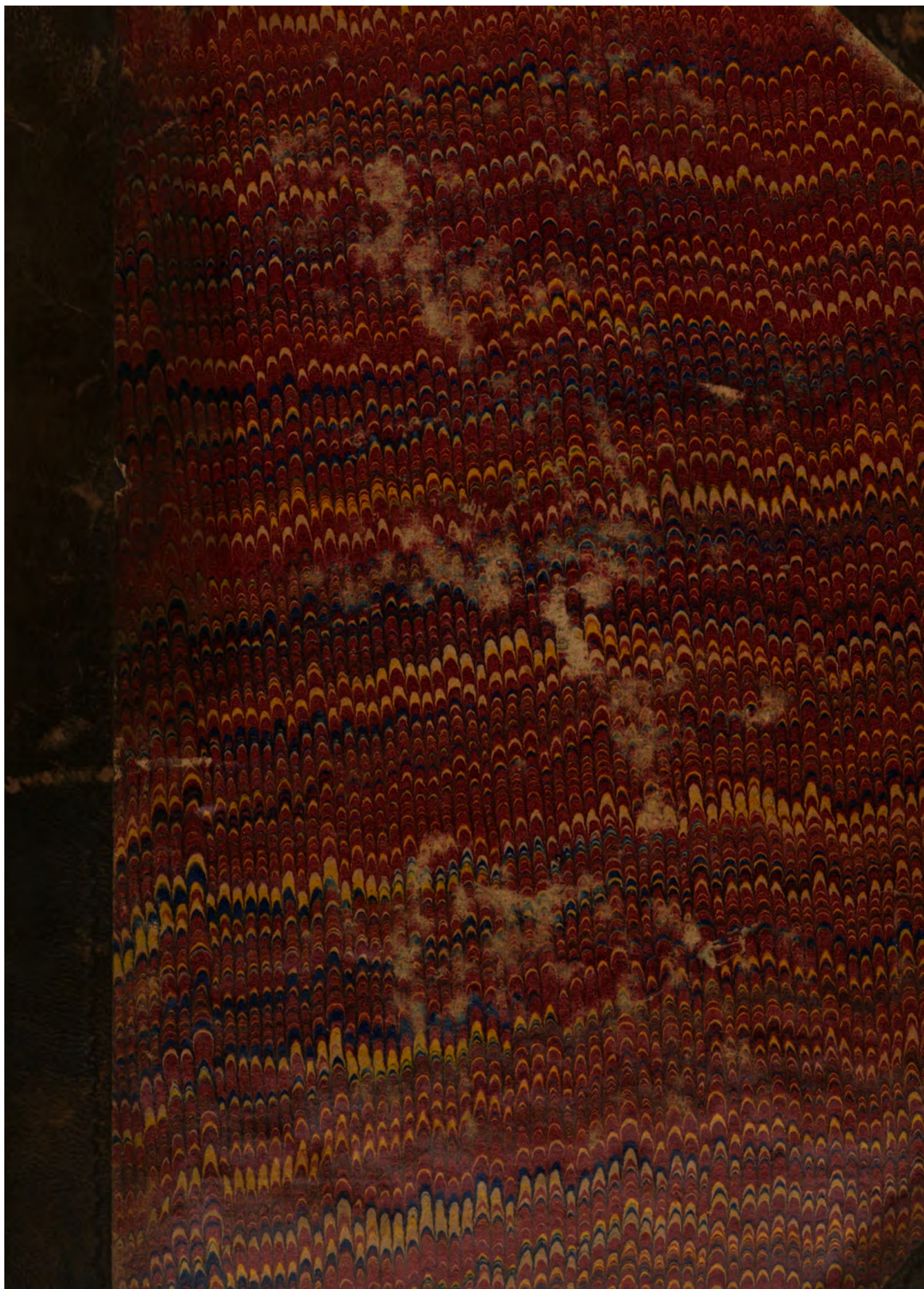
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R. C. Temple.

Bannu pp 1 - 250
Huzara pp 1 - 252

GAZETTEER
OF THE
BANNU DISTRICT,
1883.



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41000

CHAPTER I.

THE DISTRICT.

SECTION A.—DESCRIPTIVE.

The Bannu district is the most northern of the three districts of the Deraját division, and lies between north latitude **General description.** $32^{\circ} 10'$ and $33^{\circ} 15'$ and east longitude $72^{\circ} 0'$ and $70^{\circ} 26'$. It comprises an area of 3,868 square miles, with an extreme length from north to south of 58 miles and an extreme breadth from east to west of 94 miles.

It is bounded on the north by the Jágir territory of the Khatak Chief in the Kohat district, the Ságghri hills and the Sohán river; on the east by the Jhelum and Shahpur districts with the *Thal* of which the Miánwáli Thal is continuous; on the south by the Dera Ismail Khan district from which it is separated trans-Indus by the Bhitanni range, while cis-Indus the *Thal* of the two districts is continuous; and on the west by the hills of the independent Wazírs and Bhitannis. The boundaries are more exactly described below.

The Indus, passing through the district from north to south, divides it into two distinct portions. To the east of the Indus lies the Miánwáli 'tahsíl, in the form a semicircle, its base resting upon the river. To the west lies the larger portion of the district, comprising the 'tahsils' of Bannu, Marwat and Isakhel. The Isakhel 'tahsíl' lies upon the river, shut in towards the west by the Khattak-Niázi range of mountains, a continuation of the Salt Range; beyond this range lies a circular basin, drained by two rivers from the Wazíri hills, the Kúram and the Gambíla and shut in on every side by mountains. The northern portion of this basin is occupied by Bannu proper, the southern by Marwat. The extreme north of the Isakhel 'tahsíl' contains a wild and rugged tract, a continuation of the Khattak hills, and known as the country of the Bhangi Khel. The tahsíl of Mianwálí is in the seperate charge of an Assistant Commissioner stationed there as sub-divisional officer.

Some leading statistics regarding the district and the several tahsils into which it is divided are given in Table No. I. on the opposite page. The district contains no towns of more than 10,000 souls, Edwardes-abad with a population of 8,960 being the largest. The administrative head-quarters are situated at Edwardesabad in the extreme north-west of the district, only miles from the foot of the Wazíri hills. Bannu stands 10th in order of area and 29th in order of population among the 32 districts of the Province, comprising 3.63 per cent. of the total area, 1.77 per cent. of the total population, and 1.06 per cent. of the urban population of British territory.

The latitude, longitude, and height in feet above the sea of the principal places in the district are shown below :—

Town.	North Latitude.	East Longitude.	Feet above sea level.
Edwardes-abad ...	33° 0'	70° 39'	1,279
Laki	32° 36'	70° 57'	986
Isakhel	32° 41'	71° 19'	630*
Miánwáli	32° 35'	71° 33'	681
Shekh Budín ...	32° 18'	70° 51'	4,513
Sakesar			

Mr. Thorburn thus defines the boundaries of the district. "The boundaries of the district with those adjoining, as well as with independent Wazíristán, require to be stated precisely, as disputes may arise concerning them ; and on two sides a clear knowledge of what they are, and why they have not been more exactly demarcated, is politically important. I give the information in the following statement"—(see pages and).

* Approximate.

Direction.	District or territory on further side of line.	Specification of line.	Remarks.
N., N., W.-W. and S.-W. (Bannu and Marwat tahsils)	Independent Waziristan, and portion of the Bhitanni hills.	Along the base of the hills from near Lettamar to the Kharoba Nala.	No exact line has ever been fixed. In this Settlement it was decided on political grounds not to attempt to fix a hard and fast line. The country was mapped in the Bannu tahsil up to the frontier post road, and in Marwat somewhat beyond it, viz., up to the 1865 Thakbast limits. Beyond such lines only cultivated plots were measured. <i>See Punjab Government notification No. 1974, dated 8th November, 1875. The boundary is the hills for the few miles between the Kharoba Nala and the Bain Pass does not seem to have been fixed. To decide jurisdiction in border cases, I would suggest the water-shed, but in many cases it will be advisable perhaps to treat the foot of the range on either side as the boundary.</i>
S., S.-W. ...	Portion of Marwat transferred to Dera Ismail Khan in 1875.	The Bain Pass and water-shed of the Bhitanni hills as far east as the Sigi Pass.	The greater portion of this line except the Thal portion, was not accurately fixed until this Settlement when Mr. Tucker and I laid down part in concert, and the rest by way of judicial decisions between contending villages.
S, ...	Dera Ismail Khan district.	Southern boundary line of Pezu village; thence road from Pezu to Shekh Budin station, central road of station except a short divergence in order to make the line run through the tanks: thence a straight line to water-shed of the Shekh Budin range; along water-shed to head of Atak Paniala Nala, thence to a point in the Khisor range about two miles north of the upper Kafirkot; thence a line nearly due south through the Kacha to Winota in Mianwali: thence across the Thal nearly due east to Wichwin Bala. The joint boundary line of the different villages concerned.	
E, ...	Shahpur district as far north as Sakesar; thence the Jhelum district to the Sohán river.	Sohán river	As to the higher parts of Sakesar hills, it should be noted that Bannu there only has a triangular plot surrounded on all sides by the Shahpur district, in which is the whole of the Sakesar rakh.
N.-E. ...	Rawalpindi district.		Rawalpindi only adjoins this district for a frontage of about five miles.

Direction.	District or territory on further side of line.	Specification of line.	Remarks.
N, N.-E. and N.	Sághri hills in Kohát district.	A fixed line of about 28 miles in length up the Múlwál Nala to a peak called Chattrú Sar, thence along crests and ridges and through cultivated lands to the Khatak Algad or ravine.	I demarcated the line in February 1871. But it was not until last year (Punjab Government letter No. 1782, dated 11th October, 1877) that it was sanctioned after Captain Hastings, Settlement Officer, Kohát, and I had jointly made a few small modifications in it. The line now fixed is absolute. A printed copy of my 1871 report and subsequent correspondence is in the district office.
N.-W. (Tahsil Isakhel.)	Iláka Khatak in Kohát district.	An irregular line striking southwards across ridges and along water-sheds to foot of hills north of Kalabágh.	This line separates the Nawáb of Khatak's jagír territory from Bhangi Khel. There were no disputes about it.
N.-W. (Tahsil Isakhel.)	Iláka Khatak in Kohát district.	The limit of Settlement measurements as far south as the Mitha Khatak Nala is generally the Isakhel base of the horse-shoe wall of the Maidani hills, which look down on the Isakhel plain, but the real boundary line, if demarcated, would be the crest of that wall or half way up.	During Settlement I made several attempts to fix a line in conjunction with the Khatak Nawáb's agent, but without success. The Nawáb claimed the whole Maidani Range down to its eastern base, but our Khatak and Bhangi Khel villages seemed to be in possession to the water-shed. Ultimately at Mr. Lyall's suggestion the line was left undemarcated, and an entry was made that, both Mr. Lyall and I considered that should it become necessary to fix a line, one midway between the foot of the range and its water-shed would be the most suitable, and that in any case villagers on both sides of the line would retain their old rights to cut brushwood and grass, &c. As this arrangement seemed to give satisfaction, and to meet the required merits of the case, we thought it inexpedient to do more, especially as the real object of the Nawáb appeared to be to indirectly revive an extinct claim to Kotki and the alum works there. From base to crest the rise of the range is very abrupt. The intervening space excepting about Kotki is uninhabited. The land about Kotki itself which is in the throat of the Chicháli Pass, together with all the ground up the pass from which the black shale (rol) used in the manufactory of alum is procured has been entered as Government property.
N. (Marwat and Bannu.)	Ditto	From the Mitha Khatak Nala the line crosses the range to the Abása helmet in Marwat, and thence runs in a N., N.-W. direction through Thal lands to near Latammar.	The greater part of this line was laid down by Deputy Commissioners of Kohát and Dera Ismail Khan in 1866.

The shape of the district may be very roughly compared with a figure of eight. Just at its narrowest point an off-shoot of the Salt Range, commonly spoken of as the Maidáni spur, bisects the district into two nearly equal valleys, or more correctly hill-encircled plains. To the west of this dividing wedge, which runs from north to south, and is mainly in the Kohát district, lie the sandy Marwat plain, the green oasis occupied by the Bannuchís, the Wazíri settlements, and some Thal country in the jágír of the Khatak chief.

Looking eastwards the eye first rests on the rain-watered clayey uplands of Isakhel, furrowed by the sandy beds of two large hill torrents, the Chicháli and the Biroch. Those up-lands slope gently down to the low-lying alluvial tract known as the Kacha. The eye notes its level expanse, its cultivated land, and the dark greenness of its clumps of shisham trees, and beyond them the silver brightness of the mighty Indus, and sees still further east the Miánwáli plain with the Salt Range and the Sakésar Hill (4,992 feet) in the back ground. Of the two great valleys into which the district is thus divided, the western is the finer; because, besides containing the highly irrigated and well timbered Bannuchi country, it is entirely surrounded by mountains, amongst which Pirghal (11,583 feet) and Shiwidhar (10,998 feet), Kafirkot (4,004 feet), Gabar (6,378 feet), and Shekh Budín (4,516 feet) are conspicuous, while far away to the south appears the massive plateau-like crest of the Tahkt-i-Sulemán (11,292 feet), and to the north the everlasting snows of the Sufaid Koh Range. The eastern valley commands a view of no lofty peaks, and to the south merges into an interminable flat Thal country, but it contains some charming parklike scenery in the alluvial bed of the Indus. Besides these two great valleys two other tracts require passing mention, the net work of hills north of Kála-bágh, known as Bhangi Khel, and Pakhar, the tract east of the Salt Range received from Jhelum in * 1862.

The absence of trees, except in parts irrigated from the Kúram or subject to Indus inundation, the bareness of the hills immediately surrounding the district, and the dazzling glare of the sun, are serious drawbacks to scenic effect. On these grounds Bannu as a district, can hardly be called picturesque. Still about sunrise or sunset or in the spring time when the rains have been seasonable, or on a cloudy day, there are few parts where one or more views would not be described by that comprehensive epithet. And here and there beautiful spots are to be found, and charming views to be obtained. Thus, nothing can be prettier or more idyllic than the scenery in Bannu proper † on a May morning, when every Bannuchi is out harvesting. The yellow corn, the green trees, the murmuring water, the reapers both men and women; the white pet-lambs or sheep with their tinkling bells in every field, and lastly the abrupt grey hills in the back ground, make up as sweet a picture of peace and content as can be seen in any country. Then if you wish to see nature

* Men of Miánwáli mostly know the name Pakhar; but residents of the Kacha and Isakhel generally speak of the tract and parts beyond as *utrad*, i. e., the high country.

† Here and elsewhere the term "Bannu proper" means the canal-irrigated portion of the Bannu tahsíl.

on a grand scale go into the Bhangikhel hills or ascend either Sakesar or Shekh Budin, and from the first your eyes will feast on snowy peaks and wild gloomy glens; from the second they will see views of rare beauty and softness; and from the third looking eastwards they will rest on a strange lifeless picture of weird desolation. Gazing west from Shekh Budin on an August evening after a fall of rain you will see the portals of heaven open and close before your eyes, as the sun sinks behind the Sulemán mountains, and the colours of his dying glory change and fade away into gloom. Amongst fine views should be included that of the Indus and the eastern valley from a little conical hill at Mári, where the "Kálabágh diamonds" (quartz crystals) are found and which is crowned by an old Hindú ruin, also that of a dust storm seen from Shekh Budin as it sweeps southwards over the Marwat plain. Amongst picturesque spots may be mentioned Nammal, just beyond the Dhak Pass in Miánwáli, also Kálabágh and Mári on the Indus, and Kotki the in throat of Chichali Pass.

Natives seem to have no one comprehensive name for a range of hills, hence each will here be referred to by what is its best known or most appropriate designation, some of the more common names being also noted where necessary.

The wall of mountains collectively termed the Wazíri Hills, which bound the district on the west, is independent Wazíristán. The highest is the Gabar (6,378 feet). It is the natural sanitarium of the district, and though its summit is only about 30 miles south-west of Edwardes-abad, it was never visited by an Englishman, until Captain St. Barbe Browne, 3rd Punjab Cavalry, ascended it in May 1180.*

* As the Gubbar may some day be a sanitarium, and all information about it is useful the following extracts from a letter from Captain Browne, describing his adventurous trip are given here.

" * * * " Yes, I succeeded in getting to the top of the great Gubbur. The small Gubbur and the Great Gubbur were originally in one range; although they are now divided by an immense impassable chasm fully 3,000 feet deep with perfectly straight scarped sides. On the top of the small Gubbur is a *zyarat*, a mere circle of stones, and a rude hut thatched with branches in a very rough way. They take up the only level ground there is on the top; in fact the small Gubbur is simply a knife edge with three other knife edges running from it . . . There is no water on the top or anywhere near the top; there are no trees on it; . . . The best road to it runs through Kooie of the Wazírs, and up the Spín Algad; but beyond a nice view there is nothing to be got there. The Great Gubbur is a very different mountain. It is a long ridge some 7 or 8 miles long, very grassy and not by any means steep at the top, with lots of level places on the east side fit for bungalows,—in fact looking as if they had been artificially prepared. There are some olive trees on the top, but down in the dells are plenty of trees. Water is to be found all the year round in a stream which runs out of the side of the mountain. The average height is 6,500 feet. It is very easy of access; it is only 30 miles from Bunnú to the top, viz:—

Bunnú to Jani Khel	... ..	15 miles.
Jani Khel along frontier road to south	... ..	6 "
From frontier road to foot of hills	... ..	3 "
From mouth of Saroba Algad to head of hills...	... ..	3 "
From head of Saroba Algad to top of Gubbur	... ..	3 "

I rode with ease to the head of the Tanda Saroba Algad, and only had to walk three miles up the hill. The path up the hill was by no means steep, and could easily be made rideable. I went up to top of the little Gubbur twice, and passed a night on the top of it. I went up to the top of the Great Gubbur also twice, and passed three nights in the Tanda Saroba Algad below it. I found the Bhitani very civil. . . I think it would be a splendid place for a sanitarium, being so very accessible, and is near and having water so high up. There are no villages anywhere on the top, though there are a few in the durrahs on the east side down below. It is perfectly uninhabited, except that the Mahsuds occasionally use it as a road towards Daur when they go for plunder." . . .

A little south of the Gabar the Suleman Range throws out towards Shekh Budín a low spur of crumbling sand stone hills, known as the Bhitanni Range. It is held by independent Bhitannis as far south as the Kharoba torrent, whence it is in British territory, the water-shed from the Bain Pass eastwards forming the boundary between the Dera Ismail Khan and Bannu districts. This Bhitanni Range comes to an end at the Pezú Pass. Immediately to its east rises the Shekh Budín mountain, which will be presently described.

From Shekh Budín, a low spur runs east-northeast as far as the Karrum at the Tang Darra, and except towards its eastern extremity serves to separate this district from that of Dera Ismail Khan. Like the Bhitanni Range this Shekh Budín Range is mostly composed of soft sand stone, and is rapidly disintegrating. No doubt much of the sandy surface soil of southern Marwat has been formed by denudation from this and other neighbouring ranges. Of its several names the best known amongst us is the Shekh Budín or Marwat Range, and among natives Shin Ghar or Sabz Rah.

From Tang Darra northwards runs the spur or range already mentioned as dividing the district into two pretty equal halves. As far as the Mitha Khatak torrent these hills are very low, and entirely in this district, their water-shed separating the Marwat from the Isakhel tahsíl. North of the Mitha Khatak torrent this spur rises to an average height of over 2,000 feet above the level of the plain, and breaks into two chief ridges, the eastern one of which separates Isakhel from the Khatak country, and trending in a north-east direction, curves round to Kálabágh. The whole spur has numerous names, the best known of which are the Khatak or the Maidání Pahár; the latter from the hamlet and valley of Maidán, near its centre and highest point (4,256 feet). The eastern face of this range forms a bold and almost impracticable scarpment of cliffs. Then beds of lignite and black shale (rol), from which latter alum is manufactured, are found throughout the range.

Above Kálabágh are the Bhangi hills, a wild stony country of parallel ridges and deep gullies, with here and there small culturable glens between.

From opposite the locally famous Dangkot hill, in Bhangi Khel about six miles up the Indus from Kálabágh, that portion of the Salt Range which extends from the Indus to the Sakesar hill, may be said to commence. It separates the Awáns from the Patháns of Miánwálí, contains some fairly good grazing and *urídl* (mountain sheep) shooting grounds, and in the hollows and glens patches of cultivation are to be met with.

The two existing sanitaría of the district remain to be described. Shekh Budín* (4,516 feet) or as the natives call it *ghúnd*, i. e., "*the hill*;" rises abruptly from the south-west end of the Shekh Budín Range, and owes the preservation of its original eminence to its being capped with a great mass of imperishable limestone. This mountain is on the extreme south of the district, and its top is 64 miles by road from Edwardes-abad. Its summit, which is now both crowned and

* So called from Shekh Bahá-ud-dín, the saint whose shrine dominates the top of the hill.

crowded with 15 bungalows, besides many other buildings, has been a hot weather retreat for Europeans from Dera Ismail Khan and Edwardesabad almost since annexation. A first class road runs from Pezú up to the station, and a made pathway, practicable for horses and laden oxen and donkeys, leads directly to and from the village of Khairú Khel Sarga, and is much used by natives and active Englishmen. The hill itself is bare and ugly, and the amount of available space included within the limits of the station is very small. Besides grass, which in good years, notwithstanding the shallowness of the gravelly soil, is abundant, little else grows on the hill. A few stunted wild olives and some *phuld*, acacias and dwarf palms are to be seen amongst the rocks and in sheltered nooks. As a sanitarium Shekh Budín is salubrious, but from the middle of June until the July or August rains come, the heat during the day is very great, the thermometer often ranging between 88° and 93° inside a bungalow. During the summer a steady breeze usually springs up about 10 A.M. and blows from the south nearly all day long. This, in conjunction with the dryness of the atmosphere, makes the heat less perceptible than it otherwise would be. In June and July a punkah is however almost a necessity during the three or four weeks of greatest heat. The chief want of the station is water, there being no springs on the hill at all. Six large masonry tanks now partially obviate this want, but every third or fourth year the stored water is expended before the supply is replenished by rain, and the residents are for several weeks put to great expense in consequence, and the Marwat and Paniála villagers to great inconvenience. Though the tanks catch much of the drainage from the bungalows and other buildings, and their water must therefore be far from pure, no evil consequences have yet resulted. Doctor Verchere published an account of the sanitarium in the supplement to the *Punjab Gazette*, dated 11th February, 1865, which may be advantageously consulted. As a summer head-quarters for the Deputy Commissioner of Bannu, Shekh Budín is quite as accessible and convenient as Edwardesabad for residents of any tahsil except that of Bannu; but whenever water is scarce, the people feel it a hardship going up there.

The Cis-Indus sanitarium is Sakesar, (4,992 feet) at the extreme east of the district. Of the actual summit this district only possesses a small portion, all the rest being within the Shahpur district. Sakesar is a charming hill, and, unlike Shekh Budín, has plenty of space and generally plenty of water derived from springs, tanks and one well near its summit. It is very grassy, and can boast of a number of small trees and shrubs. The climate resembles that of Shekh Budín, but is not so dry, and is perhaps a trifle cooler. Sakesar is the summer head-quarters of the Assistant Commissioner, when there is one in charge of the Miánwáli sub-division. His bungalow owing to late additions is now a handsome roomy building. Unfortunately it is situated about 600 feet below the top of the hill, and about 300 feet below the shoulder on which the Shahpur station is built, hence the position is rather hotter and more isolated than it need have been. The well and several springs are, however, close by. An account of the hill will be found in the *Punjab Record* for April 1867, pages 23 to 30, Part Miscellaneous.

Piercing the Salt Range immediately above Kálábágh through a narrow channel of its own boring, the Indus enters this district, and flows placidly on with a fall of about one foot to the mile in a southerly direction for the next forty miles of its

course. Freed from its mountain barriers, it rapidly spreads out in the plain until its bed from bank to bank attains, a few miles above Isakhel, a maximum width of nearly thirteen miles. Within this bed are a net-work of shifting channels, in one or other of which the main stream rolls on. About 40 years ago the great body of the Indus flowed on the Isakhel side, but yet sufficiently far from the high bank to leave between a strip of rich alluvial soil, varying from half a mile to two miles in width. By degrees the river encroached on this strip, until shortly after annexation the whole fertile zone had been submerged. About 1856 a change of course commenced, but was so gradual at first as almost to escape notice. Still the main stream was reverting to an old channel on the Miánwáli side, and between 1863 and 1864 the process was completed. Hardly then was the important fact that a great river had capriciously shifted its bed about 8 miles eastwards fully realized by the district officials. The cause of the reversion is popularly ascribed to the cutting in 1856 of a short canal below Kálabágh to connect an old and almost dry channel on the Miánwáli side with the Indus. This diverted some water, and on the 26th of August of the following year came down a tremendous flood, which converted this small cut into a broad deep channel. From 1864 to 1873 the Indus kept hugging its left bank closer and closer, engulfing village after village in its bed, and even undermining its old high bank and eroding the old villages which had crowned it for over one hundred years. Thus Pakki, Mochh, Rokhri, Shahbaz Khel, Yarú Khel, Miánwáli (including part of the civil station) Ballú Khel, Kúndi and Piplán have partly or wholly been destroyed. But since 1873 the river has relaxed its pressure on its left bank, and has taken a central set against villages whose lands had been hitherto left untouched, and were consequently the richest and best in its bed. Already about 25,000 acres of cultivated land have suffered diluvion. At the same time some of the channels on the Isakhel side are again becoming wider, and their volume of water seems year by year to be increasing.

That the Indus is ever shifting its channels from side to side of its capacious bed is a fact; but why it does so, is very puzzling. Should its main stream a few years hence run midway between its banks, as seems not unlikely, the course will be a new one, and one which will destroy the oldest and best cultivated lands and shisham blocks in its bed. The depth of the Indus is given as follows:—

At Kálabágh, in summer	48 feet	; in winter	30 feet
„ Moch, „	35 „	; „	18 „
„ Miánwáli, „	30 „	; „	15 „

The Kurram rises in the southern slopes of the Sufed Koh, and after traversing the countries of the Tori and Bangash tribes, forms for a few miles the western boundary of the Kohát district, then rushes through mountains held by Kabul Khel and Darwesh Khel Wazírs, and finally debouches into British territory about five miles north-west of Edwardes-abad. For the first ten miles of its course through this district its bed is filled with stones and boulders, its stiff clay banks rise abruptly on either side to a height of from 10 to 30 feet, and its width from bank to bank varies from a quarter to three quarters of a mile. Below the point where the stony bed merges into one

of clay and sand, the width increases, and the banks are less precipitous and composed of less cohesive materials. In places long stretches of marsh and swampy ground lie between the flowing stream and the uplands on either side. Such ground is not unsuited as pasture land for cattle, especially buffaloes, and in places produces enormous quantities of reeds, which are highly prized for thatching purposes. After traversing the tahsils of Bannu and Marwat in a south-easterly direction, the Kurram breaks through some low sandstone hills at a point called Tang Darra (narrow pass), and empties itself into a branch stream of the Indus by numerous channels a few miles further eastward. In its diagonal course of about 60 miles through the district the Kurram falls fully 700 feet. Its pace is consequently very rapid. Except in the winter and early spring months its water is always surcharged with a rich fertilizing silt, drawn down from an immense catchment area of hills and valleys. This river is therefore of the highest value as an irrigator, and is extensively used as such both in the hills and in this district. It is subject to sudden and prolonged rises, and, as it is no where yet bridged, crossing it is sometimes impossible for several days at a time. In April 1878 the 4th Punjab Infantry were detained on its left bank within a mile of cantonments for a whole week. The bottom, too, being very treacherous, except where it is stony, renders its passage by camels at Tang Darra and Daddiwála always more or less risky. The unwary beast which wanders a foot or two aside from the beaten track is sure to be embogged. The Tang-Darra crossing is that generally used except between June and September, when the only tolerably safe and practicable ford for laden camels is that opposite cantonments. A bridge at this point is the greatest commercial and military want of the district, but as it would cost not less than two lakhs of rupees, there is little prospect of one being made for many years to come.

The only other perennial stream in the district containing more than a dribblet of water, is the Tochi. It emerges from the hills about six miles south of the point of entrance of the Kurram, and runs nearly parallel to that stream for some distance, but finally joins it three miles below Lakki. In the hills and within the limits of the Bannu tahsíl the stream is locally termed Tochi, but once it enters the Marwat country, Gambila. Compared to the Kurram it is a small mountain brook, its flood lasting seldom more than twelve hours after the cessation of rain in the hills, whilst those in the Kurram last for several days. As an irrigator it is of more value to the independent inhabitants of the Dawar valley, than to our fellow subjects in this district. The Bakka Khel Wazírs, and Miri and Bárakzai Bannuchis depend on it for the irrigation of a large portion of their lands. In five years out of six the supply, though never superabundant, is sufficient, but occasionally when no rain falls in the hills in the spring and early summer months,

it fails, and the rabi crops are burnt up. Its bed is generally narrow with steep precipitous banks on either side. Two miles east of the village of Hawed it is joined by a hill torrent known as far as the Akra mounds as the Wuch Barn, but thence as the Lohra. At the point where the change of name takes place are numerous springs, owing to which and the discharge of spill from the Kachkot canal into its bed, the Tochi may be called a perennial stream.

The valley of the Kúram and Gambíla, containing the 'tahsíl' of Bannu and Lakki, is in shape an irregular oval, its length from north to south about 60 miles, and its breadth from the Maidáni hills to the western border about 40 miles. Surrounded on all sides by hills, the valley itself is open and comparatively level, its soil composed of thick deposits of calcareous lacustrine clay, often 40 and 50 feet in depth, and underlain by coarse gravel, or in places by masses of rounded pebbles. Only here and there, as at Akra and at a few spots near the foot of the western hills, slight eminences have escaped erosion and stand out above the level of the plain.

In the lower part of the valley there is a great admixture of sand in the soil. Indeed, the eastern portion of the Marwat 'tahsíl' has been described as "in parts sandy with a tolerably productive "soil beneath, and in parts pure sand." Even from this unfertile soil, however, good crops are raised. Proceeding up the valley, the sand decreases, and the country assumes at every mile an appearance more and more smiling. Not a yard of land remains uncultivated, and the country is dotted thickly with villages, trees, and gardens. Irrigation cuts from the Kúram flow between sloping grassy banks, and impart an air of freshness, and prettiness, unknown to other parts of the frontier districts.

Round this fertile centre, runs a zone of sandy waste, and beyond the sand again a circling zone of hills, while through its midst runs the stream of the Kúram and Gambíla.

The 'Nár' is a tract of country lying on the boundary between the Bannu and Marwat sub-divisions, and its name signifies "fire." Prior to the annexation of the Province it was a waste jungle, inhabited only by roving families of professional thieves; the continual enmity that existed between the Bannuchis and Marwats being sufficient to negative any attempt to bring it under cultivation. Major Edwardes and his successors in the district early directed their attention to it, connecting it by a new cut with one of the Kúram canals. The Bannuchis soon spread over the whole, and it is now for the most part under cultivation. Its area is about 20,000 'bigha' (= 10,000 acres). It lies partly in Marwat and partly in Bannu. At annexation it was declared Government property and granted to persons who had done good service. A part of it, known

as Harám-i-tala, was given to the Bhitannis. It is now extensively cultivated.

From a social point of view, the reclamation of this waste has been of incalculable benefit, as affecting the safety of life and property in its neighborhood. "When I was in Bannu in 1851," writes the officer who conducted one of the summary Settlements of the district, "the 'Nár' was a large jungly tract, a stronghold and ambuscade for thieves and murderers. During my present residence in the district (1857-58), there has hardly been a case of violence in this formerly lawless region."

Below the hills, and intervening on three sides between them and the cultivated plains, is a strip of country known as the 'Thal.' It is bare and stony, receiving no irrigation from the mountain torrents, which sweep through it at a low level, having cut out deep courses for themselves below the surface. It is a wild undulating waste, not exactly a desert, because it affords pasturage to vast herds during the winter months, but, to all intents and purposes a wilderness. Immediately below the hills its surface is a layer of gravel, dotted with loose stones washed down by the annual floods; as the circle contracts towards the plains, the gravel gives place to sand, which extends to the limits of the alluvial soil that fills the central portion of the valley. But, barren though they appear, both sand and stony ground require only rain to render them productive of abundant crops; the rain-fall, however, being scanty the normal appearance of the 'Thal' is as described, a wilderness dotted with scrubby vegetation and prickly bushes of camel-thorn.

Such are the characteristics of the 'Thal' below the Khattak and Wazíri hills. On the south, the scene at the foot of the Marwat hills is still more desolate. Here there is little or nothing for some miles below the hills but one expanse of sandy soil, which however, barren as it is to the eye, is extensively cultivated in good years. Water is far below the surface, so far that the people cannot afford to sink wells. Their water-supply is derived from tanks, in which a scanty store is caught during the rainy season; but these dry up invariably in hot weather, and the sole resource of the people lies in fetching their water from some distant spring. One village in particular is mentioned on the road to the Pezu Pass from Lakki, the inhabitants of which have to fetch water all the way from the Gambíla, a distance of over 14 miles. Government has lately sunk two wells at Domeli and Mangiwála.

To the south and east of the Khattak-Maidáni hills lies the valley of the Indus. The river passes through the line of hills at Kálabágh, and from this point the hills rapidly recede from the river bank, until at 20 miles from Kálabágh, they reach a distance of 14 miles. From this point, the width intervening between the hills and the river gradually decreases again, until opposite Isakhel it measures barely five miles. South of the river

Kúram, the hills again project to the river bank. The semicircle thus enclosed between the hills and the river is level and open, the soil intrinsically good, and, where irrigated by hill streams, productive of the best crops. A strip of 'Thal' land, resembling that of Bannu proper, skirts the hill. Towards the south a considerable area is irrigated from the Kúram.

North of Kálabágh, and between the termination of the Khattak hills and the Indus, is the outlying district of **The Bangi Khel tract.** Bangi Khel. It is a rugged tract, broken up by rough lines of hill, irregular, but having in the main a direction from north to south. It is inhabited by the Bangi Khel Patháns, a hardy race, who make the best of an unkind soil; but to raise a crop of even the coarsest grain is a task requiring patient labour and a continuance of favourable weather. The highest point in their Bangi Khel country is the peak of Bangalli, 2,864 feet above the sea.

Beyond the Indus lies the 'tahsíl' of Miánwáli. The river is skirted by a low alluvial tract, called the Kacha, **Cis-Indus plains.** ranging in width from nine miles to three, and met abruptly on its inner edge by the high bank of the Central Thal, a continuation of the Thal of Shahpur and Dera Ismail Khan.

The Kacha is intersected everywhere by offshoots from the river, dry during the winter months, but flooded during the rains, sometimes moderately, but more often in excess of the wants of the country. Large portions of it are brought under cultivation, and the remainder is overgrown with tall grass, giving fine pasturage to large herds of cattle. Trees, too, are plentiful, especially the 'ber' (*Zizyphus jujuba*), which here grows to a considerable size, while in the northern portion is a fine forest of sissu. The Thal is identical in character with that of Shahpur and Dera Ismail Khan and has been fully described in the Gazetteers of those districts.

Being surrounded by hills the plain-portion of the district receives the discharge of numerous hill torrents, most of which are more or less utilized as irrigators. None of these torrents have any perennial flow, but several are to a small extent constant during the cold weather.* The area so irrigated is however very insignificant. The supply of water, then, in the hill torrents of the district only continues whilst rain is falling within their catchment areas, and for at most a few hours after the rain has ceased. Again, as the catchment areas are not large, and as the rain-fall of the district and surrounding hills is very scant, and condensed into heavy discharges now and again, it follows that the absolute amount of water drained off into the plains is not very large, and that much when it does come

* Water continuously flowing is called *tand* by Patháns in contradistinction to spasmodic flood water (*khare úbah* or *da nuzuba*). Hindi speakers call the former *wahuda pání*, the latter *har da pání*. The terms *kala pání* and *sufed* or *chitta pání* in use in Dera Ismail Khan are not generally known here.

runs to waste, the humble contrivances of the zamíndárs being unequal to the stemming and storing of sudden floods. Then the beds of many of the streams in the plain have in the course of ages become so deepened that they now defy all the irrigation efforts of the peasantry. This is particularly the case in the two frontier tahsíl. In them, once the water passes beyond the stony girdle skirting the hills, and enters the soft deep cohesive soil beyond, the bed of the stream sinks suddenly to from 40 to 150 feet and more below the surrounding level of the country, and defies all efforts to arrest and raise it. In such a soil the banks of the channels are abrupt, wall-like and unperceivable until you are on them. "As you ride along" Mr. Lyall has remarked about them, "in an apparently unbroken plain, you are suddenly brought up by finding yourself on the verge of one of these cañons." The hill torrents of the two Indus tahsíl have, as a rule, broader and shallower beds, the reason probably being that the gravelly or sandy subsoil found at from ten to fifty feet below the surface tends to arrest degradation.

Bannu.—This tahsíl has three great nalas. The largest is the Kashu-
 Hill torrent irrigation of *cum Fur*, which flows from the Khatak
 each tahsíl. country through the eastern Waziri-Thal.
 Owing to the depth of its bed and brackishness
 of its water it is almost useless as an irrigator. The other two are
 the Khisor (Khesra) and the Shaktu from independent Waziristán.
 Both are utilized by the Bakkakhel and Jánikhel Wazírs. Both are
 good torrents, and have a small but almost constant flow in the cold
 weather. When water is plentiful, it is applied on the *saroba-páina*
 principle; when scarce by shares and turns. The cultivated náladár
 or hill-torrent area of the tahsíl is 17,421 acres.

Marwat.—This tahsíl has many nálás, but only three are used to
 any great extent, *viz.*, the Nugram, Kharoba and the three streams,
 Larzan, Galra and Zarneja, which unite below Mulázai, and become
 the well known Sohél of Kundi in the Dera Ismail, Khan district. The
 Nugram is turned to fair account whilst still in the stony girdle
 skirting the hills. Generally the *saroba-páina* rule obtains. The
 Kharoba is at present only used by the village of Bahrámkhel. The
 Marwats have in the last ten years made several laborious attempts
 to utilize it better. First the Adamzais erected an enormous earthen
 and brushwood bund across its deep bed. The bund stood for a year
 or two, but was at last swept away in a flood, perhaps because no
 adequate escape had been provided. Not discouraged by the example
 of Adamzai, Khairúkhel and Pahárhel, which are with Bahrámkhel
 the most upstream villages on the Kharoba, next attempted to bund
 its bed, and divert the flow just inside the hills, but the labour though
 vast proved vain. As to the Mulázai torrents they are manageable
 and very largely utilized. Their waters are shared just as if each was
 a small canal. The recorded cultivated naladár area of Marwat is
 21,338 acres.

Isakhel.—The two great torrents are the Chicháli and Broch. They carry off much of the drainage of the Maidáni Range. Both are largely utilized. The general rule of partition is that of *saroba-páina*, but in families shares exist, and the position and size of most of the *gandís* or dams and training bunds are fixed. On the highest upstream Chicháli villages shares are fixed, and the share-holding villages join to make and repair the head bunds. In all 9,371 acres are irrigated from the two nálás. The Irrigation Department has a project for storing the water of the Chicháli, by damming the bed at a narrow point well inside the hills.

Miánwáli.—Of the numerous torrents in this tahsíl that known west of the Salt Range as the Wahái is the largest, and is turned to good account. It drains the northern slopes of the Sakesar hill, and contiguous parts of the northern and eastern sides of the Salt Range, pierces that range in a narrow tortuous channel at Nammal, and once through irrigates the lands of Musakhel and other large villages. Much of its flood water escapes into the Indus or percolates through its sandy bed, and so is lost. The distribution of water in this tahsíl is regulated much in the same way as it is in Isakhel. The Miánwáli náladár cultivated area is 33,350 acres.

About a lakh and a quarter of cultivated acres paying a lakh and a half of revenue are irrigated by canals from the Kuram and Tochi (Gambila) streams. The rights in these are so important, so interesting and so complete that the whole subject has been treated at length in the appendix to this chapter, at pages to .

The custom regarding alluvion and diluvion will be best illustrated by the following quotation from Mr. Thorburn's Report. The right of occupancy tenants in *Riverside boundaries.* alluvion is noticed in the description of the tenures in the Kacha (page .) "Another important work was the making of arrangements for the partition of Miánwáli-Kacha now under water. I have in a former chapter explained how between 1856 and 1868 an enormous area of Miánwáli-Kacha was destroyed by fluvial action. The right to new alluvion, as it formed, was always contested in court. The rule throughout the whole Kacha for both villages and individual holdings was and is, once a boundary always a boundary, whether the area be above or below water. Thus, wherever land appeared, numerous claimants started up asserting that it had formed on the site of an old possession of theirs. There being no field maps, judgments were both very arbitrary and haphazard. In the 1878-74 measurements of this settlement, individual rights in 92,388 acre belonging to thirty-six villages could not be shown in the field maps the land being under water. I explained to the communities

concerned the necessity of making some arrangements for the partition of such plots on their re-appearance, in order to check future litigation and ensure justice. All the villages agreed, and, treating the submerged areas as if held in joint ownership, proceeded under the supervision of the Superintendent to effect their partition. The result is that the whole area has been mapped, and divided in such a way that each shareholder will receive his allotted portion as it re-appears without having first to litigate for it. In the case of four villages the basis of division has been former field maps. But for the other thirty-two those interested have mostly divided their submerged lands into blocks or strips according to their proportionate shares, the area to be allotted to individuals in each being recorded and no more. That area is generally for an occupancy tenant, inferior or full proprietor, the maximum acreage entered in any one year in his name either at the first or the second summary settlement, or in any of the subsequent annual measurements under the fluctuating system of assessment. The balance, if any, has been recorded in one or more plots in the names of the founders (*bunyáddárs*) or as *shámilát-deh*, as the case may be."

Except in the northern portion of the Bannu tahsíl, the annual rain-fall throughout the district is under 10 inches. Bannu proper and the Wazíri-Thal catch the tail of many a storm, which never reaches further south, and thus in the course of the year their rain-fall runs up to about 14 inches. The July to September rains are more general than those of any other season. They usually come from the south-east or east after the wind has blown strongly, and steadily from those quarters for a day or more. In the cold weather the rain clouds come mostly from the north or west or from between those points, and are very partial and capricious in discharging themselves. The southern parts of Marwat seem to get less rain than any other portion of the district, except perhaps the Miánwáli-Thul. Shekh Budin is too isolated, and the hills connecting it with the Salt Range to the east and the Sulemán Range to the west are too low to offer much attraction to passing storm clouds, which often persistently hang about the Gabar mountain, and lofty peaks or ranges south-west of it, and after vain attempts to strike across Marwat, sweep southwards towards the Takht-i-Sulemán, or disappear to the west. October and November are the most rainless months in the year. In some years not a shower falls between 20th September and Christmas. The most rainy months are July, August and Jaunary. The last is certainly the cloudiest. In April and May occasional thunder storms break on different parts of the district, and are frequently accompanied with hail. On the whole the rain-fall must be characterised as scant and uncertain, and when sufficient, it is often unseasonable. Thus between two and three inches fell in May 1872, and again in 1877, when none was wanted.

Table No. III. shows in tenths of an inch the total rain-fall registered at each of the rain-gauge stations in the district for each year, from 1866-67 to 1882-83. The fall at head-quarters for the four preceding years is shown in the margin. The distribution of the rain-fall throughout the year is shown in Tables Nos. IIIA. and IIIB.

Year.	Tenths of an inch.
1862-63 ...	12·3
1863-64 ...	23·0
1864-65 ...	16·1
1865-66 ...	13·4

The general elevation of the plains is between 685 feet (new Miánwáli station), and 1,276 feet (Edwardes-abad), hence the temperature would be much the same all over the district, did special local causes not affect it. Thus trees, excessive irrigation, and the close propinquity of the hills all combine to make the climate of Edwardes-abad in the hot weather moist and close, and to nearly equalize the temperature throughout the twenty-four hours. But 32 miles away at Lakki, where there is no irrigation, and the country is open and sandy, the days are comparatively hotter, the nights cooler, and the atmosphere is very dry. So marked is the contrast, that a local proverb says: "The day of Bannu, the night of Marwat, (is best)." Mr. Thorburn writes "In ordinary years punkahs are required from early in May until the end of September, hence the cool and cold weather may be said to last for seven good months. The hottest time is from the middle of June until the first great fall of rain, which can not be counted on before the end of July. The coldest month is of course January, during the whole of which ice can be collected, when there are no clouds or wind. Frosts continue until late in February. Thus in 1876, the first year in which ice was stored in pits, large collections were made between the 15th and 22nd of February. The most trying, though not the least enjoyable, months are, I think, October and November, in which the variation of temperature in the twenty-four hours is the greatest. I have seen water in a shallow earthen vessel freeze over night in the second week in November, and by 2 P.M. the thermometer in my tent go up to between 80° and 90°. During an eleven years' residence in the district I have only once known snow fall in the plain, *viz.*, in January 1874, when it fell in Marwat. On the whole, the climate of Bannu must be called a trying one, the extremes of heat and cold are so great; and for the Englishman it is particularly so, because he must reside the greater part of the year at Edwardes-abad, the most unhealthy locality in the district."

Malarial fevers and bowel complaints are the most prevalent diseases. In the autumn months the former are sometimes very deadly wherever canals exist. In cantonments and amongst the Bannuchis the fever season commences in September, and continues until November or December. It is probable that quite half the adult population have one or more attacks of fever between those months, if resident during them in an irrigated part of the country. The civil and military station is in the midst of the richest and most properly irrigated part of the Bannu valley, and is quite as unhealthy as Pesháwar. With the exception of the irrigated tracts the district is generally very healthy, the Marwat country particularly so.

Of diseases other than those given above, the commonest are small-pox, pneumonia, guinea-worm, and at Kálábágh goitre.

Small-pox is almost entirely confined to children, and is looked upon as a disease every child must face. "Until he gets over the small-pox, parents

do not count their child their own," is a local Pashto saying on the subject. About one case in ten is fatal. Of the recoveries a good fourth are disfigured for life. As yet vaccination is not sufficiently appreciated: still no classes have any deep rooted objections to it, and belief in its efficacy is steadily spreading. Inoculation has been commonly practised by Kureshis and others for many generations, and with good results. The punctures are made either at the base of the thumb of the right hand, or several inches up the right fore-arm.

Guinea-worm is very rife in Marwat and wherever stagnant water is drunk from ponds or tanks. It is most prevalent in the hot weather after July. It is sometimes fatal. A case has been known in which one man had ten worms in him at once. It seems to attack old and young alike, but according to popular opinion the young are more susceptible to it.

Goitre is only endemic at Kálabágh, where the citizens live closely packed, and day and night inhale the noxious smoke and vapour from the large alum works situated in the centre of the town. Perhaps this may explain it. It is certain, that the residents of Kálabágh are, as a community, sallow and more sickly looking than those of any other town in the district.

The marked unhealthiness of a great portion of the Bannu parganna is attributable to the redundant vegetation and the over-irrigation of the fields, also, in the opinion of natives, chiefly to the bad water of the Kúram, which causes boils, bilious complaints, and inflammation of the bowels. The European residents obtain well-water from the well in the Bannu fort, but all the natives in the densely populated parts of the Bannu 'tahsíl' drink Kúram water, there being no wells. Before descending into the Bannu plain, the Kúram river irrigates the crops, chiefly rice, in the Kúram Valley; and in Bannu more than half its water is used for irrigation purposes. The water consequently is always charged with vegetable matter. Except for two months in the cold weather its water is never clear.

For low bilious fever, called the 'great fever,' or 'sirah tabah,' the great Bannuchi remedy is to wrap the patient up in the reeking warm skin of a newly-killed sheep. He is then placed in a closet, every aperture being tightly closed. This process is repeated every third day until the patient either dies or recovers.

Being on no great trade route, possessing no large towns, and, having a population mainly agricultural, this district is not often visited by serious epidemics and when they come, diffusion seems rapidly to diminish their virulence. Of late years there have been only two bad epidemics. Early in October 1867, cholera was imported from Kohát, and for a fortnight appeared in a virulent form in Edwardes-abad and the neighbouring villages. Again in July 1876 it was imported from Shahpur into Miánwáli, and after being terribly destructive in several villages there, spread trans-Indus. The case of one village, Sawas, deserves special record. In twenty days 198 persons fell victims to it out of a population of 1,400, and of those who recovered from the disease, several subsequently died from a malignant boil locally termed *mallibaruri*. This boil is very fatal in some years in Miánwáli, and seems to resemble that called by Mackenzie Wallace in his "*Russia*" The Siberian plague. "It is," says he, "a thing like a boil with a dark

"coloured rim. If this is cut open in time the person recovers, but if "not the person dies." Previous to 1867 cholera is said to have been very fatal all over the district in 1844-45. No other visitation is remembered. Besides cholera, typhoid fever sometimes appears in an epidemic form. In the autumn of 1857 after a season of unusually heavy rain it ravaged parts of Marwat and the Indus bed villages. The Marwats say that whole households were swept away, and that in the villages, which suffered most, hardly a family escaped without the loss of one or more members. The *wabaikál* or "epidemic year" has established itself as an era in those parts which were most afflicted.

Tables Nos. XI., XIA., XIB., and XLIV. give annual and monthly statistics of births and deaths for the district and for its towns during the last five years; while the birth and death-rates since 1868, so far as available, will be found at page for the general population, and in Chapter VI. under the heads of the several large towns of the district. Table No. XII. shows the number of insane, blind, deafmutes, and lepers as ascertained at the Census of 1881; while Table No. XXXVIII. shows the working of the dispensaries since 1877.

SECTION B.—GEOLOGY, FLORA, AND FAUNA.

Geology of the Salt Range. [Here will follow a sketch by the Superintendent, Geological Survey.]

Of all the Bannu ranges none but the Khattak hills have been subjected to an exhaustive geological examination, and they are described in the Kohát Gazetteer. But an interesting memorandum is extant by Dr. Verchere, from which the following geological account of the other hills is quoted.* The statements, however, must probably be

* J. A. S. B. 1867.

accepted as approximate only, until confirmed by a more elaborate survey. He says :—" The eastern boundary of the valley of Bannu is formed by the Lowa-ghar, or Shín-ghar,* which is continued south, past the Lakki Tiji hill, as far as the Tang Darrah Pass, through which the Kúram leaves the valley. The whole western face of this range is composed of thick beds of Miocene, dipping west. On the eastern aspect of the range, several rocks of older formations appear under the Miocene, and form a bold escarpment of white stone, which has given its name to the range (Shín-ghar). From the above we find ; (1) thick beds of Nummulitic limestone, forming the centre of the range, 4,357 feet above the sea ; (2) under these, are beds of Nummulitic shales, in which are to be found limited and thin beds of lignite ; (3) towards the north of the range, thin beds of Jurassic limestone are seen under the Nummulitic shales ; (4) near the Chichali Pass, thin beds of dark brown Liassic sandstone are exposed under the Jurassic beds ; and (5) under the Lias, a few patches of Triassic gypseous and pyriteous shales are also seen.

" From the Chichali Pass the Lowaghar range curves towards the east* and has direction west to east to Kálábágh. Along this part of the range, the Miocene keeps well developed on the northern aspect, and here and there in patches all over the range, which it evidently once entirely covered as a mantle, but from which a great deal has been removed by denudation and erosion, especially on the south or escarpment side. Under the Miocene, on the southern aspect, is seen the Nummulitic limestone, very thin ; then the Jurassic limestone and shale well developed ; then a thin band of Lias, and then extensive beds of Triassic shale, gypsum and rock salt. At one point, a small knuckle of contorted beds of carboniferous limestone appears under the much-disturbed Trias. At Kálábágh the Trias is largely developed and is covered up by very thick beds of Jurassic limestone, shivered into fragments by the excessive foldings of the beds.

" On the eastern side of the Indus the range is continued from west to east, under the name of the Salt Range.

" The southern extremity of the range, viz., the Lakki Tiji, or Lakki Sir, is entirely composed of Miocene sandstone, shales, and conglomerates.

" The western boundary of the valley of Bannu is made of low hills, entirely composed of Miocene,† these hills are in the Wazíri territory.

" The southern boundary of the valley is formed by a semi-circular range of low hills‡ which extends from the Tang Darrah Pass to Shekh Budín and thence to the north-west near Darrakka, where they become blended with the ranges which form the western boundary of the valley. The whole of this semi-circular range (with only one exception, to be noted by and by) is composed of low hills of Miocene sandstone and conglomerate, and there is no doubt that the Miocene beds extend under the alluvium of the valley for a great extent. The exception to the general formation of this range is the hill of Shekh Budín, which has, as it were, been forced up through the Miocene beds. The Miocene beds cover the flanks of the hill

* Both names for the maidani hills.

† This statement is said by Mr. A. B. Wynne, of the Geological Survey, to be somewhat doubtful.

‡ The Marwat range.

to a considerable height, especially on the north side. The beds of that hill are all bent into sharp arches, with faults or fractures between the several arches. The top of the hill is composed of thin beds of coralline (coral rag) ; under these, are very thick beds of Jurassic (Oxfordian) rich in fossils ; under the Oxfordian, the Triassic shales and gypsum are well developed, the shales especially, and are intermixed with beds of Triassic limestone and dolomite rich in fossils. No salt crops out at Shekh Budín. On the south-western aspect of the hill, a small knuckle of contorted carboniferous limestone appears under the Trias.*

It is believed that the softer rocks which form the rest of the range were much higher than they are now, reaching almost to the height of Shekh Budín itself. But they have been gradually worn lower and lower, till now the solitary limestone summit remains, with only miserable hills, jagged and unclothed, below it.

As to the western, or Wazíri hills, but little is known ; but Dr. Verchere, who accompanied the expedition of 1860 against the Mahsúd-Wazírís, took the opportunity of making a cursory geological examination of the country, the results of which he gives as follows in the memorandum already quoted :—

“Wazíristán presents a series of hills and ridges with a direction north-east and south-west, the beds of which nearly all dip north-west.

“Travelling from Tánk to the central chain, a thick belt of low hills is first crossed, entirely composed of Miocene sandstone and conglomerate, dipping north-west at a high angle. At Palussín, the Nummulitic limestone appears, and is very extensively developed. Under the Nummulitic at Palussín are seen beds of coral rag (Jurassic), much disturbed, and under these, beds of Triassic shales, gypseous shales, and bracciated gypsum with bi-pyramidal crystals of quartz. From Palussín, westwards, the hills are a mixture of Nummulitic limestone and Miocene sandstone and conglomerate, as far as Kánigoram, the Nummulitic predominating, owing to the Miocene having been much removed by erosion. Kánigoram is situated in a small high valley, the south-eastern boundary of which is composed of Nummulitic hills ; the northern hills near the valley are also Nummulitic ; but the high mountains of the central range (the Pír-ghul and the Shwedár, 11,588 feet and 10,598 feet respectively) are composed of volcanic rocks ; the hills between those close to Kánigoram and the central chain of the Pír-ghul have never been examined.

“The hills round the plateau of Makín are all Nummulitic limestone, shale, and ferruginous clay shale ; these last shales, which are most extensively developed in several localities, furnish the iron ore smelted by the Wazírís. The quantity of that ore is practically unlimited.

“On the plateau of Razmak, north of Makín, the Triassic red shale, gypseous shales, and gypsum with bipyramidal rock-crystals (quartz) reappear under the Nummulitic in several localities, especially near some hot springs called ‘Sar-obá,’ and these Triassic beds are here and there covered with thin beds of an impure reddish limestone belonging to the Jurassic epoch (Corallian).

“No carboniferous limestone was found in Wazíristán, but there is no doubt that such beds occur there, as pebbles of limestone containing fossils

* This description is doubtful, according to Mr. Wynne, Jurassic beds and Tertiary sandstones probably form the whole.

characteristic of the carboniferous are to be found in the beds of some of the torrents which drain the Wazíri hills. Of course the examination of the Wazíri hills was very superficial, as it was done during the expedition against the Mahsúd-Wazíris in 1860, and nothing could be examined but what was on the track followed by the army."

The soil of both the western and eastern valleys consists of a thick bed of lacustrine clay, now in many places eroded or covered over with detritus from the hills. Thus a zone of pebbles and gravel from one to three or four miles in breadth skirts the bases of most of the hills, and all central and southern Marwat has now a sandy surface soil. Throughout the western valley, and in fact all down the frontier, rounded eminences or mounds covered with broken pottery arrest the eye. Their history is very interesting. Doctor Verchere wrote about them in 1869. After stating that the alluvium of the western valley was still in places upwards of 40 or 50 feet thick,* and that underneath it lay strata of coarse gravel and pebbles, he went on to say; "at one or two places this alluvium has escaped the erosion which has worn down most of it and slight eminences are left standing; such is the eminence on which is the ruin of Akra. The erosion has been further lessened at Akra by the hillock having been covered by buildings from a great antiquity. Two or three similar hillocks exist near the foot of the hills on the west, but they have now worn down to very unobscured mounds." Next to Akra the most noticeable mounds are those at the Tochi Pass Post, and at Islámnagar in Marwat, and on both antiquities are sometimes found.

Mines.

The mines of the district are thus returned in the Administration Report for 1878-79.

Where situated.	Mineral produce.	No.	Annual produce in maunds.
Abdula Khel—Iak	Flint	5	...
Pahar Khel	Stone	3	2,098
Lakhi and Isakhel	Potter's clay	48	40,800
Pezu, Kálabágh, &c.	Limestone	10	3,600
Throughout the district	Building stone	Many	80,000
Lakhi and Isakhel	Sajji	7	1,930
sakhel and Miánwáli	Gold	5	...
"	Petroleum	2	...
"	Red earth	2	...
"	White clay	3	75
Kotlia and Isakhel	Yellow clay	1	1
Kálabágh	Red salt	6	14,700
Mari and Miánwáli	Crystal	1	1
Isakhel and Miánwáli	Saltpetre	2	1,000
Kálabágh and Kothi	Alum	2	3,000
"	Clay lac for making alum	14	12,000

* When the Edwardes' Memorial well was being dug, a skeleton supposed to be that of a man was exhumed from the gravel stratum underlying the clay at a depth of 35 or 40 feet below the surface.

It seems curious to class *sajji* as a mineral ; the annual value of the outturn is shown as Rs. 4,750.

Rock salt occurs at many spots in the Salt Range proper and in the Maidáni range trans-Indus. It is, however, worked only along the right bank of the Indus opposite Mári, about two miles north of Kálabágh, where the salt stands out in the form of solid cliffs. The same is the case at Kálabágh itself, but here the salt is not worked. The salt, when quarried, is taken to the Mári depôt, where it is sold to traders from all parts of the country. The Mári salt mines or rather quarries, are in the Shahpur customs district. The outturn during the five years ending 1871-72 was as follows :—

SALT AND SALT REVENUE, KALABAGH (MARI) MINE,
1867—1872.

Year.					Quantity.	Revenue.
					Maunds.	Rs.
1867-68	...	...	...	...	72,063	2,16,189
1868-69	...	...	...	...	67,815	2,03,445
1869-70	...	...	...	...	53,982	1,61,946
1870-71	...	...	...	...	66,528	1,99,584
1871-72	...	...	...	...	77,615	2,32,843

(Later figures wanted.)

The quantity of salt is practically inexhaustible, both at Mári and Kálabágh.

Alum, which is abundant through the whole Salt Range, is manufactured at Kálabágh and Kutki (at the mouth of the Chichali Pass), whence it is exported to all parts of upper India. The manufacture has been carried on for many generations at Kálabágh, the process being almost identical with that of Europe. The shale, from which the alum is extracted, is dug from shafts in the hill-side, sometimes of considerable depth. The shale is first burnt in huge kiln-like mounds varying from 20 to 60 feet in height, a process which occupies from 6 to 8 months. The calcined shale is then thrown into water ; which, after the soluble matter has been dissolved, is drawn off into iron evaporating pans, and there mixed with a coarse kind of salt. As evaporation proceeds, the alum is formed in these pans in crystals of a pink colour. Lastly, the crystals are again heated to fusion in iron pans, and poured, while liquid, into jars, where they assume the form of the alum of commerce. The process is described in detail at pages 84-5 of *Panjab Products*.

The outturn at Kálabágh is about 10,000, and at Kotki about 12,000, maunds per annum. Kálabágh alum sells for Rs. 3-8-0 per maund on the spot ; Kotki alum for Rs. 3-5-0. There is no difference in the quality, but at Kotki the cost of manufacture is considerably less than at Kálabágh. Hence the difference in price which, however, is fully compensated by the cheapness of water carriage which Kálabágh commands by its position on the Indus. The Kotki works belong to Government, as well as the bituminous alum-yielding shale (*rol*) of the neighbourhood. Seven or

eight pans are generally in use, the right to work which is annually leased out. In 1877-78 the contract sold for Rs. 36,000, which was an advance of several hundreds on the selling prices of the two preceding years. Of the proceeds the descendants of the late Mahomed Khan, Rais of Isakhel, receive one-sixth in perpetuity from Government.

The Kálábágh works are in the heart of the town, and the right to extract the *rol* and manufacture the alum belongs to Mozaffar Khan, Malik, and Jágirdár of Kálábágh and Masán. According to the jágirdár's account his net profits from his Kálábágh pans are only about Rs. 3,636 per annum. From three to six pans are worked each year. When the Kálábágh jágir items were estimated in 1865, the average annual profits from the free manufacture of alum were put down at Rs. 9,000. There is no doubt that since then the profits have somewhat diminished, but it is doubtful whether they are so low as Mozaffar Khan now reports them to be.

Coal or lignite is found in the district of two kinds, oolitic and tertiary.*

Coal or lignite. The oolitic coal is most common, it occurs at Jaba, cis-Indus; at Kálábágh, Chopri, Chasmián, and Sultán Khel, trans-Indus, and crops out in many other parts of the Salt Range. The largest out-crop is in the hills between Kálábágh and the Chichali Pass in Isakhel. It is found in lumps of various sizes among dark bituminous shales, not in beds, but in detached masses, which appear to be compressed and fossilized trunks of trees. The occurrence of these masses is altogether uncertain and irregular, so that nothing like a systematic working or shaft cutting would be in any degree remunerative. The coal is hard and light, very black, but marked with brown streaks, and often encloses nests of half decomposed wood resembling peat. It is not so easily inflammable as good coal; it burns quickly without coking to a light coloured ash, and emits a large amount of smoky yellow flame with but little heat. On analysis the following results were obtained in 100 parts:—

Carbon (coke)	...	...	...	...	...	...	37.5
Volatile (bituminous inflammable matter)	...	...	...	...	...	...	60.0
Ashes, silica, &c.	...	...	...	...	...	...	2.5
							100.0

The tertiary coal is found only at Kutki near the mouth of the Chichali Pass, embedded in the alum shales for which that place is noted. It occurs only in patches, not in regular seams. It is, however, easy of access, and burns well, though containing a large amount of earthly matter. It principally differs from the Kálábágh coal in its lighter colour and in the amount of ash left by it. The following is Dr. Fleming's analysis:—

Carbon (coke)	...	...	...	...	...	...	35.579
Volatile (bituminous inflammable matter)	...	...	...	...	...	...	36.421
Ashes	...	...	...	...	...	...	30.000
							100.000

Both kinds of coal have been tried by way of experiment on the Indus steamers, but the smallness of the supply and the expense were insuperable obstacles to its more extensive use.†

* Economic Products of the Panjáb.

† For a more detailed account of the coal of the Salt Range, see Gazetteer of Jhelum district.

Saltpetre is only made in this district upon old village sites on either bank of the Indus, and at several villages in the bed of the Indus. It is extracted by evaporation from water that has been passed through earth containing the crude salt. It is afterwards refined by further evaporation and boiling. Government now charges Rs. 6 a year on each pan worked. Any person may take out a license. In 1876-77, 69 pans were in work in Miánwáli yielding Government Rs. 414, and 10 pans yielding Rs. 94 in Isakhel. The number has varied little since 1873-74. Before that year the income used to be about double what it is now.

Until four or five years ago a very dirty looking salt called *jamsao* used to be made at the saltpetre pans, and used in the process of manufacturing alum. But now it is found cheaper to use Shahpur saltpetre instead, and the manufacture of *jamsao* has consequently ceased.

Rock oil or petroleum is found at Jaba in Masán cis-Indus, near Kundal in the Khisore Range, and in lesser quantities elsewhere in the hills of Isakhel and Miánwáli. The Jaba reservoir has been tapped scientifically for several years past, and the oil drawn up sent to Ráwalpindi for lighting purposes, but the experiment has not been remunerative. It is doubtful whether oil can be procured in sufficient quantities anywhere in this district to make its extraction really profitable. It is used by the people like tar for itch on camels and sheep. It is also used to light the Kálabágh mines when at work in the tunnels excavating *rol* for the alum manufactory. The hill at the foot of which the springs lie is said to contain sulphur.

Gold is found in minute quantities, mixed with the sand of the Indus. It is extracted by a laborious process of washing, and the yield is very small indeed, probably not exceeding in value Rs. 200 in a year.

The trees most commonly found are the shísham (*dalbergia sissu*), the mulberry (*tút*) and the willow (*salix*). The shísham is indigenous to the soil, and is found scattered here and there in clumps, being especially frequent in the northern part of the Kachi of the Indus. The mulberry is planted in large numbers, both singly and in groves. The willow is very common in Bannu proper, lining the watercourses from the Kúram. The kíkar (*acacia Arabica*), the ber (*zizyphus jujuba*), and the farásh (*tamarix orientalis*) are also not uncommon in the plain portion of the district. In the hills the phuláhi (*acacia modesta*) and the káo (wild olive) are especially common.

In the Thal of the Sindh Ságar Doáb the lána bush, and the tamarisk shrubs of jháu and pilchi are about the sole vegetation. They are sufficient, however, to afford a subsistence to large droves of camels.

Though large portions of the district are well, and even thickly wooded the area of forest is small, and confined entirely to the shísham forest of the Kachi already alluded to. It contains an area of 3,616 acres only. There were in 1870-71, 55,156 trees, about one-third of these being under 4 feet in girth. The shísham grows to a height of about 30 feet. The date palms of Bannu are noticed in Chapter V. page .

There are thus few valuable plants of spontaneous growth in the district.

Lána. Sajji.

The most profitable and useful is lána, which is used as fuel and as fodder for camels, and is found in all four tahsils. The phisak lána grows in Isa Khel, and soda made from it is used in dyeing and washing. None is exported. The Bhitannis of Harmatala in Marwat, and the Wazírs of the Bannu tahsíl make sajji (khár) from the plant growing on their lands, which sells in the bazárs at from Re. 1-4-0 to Rs. 2 a maund. A little finds its way to Pesháwar and Ráwalpindi, Bhitannis themselves sometimes taking it there.

Of large game, tigers and the swamp deer (goin) used to be found in the Indus jungles between Isakhel and Belot, but both are now extinct. Leopards still frequent the hills all over the district. Hyenas and wolves are found wherever there are ravines or hills, but are not numerous. There are no bears in the district, but occasionally a stray one visits the plains from the Wazíri hills. Wild pig and hog deer still frequent the Indus jungles south of the town of Isakhel. Their numbers vary with the amount of cover available, which again depends on the action of the Kurram and Indus. The Sulimáni *márkhor* is found on all the higher trans-Indus hills, and is especially numerous on Shekh Budín. The *uridl* or mountain sheep is common to all the hills in the district except Shekh Budín. Some very fine heads of 28 inches and upwards have been shot in the Salt Range between Sakesar and the Indus. The gazelle or ravine deer abounds along the skirts of all the hills. Of smaller quadrupeds the following are common:—porcupine about the hills, particularly Sakesar; hedge hog; mongoose; field rat; lizard, from the small house lizard to the big *goh sámp*. Squirrels do not exist. An attempt to introduce them in 1868-69 failed.

The list on the opposite page gives some particulars about the commoner birds, game birds.

There are thus few valuable plants of spontaneous growth in the district. The most profitable and useful is lána, which is used as fuel and as fodder for camels, and is found in all four tahsils. The Bitannis of Harámatala in Marwat, and the Wazírs of the Bannu tahsíl make sajji (khár) from the plant growing on their lands, which sells in the bázárs at from Re. 1-4-0 to Rs. 2 a maund. A little finds its way to Pesháwar and Ráwalpindi, Bitannis themselves sometimes taking it there. But it is for the most part locally used in dyeing and washing ; hardly any of it being exported.

The commonest kind of lána is the *Anabasis multiflora* (Pashtu *ghalmaia*) or *gora lána* (called *maitr* further south). The only salsolaceous plant commonly used, here and elsewhere, for making *sajji* is the *khár lána* or *Caroxylon Griffithii*. The *phisak lána* or *Sueda fruticosa* grows in Isa Khel, but is not ordinarily used for the manufacture of *sajji*.

The following sketch of the flora of Bannu has been contributed by Mr. Dames. P. stands for Pashto, H. for Hindi or Panjabi, and B. for Bilochi. The Bilochi names are, of course, not current in Bannu. But the flora of the Indus valley from Rájanpur to Kálábágh is so uniform, that the sketch is useful both for Biloch and Pathán districts.

Not printed.

The following list of Pashto names of timber trees and Shrubs, taken from Dr. Cleghorn's forest report of 1864, will be useful.

Pashto names of timber trees and shrubs.

Adaipashtawar ...	Abelia triflora.	Kuraskai ...	Berberis lycium.
Aghzakai ...	Prosopis spicigera.	Laghunai ...	Daphne "
Anár ...	Punica Granatum.	Lor ...	Ehretia aspera.
Badar... ..	Taxus baccata.	Linandza ...	Pinus excelsa.
Bahán ...	Populus Euphratica.	Mandata ...	Amygdalus Persica.
Bajúr ...	Picea Webbiana.	Mánra ...	Pirus malus.
Bandúkai ...	Ephedra.	Márchob ...	Staphylea emodi.
Berra ...	Zizyphus jujuba.	Marghwalwa ...	Viburnum cotinifolium.
Buja ...		Marwandai ...	Vitex negundo.
Dziga wuna. ...		Mumanrai ...	Sageretia.
Cherai ...	Quercus.	Mzarai ...	Chamoerops ritchiana
Khárpata Cherai ...	" ilex	Nashtar ...	Pinus longifolia.
		Nawukai ...	Cedrus deodra.
Ghwara Cherai ...	" incana.	Palosa ...	Jasminum.
Sper Cherai (i.e., white oak).		Parwata ...	Acacia modesta.
Chinar ...	Platanus Orientalis.	Pastawuna (Pera)...	Hedera.
Ghujbai ...	Alnus.	Plewan ...	Grewia oppositifolia
Ghuraskai ...	Dodonea Burmanniana.	Regdawan ...	Salvadora Persica.
Ghurghushtai ...	Amygdalus Persica.	Sanjata ...	Tecoma undulata.
Ghwa... ..	Tamarix Orientalis.	Sarap ...	Eleagnus Orientalis.
Ghwaríja* ...		Sarawán ...	Taxus baccata.
Ghwardza* ...		Sarlashtai ...	Rhus integerima.
Gira ...	Alnus.	Shakai ...	Spirora lindleyana
Gulabghuri ...	Rosa Brunonis.	Shamshád ...	Urtica hypolenca.
Gurgura ...	Reptonia Buxifolia.	Shawa ...	Buxus semperviren
Hagai ...	Fraxinus buxifolia.	Shne (green) ...	Dalbergia sissoo.
Hanja ...	Acacia farnesiana.	Speda (i.e., sopaida)	Pistacia terebinthus.
Indzar ...	Ficus carica.	Sperawuna ...	Populus alba.
Jarlangai ...	Lonicera quinquelocularis.	Spilecha ...	Buddleia crispa.
Karkanra ...	Zizyphus nummularia.	Suraghzaí (red thorn)	Fothergilla involu-crata.
Karkanrber ...	" vulgaris.	Tagho ...	Celustrus parviflora.
Kaskai ...	Indigofera heterantha	Torjaga ...	Celtis.
Kbarraor Khbara ...	Capparis spinosa.	Tritch gandra ...	Pavia indica.
Khamasar ...	Salix.	Tsandawuna ...	Calotropis gigantea
Kharwula (i.e., bigwillow).		Waghz ...	Juglans regia.
Khircha indzar ...	Grewia betulofolia.	Warawuna (small tree)	Ribes.
Khiroba ...	Cotoneaster rotundifolia.	Warmandai ...	Vitex.
Khomunor Khowund	Olea Europea.	Wula ...	Salix.
Khwa ...	Tamarix dioica.	Warak ...	Rhamnus virgatus.
Khmagawula (i.e., Sweet willow).	Salix dioica.	Wuraskai ...	Dodonea Burmanniana
Kirra ...	Capparis aphylla.		

* These seem to be different pronunciations of the same name. Dr. Stewart, notes the former as *Edwardsia mollis*, and the latter as *Cratogeomys oxyacantha*.

For the spelling of the Pashto names, Dr. Cleghorn was indebted to the Rev. J. Loewenthal, and for the identification of the botanical names to Dr. J. L. Stewart's memoranda on the Pesháwar Valley—*Four. As. Soc. Beng.* 1863.

Of large game, tigers and the swamp deer (*goin*) used to be found in the Indus jungles between Isa-khel and Belot, but both are now extinct. Leopards still frequent the hills all over the district. Hyenas and wolves are found wherever there are ravines or hills, but are not numerous. There are no bears in the district, but occasionally a stray one visits the plains from the Wazíri hills. Wild pig and hog deer still frequent the Indus jungles south of the town of Isa-khel. Their numbers vary with the amount of cover available, which again depends on the action of the Kurram and Indus. The Sulimáni *márkhor* is found on all the higher Trans-Indus hills, and is especially numerous on Shekh Budín. The *uríál* or mountain sheep is common to all the hills in the district except Shekh Budín. Some very fine heads of 28 inches and upwards have been shot in the Salt Range between Sakesar and the Indus. The gazelle or ravine deer abounds along the skirts of all the hills. Of smaller quadrupeds the following are common:—Porcupine about the hills, particularly Sakesar; hedge-hogs; mongoose; field rat; lizard, from the small house lizard (of a smaller species than those common Cis Indus) to the big *goh sámp*. Squirrels do not exist. An attempt to introduce them in 1868-69 failed.

Birds.

The list on the opposite page gives some particulars about the commoner game birds.

Name.	Where found.	When found.	Remarks.
The large and common sand grouse	Unirrigated lands and near Indus and Kurram Hills	Throughout the cold weather	Most numerous early and late in cold weather.
<i>Chikor</i> partridge	...	Throughout the year.	...
<i>Sisi</i> or <i>Susi</i> partridge.	Ravines and low hills.	Ditto.	...
Black partridge	The Kacha, and wherever there are jungle, water, and cultivation together	...	Natives hawk this bird constantly, shoot it with blunt arrows, and on hot days, run it down on horse back.
Grey partridge	Ditto	...	...
Large quail	General	Ditto	...
Button quail	...	During ripening and cutting of spring	This bird is very numerous, and is netted with the help of call birds in large numbers all over the district. The Bannuchis are very fond of this sort of <i>Shikar</i> .
Indian Hanbara Bustard (locally termed <i>tog</i>).	General	Autumn	Ditto
Small Bustard (<i>karm or, tilur, tsaraiabara</i>)	Mianwali-Thal	Cold weather and spring	In March and April numbers are often seen. But the bird is wary and difficult to approach. They weigh from 22 to 35 lbs.
Goose both grey and <i>chetari</i> or barheaded.	Unirrigated lands every where, particularly Mianwali-Thal	Cold weather and spring	Is very numerous particularly in spring; is easily approached and shot; the Mianwali-Thal is the best shooting ground.
Ducks of sorts	Rivers and marshes	All the cold weather for the grey goose, but from February to April for the bar-headed goose	Is shot all over the district by native sportsmen.
Common and jack snipe	Ditto	All the cold weather. Teel remain until middle of April or later.	Ditto
Kunj or kulan crane	Marshy ground, particularly about Ghoriwal and near Akra.	From November to end of March or later	The largest bags are made late in the season.
Blue pigeon	Most numerous in the Indus-Kacha, but found everywhere...	From November to end of March or later	In February, March, and April the Indus villagers by means of a piece of lead attached to a long string sling down the <i>kunj</i> whilst the bird is flying low in a night flight about the Indus in great numbers. Mr. Thorburn has seen as many as forty in the bag made by one village in one night.
	General	All the year	Is very plentiful.

Other birds are numerous. Major F. Hammond, 5th Punjab Cavalry adds that neither the woodcock nor the solitary snipe is found, and that only a few true eagles are to be met with in the cold weather, having come down from the higher mountains; also that the bearded vulture is common, but is generally called an eagle.

The following fish may be caught in the Indus:—

Local Name.	Scientific Name.	Remarks.
Damrah or Rohú ...	Labeo rehta ...	Very good eating. Caught up to 16lbs.
Machani or kála-bans	Labeo calbasu ...	Up to 5 lbs.
Soni ...	Labeo cursa ...	Up to 1 lb.
Taila ...	Catla buchanni ...	Good eating: has a very large head: up to 6 lbs.
Mori ...	Cirrhhina nurigara...	Up to 9 lbs.: is very common: is usually sold in the bazárs as Rohu.
Singára ...	Macrones aor ...	Takes the baited hook readily: caught up to 9 lbs: is good eating.
Khaga ...	Callichrous chechra.	Small, ugly mud fish: caught largely in the rains: thought delicious by natives.

Also the *saoli* (murrúl) and the *parri* (notopterus kapirat). *Mahastir* fishing can be got in the Kurram—best in March—about the mouth of the Kurram Pass, but the fisherman has to be escorted by a guard, which is a drawback. However, fair baskets can be made in the Kurram and Kachkot canal, only two miles above cantonments. The *chilwa* is found everywhere, and makes an excellent substitute for whitebait. A sort of shrimp too is common in the Indus, and though small is very palatable. They can sometimes be got dried and salted in the bazárs.

APPENDIX TO CHAPTER I.

CANALS AND RIGHTS IN CANAL WATER.

It will be seen from the table at pages and that the canals of Importance of the Bannu Bannu irrigate a lakh and a quarter of acres which Canals. pay a lakh and a half of revenue. Thus the subject is one of great importance from an economical point of view. But it is also one of great administrative importance, for the rights in water are as valuable as and even more complicated than those in land. And the history of their growth is exceedingly interesting as illustrating the manner in which the people manage such matters for themselves.

In the present appendix the origin, growth, and present condition of rights in canal water will first be discussed. The few largest of the canals themselves will then be described, together with the shares in and distribution of their water, and the arrangements for their clearance. Finally a table will be given which will furnish in a convenient form details for the minor channels.

The intricate system of canal irrigation, now in force amongst the Management of Bannuchi Bannuchis, is the out-growth of centuries of con- canals by the people them- tention, of compromise and of gradual change. That selves. this is no exaggerated assertion will appear from the following paragraphs. There can be no doubts as to

the antiquity of some of the now existing canals. Local tradition ascribes the excavation of several to the Hännis and Mangals, whom the Bannuchis displaced over four hundred years ago. The etymology of the names of some of the canals has been lost, *e. g.* those of Kachkot and Chasna. On the Mandán canal a whole turn of four watches (pahars), representing a certain number of shares, is now enjoyed by miscellaneous persons resident in different villages. Each fractional possessor knows his exact share, and how some ancestor of his acquired it by purchase or in mortgage from the Hinjaskhels, the original owners of the turn; but of the Hinjaskhels themselves nothing now remains but the name. This fact alone is remarkable evidence of antiquity, and the faithfulness of a traditional account. Again Báber in his "*Memoirs*," writing in A.D. 1505, says—"The Bangash (Kurram) river runs through the Bannu territory, and by means of it chiefly is the country irrigated." All this is however of no special interest or importance, because cultivation here long preceded Báber's epoch, and without canals there could have been no cultivation. But what is interesting, what is important, is the following fact with its lesson, *viz.*, that under the compulsion of devising a *modus vivendi* for themselves, a rude quarrelsome people should have, without external help, evolved and methodized the elaborate and smooth working system of water distribution, which now obtains. Under that system 71,822 acres of land are irrigated, Rs. 1,28,292 of land revenue are paid into the Government treasury, exclusive of Rs. 28,046 more raised through extra cesses on the land, and bread is found for 63,454 mouths. Such being the case, we have recognised the fact that, the disintegration of sound native institutions being an acknowledged evil, we should leave well alone; and although our rule here is thirty years old, the Bannuchis still manage their own canals.

A close examination and collation of the irrigation records, and of the Acquisition and development of rights in land and water. assertions of the different Bannuchi communities respecting the origin of their own grouping into independent tappas and villages, affords reason to believe that their traditionary accounts approximate much closer to the truth than might be supposed, and that in past times the principle of the maximum "live and let live" governed their ordinary inter-relationship. There can be no doubt that after the partial expulsion of the Hännis and Mangals, the sectional jirgas of the Bannuchis parcelled out the best lands of the valley amongst themselves in some loose but equitable manner. Those lands immediately adjoined the Kurram, lying along both its banks, and were at the time irrigated by canals, amongst which are the Kachkot, the Shahjoya, and the Chasna. There being room enough and to spare, once a locality for each settlement had been fixed, water rather than land became the first thing definitely appropriated by sub-sections and individuals within the several sectional limits. By degrees the then existing canals were improved and extended, and branch channels and new canals were dug. In each case shares were determined by the amount of labour contributed, and that generally seems to have corresponded with the measure of ancestral right. But the conquering new comers were not the only settlers in the valley, for with the Bannuchi immigrants came a few dependants, Torkhels and others; and doubtless there remained a large remnant of the old inhabitants.* Both such classes were of course subordinate to the Bannuchi colonists, and were generally allowed no rights in water. Squatting, however, was probably permitted subject to the payment of a water-rate. Time went on. Outsiders flocked to Bannu: if holy or learned men, citizenship, *i. e.* land and water, was bestowed on them: if of a humbler sort, they were absorbed into the great class of dependants (*hamsáyahs*). Thus the possessors of the soil comprised three distinct groups, the dominant Bannuchis, who were both lords of the water and lords of the land, the Sayads and Ulama, who in return for their privileges conferred both spiritual and secular advantages on their benefactors, and the dependant or *hamsáyah* class who, though originally possessing

* The strong clan of the Fátimakhels, who own two-fifths of the Mandán canal, are said to be Mangals.

no rights but many disabilities, yet by degrees acquired a claim to water in payment for certain services, such as performing canal labour, fighting, &c. Meanwhile the Moghal, the Duráni, and last of all, the Sikh, demanded his tribute, and at times made arbitrary exactions, fines, and the like. Such demands were primarily distributed over the tappas, each of which in turn apportioned its quota amongst its villages, the measure of assessment being for communities and individuals alike their respective shares of water. But it was not every village, or every person, who could pay his rated sum; hence new arrangements became necessary, and as a general practice the plan of redistributing canal shares in accordance with the amount of contribution of each village or individual was adopted. Thus it came about that up to the recent Settlement the payment of *kalang* or Sikh tribute was regarded by the Bannuchis as establishing a proprietary title to land and water, and, to preclude mortgagees from so becoming proprietors, the custom was that under all circumstances the proprietor paid the tribute if he could, and failing him the mortgagee, who thereby converted his title into one of ownership.

The cumulative effect of Duráni and Sikh exactions was that by annexation the Bannuchi tappas *quoad* irrigation rights may be placed in one or other of the three following classes, viz:—

- Aspect on the eve of annexation by the British.
- (a) In tappas in which water was superabundant, an amalgamation of interests had practically levelled all classes: ancestral shares had been forgotten: each man paid revenue or tribute and did canal labour in proportion to the extent of his holding. The management of the canals was still vested, as it is now generally throughout Bannu proper, in the hands of members of the original water-owning class, but such managers were rather the executive representatives of a mixed community, each member of which had equal rights, than of a privileged class.
 - (b) In tappas in which water was barely sufficient with an economic mode of distribution, the distinction between shareholders and non-shareholders was preserved. But in practice, except at times of abnormally short supply, every land-holder had a right to a share of water from out of the allotment of the village in which he resided, proportionate to the area of his holding provided he performed canal labour and did not change his domicile. The body of shareholders had still however some special privileges, *e. g.* a part of their apportionment of canal labour was done for them by non-shareholders, or they gave spare water, when there was any, to whomsoever they chose outside or inside their village limits, or they exacted some special services from the rest, and always, when water was deficient, they exercised a prior right of irrigation.
 - (c) In tappas in which the water-supply was at all times deficient for the irrigated area, those descended from the original founders of the village, or rather excavators of its supply canal or channel, and those who had acquired founders' rights by purchase, force or otherwise, still maintained a very strict and tenacious hold on their shares, so much so that few outsiders held shares. Land and water remained distinctly separate properties, being bought, sold and mortgaged independently. In such tappas the acquisition of land alone gave no right to water, however willing the new proprietor of land might be to do canal labour. At most the water-lords regarded themselves as under a sort of moral obligation to give some water to lands whose owners had paid a share of the Sikh *kalang*, as long as those owners did an extra amount of canal labour.

Since annexation our policy has been to preserve the *status in quo*. At the first summary settlement, the measure of assessment for both villages and individual holdings was the mean of the appraised outturn of the preceding four

Hitherto we have preserved the *status quo*.

years. No inquiry into canal irrigation rights was made. The revenue was imposed on the land alone, just as if land and water were a single property one and indivisible. But as the value of a crop greatly depends on the quantity of silt-charged water supplied to it, and as the basis of assessment was previous crop actuals, the first summary assessment did in point of fact take full cognizance of rights in water, and was calculated to work harmoniously so long as no change in the pre-existing distribution of water should be made. Had water-lords after assessment combined to rent or sell their surplus water to the best advantage for themselves, one of two obnoxious alternatives would have been forced on Government; it would have been necessary to assess land and water separately, or to assume the direct management of the canals. However water-lords did not combine, and as a general rule all revenue paying plots continued to receive water as before. Where in places the supply was stopped, the land-lord either bought or rented water, or quietly sold his land, or the dispute was settled in court by arbitration or otherwise. Those who were deprived of their uncertain supply seldom complained. Why should they? They had no absolute right to water. They could always procure it on payment, and water-lords had as much claim to the exemption from taxation of their peculiar source of income as superior land-lords have elsewhere with respect to their special dues. The second summary Settlement but emphasized the first. The revenue was slightly raised all round, nothing more. That was all the change, and up to 1872 when the recent Settlement was begun, that remained all the change. Thus between 1849 and 1872 the management of the complicated irrigation system of the Bannuchis continued entirely in the hands of the people, and little was known about it, except that it worked with creditable smoothness. In the rare cases when Government intervention was necessary, the object of that intervention was to enforce the observance of the custom practically obtaining at annexation, or to safeguard the Government revenue. In that period the Kachkot canal and the old Mamashkhel canal were both, it is true, enlarged and extended, but no vested interest suffered thereby. Shares were never arbitrarily taken from one village or one class, and bestowed on another on the ground that the former had too much, and the latter too little water; and yet it is certain that by so doing a more economic distribution of water could have been effected. The most arbitrary act ever done, was the occasional forcible closure for some twenty-four hours of the upper branch channels and distributaries of the Kachkot in order to save the Nár crops, which were dying from want of water. But that act was if not legal at least justifiable, because the State, as supreme land-lord and first recipient of a large part of the rent of land, has consequently, as an ultimate resource, the right to regulate the water-supply so as to secure its own revenue. Had the Nár crops failed, a remission of revenue might have been required, but that contingency was averted at a hardly appreciable loss to the higher situated Bannuchi villages.

At the recent Settlement rights in water were very minutely and carefully ascertained and recorded, and the Bannuchi villages classified under *quoad* their irrigation aspect, were found to fall under three groups.

- (a) Water and land are practically inseparable: each landholder has a right to water proportionate to the area of his holding and the amount of canal labour performed by him.
- (b) Theoretically water and land are separable properties, but for many years past the one has not been alienated without the other: water-lords, however, do exist as a distinct class: land-holders possessing no share receive water in return for doing a proportionate amount of canal labour and half as much more for the shareholder who supplied the water.
- (c) Water is a property distinct from land, bought and sold separately: those who possess no share, whether inherited or acquired, receive water from some share-holder or other, either in return for doing a large amount of canal labour, and making in addition some petty customary payment, or after "entreaty" (*khost*) without doing canal

labour, but on condition of acknowledging themselves to be dependants, and rendering some small personal services.*

Class (a) contains all those villages where water is super-abundant, and Class (b) those in which water is only fairly sufficient with economic application. The two together comprise about two-thirds of the old Bannuchi villages. Class (c) consists of those tappas and villages in which the water supply is deficient, which is the case throughout tappas Nurar, Mammakhel, Shahdeo, Barth and Barákzai, in parts of Ghoriwál, Mandán and Mítakhel, and in one village in Fátmakhel and two in Mamashkhel.

To safeguard the irrigation of the lands of those in Classes (b) and (c) who possess no water, a declaration was inserted in the Record of rights in water. Irrigation Statements, with the full consent of the water-lords, to the effect that should water not be supplied in the old customary and recorded way, the District Officer may either redistribute the assessment of such lands, rating seven-eighths on the water and one-eighth on the land, or he may require the whole body of water-lords to allot an appropriate share to the land. As an additional precaution, those who get water by doing canal labour for it or by "entreaty" have been declared to have a prescriptive right to it, either from the village share or from the holder or holders of some particular share or shares. Besides all this, for Class (b) the right to alienate water separate from land has been declared to be extinct through desuetude. For Class (c) the right to so alienate water has been admitted. All the parties interested are perfectly satisfied, as a rule water-lords readily grant water in return for canal labour, but of late years the position of those who get water by "entreaty" has been growing harder.

Having examined the question of proprietary rights in water, the different systems in vogue for its distribution require notice. Distribution of canal water. Each main canal is the joint property of a number of villages,† most of which have each a fixed share drawn off directly or from a branch channel. At the more important points of diversion, whether for the shares of a group of villages or for one, a rough but effective contrivance, to be presently described, does duty as a regulator. At the larger of these sluices or regulators watchmen (*chalweshtás*) are stationed to superintend the apportion. The device just alluded to consists of one or more logs or boards of wood, each called a *sitta*, laid horizontally under water across the main and branch channels. By this means the flow over the *sitta* is maintained at an even depth. That secured, the partition is easily effected, by simply dividing the width of the water section according to the share belonging to each channel. To preserve the required width either boards or upright sticks backed by clods, stones and brushwood, are used. The unit is generally one or more fictitious finger lengths to the first joint. The smaller is generally termed *gánda*, the larger *guta*. But this unit varies on most canals; tappas, and sometimes single villages, making use of some special standards of length of their own. At most points of partition the *gánda* or *guta* merely means a fixed fractional part of the whole share of water available for division at such point. This multiplicity of measures, and the want of one fixed length unit, of which all others shall be multiples, is rather confusing. The shares are generally measured off by sticks notched or otherwise marked at regular intervals, or roughly by hand, or even by pressing into service a maize or bájra stalk, divided for the occasion into the required number of parts. Where the water-supply is abundant, or fairly sufficient, accuracy is never attempted, and the sluices are always open. But when the Kurram is low, an approach to accuracy is necessary, and a common interest guarantees a surprising degree of fairness. When concord fails, the

* It is worth noting that except in the Nár and Landídák, nowhere in Bannu proper is any kind of fixed cash *abiyána* taken.

† "Most", not "all", because some twenty villages are privileged to draw off as much water as they choose, the reason being that they lie highest, and the canal theirs originally, or that their land was taken up without payment of compensation for the canal, or that lower-lying villages could never coerce them.

Tahsildár arbitrates. But on many canals and water-courses, especially those whose supply is scant for the area to be irrigated, the distribution is effected by each group of shareholders drawing off the whole water-supply in fixed rotation from the channel which feeds theirs. This too is generally the method of interior village partition, when such is necessary, by bodies of landholders on shareholders *inter se*, and is followed in most villages at times of deficiency of supply. The great feature, and one indicating a remarkable power of self-government, is the method by which each turn (*wár*), or what may be called the periodicity of applying water, is regulated. This method is simply the casting of lots (*isk*).

The whole process can best be understood by an illustration. Let us take the lower Mandán branch of the Fátimakhel-cum-Mandán canal; that one with its head in the Kurram just behind the old artillery lines. Suppose a freshet in the Kurram has destroyed the head works of the canal, and that each village has supplied its quota of labourers. With much tom-tomming and noise the bund is renewed. Water flows once more past the permanently open sluices, where the canal divides into three channels, one for Fátimakhel, one for Mandán, and one for Hinjal. Following down the Mandán channel, we come to a place where it bifurcates, the Badewa drawing off half, and the lower Mandán half. So far the flow has been constant, shares being regulated by the *sitta* contrivance described above. But from this point the Mandán share is apportioned amongst its thirteen shareholding villages by recurring turns. By ancient custom a whole round or circuit of turns (*daur*) is six days and six nights, two of which is a completed circuit for the Kafshikhel villages, two for those of Sikandarkhel, and two for those of Lodikhel. The lower Mandán channel being again charged with water, the chosen representatives of the shareholding villages assemble. Each selects a pebble, a twig or other substance, and the three lots are together consigned to an ignorant bystander, who draws them one after the other. Whichever lot has been first drawn takes the first two days, and so on. Now each of the three major turns of two days has a certain number of sub-divisions, the unit of time being one pahar or watch, of which there are, as with us, four in the day and four in the night. The unit of time, whether two pahars or one as here, is always and everywhere divided into two parts, the one being by day and the other by night. Such a division is necessary to equalize shares, the length of day and night being variable, and the sun being the only time-piece used by the Bannuchis. Well then, priority for the three major turns having been decided by lot, priority for the sub-turns is settled in the same way, and so on until at last each village, and each large body of shareholders in it, have their exact day and hour fixed. An hour or so suffices to make the whole arrangements for the full circuit. Nothing is written.

But besides settling the sequence of turns, provision has to be made for the contingency of the channel failing before a circuit is completed. In this matter there is a diversity of practice. On the Mandán canal the custom is to decide during each drawing of lots whether that particular circuit shall run until another failure of supply occurs, or until each village has in rotation applied water for one or more fixed number of turns, in which latter case the interval of failure would be *dies non*. The former practice is termed *wucha-tánda*, the latter *tánda-ba-tánda*. On most canals there is a fixed rule to govern breaks in the supply of water, the general, and perhaps the sounder one, being the *tánda-ba-tánda* custom. On the small Tochi (Gambíla) canals a middle course is followed. The *tánda-ba-tánda* rule only obtains provided a village had not begun its turn when the water ran short; if it had, though only for half a pahar, it loses the rest of its turn in that circuit. Regarding the partition of the unit of turn, be it one pahar or one day, various practices exist. Every land-owner applies water drawn off by his own little distributary during the whole turn, the water being either not divided at all or divided on the acreage, or the highest lying fields are first irrigated and then the lower-lying in regular sequence, or lots are drawn to determine whether such shall be the order or the converse, or some privileged persons, *e. g.*, descendants of the founders of the village, or the

excavators of the channel, apply the water first to their fields, and then all other turn it on to theirs simultaneously, their respective distributaries being opened to their rated width. As a general rule a man has a right to use exterior water-courses within the limits of the area of inter-connected villages for the conveyance of his water. If domicile be a condition of his receiving a share of water, as it is in a majority of villages for both water-lords and others, he must still continue to reside in his original village, though the land on which he applies his water lies elsewhere. If domicile be not a condition, he may reside where he likes so long as he does canal labour with the village, from which he draws his water. If the distribution in the exterior water-courses be by "turns", he can only use those channels during the interval between the recurrence of a turn; if by permanently open regulators, he can draw off his measure of water by one of them, or less commonly by a new one of his own. When objection is raised to the latter course, it is often wise to prohibit the tapping of a channel at a new point.

In the preceding paragraphs the term "canal-labour" has been repeatedly used, and on its due performance greatly depends the measure of the irrigation right. This canal-labour is of two sorts, *viz.*, band-making and silt-clearance. The former is the joint concern of all the shareholding villages of a canal, and for this purpose they act as one corporate body under their tappa maliks, or other representative managers. The quota of men leviable from each community is in most cases the same now as it was on annexation, when it bore a fixed proportion to the water share. Each village has its own roster. The general rule is that no one having a beneficial interest in canal water is excused from contributing labour in proportion to his interest. Even Sayads and village and tappa headmen have to do their share. Where tenants cultivate, they do the work for their landlords, canal labour being an ordinary obligation of tenant tenure with the Bannuchis. But every rule has its exceptions. Accordingly we find the descendants of two famous chiefs, Dakkas Khan and Jáfir Khan, who achieved their own exemption, have not hitherto been required to supply labour on certain bunds. Similarly here and there a whole village has hitherto done no bund-making, either because it had been very powerful, as Bazár Ahmad Khan, or had long long ago given land gratis for the canal or its extension, as Ismailkhel. In a few cases an equivalent for bund labour is given. Thus Amandi, whenever necessary, supplies instead of a quota of men fifteen logs or large branches for the great Kachkot bund. Another instance is that of the village named Kuri-Shekhán. Its case is altogether curious, and attests the antiquity of some Bannuchi institutions. Many generations ago its founders (Shekhs) were given water, and land too probably, on the sole condition of their preserving an equality of partition at the point of bifurcation of the Badewa and lower Mandán canal already mentioned. To this day Kuri-Shekhán performs its ancient functions, and in return is excused for its ratable share of bund-making. When notwithstanding due notice, a village fails to send its quota of labourers, the managers levy a fine (nágha) or what may be euphemistically termed an absentee or commutation fee from it. The amount is from two to four annas per diem per head of absentees. In some cases when a village is wholly unrepresented, a lump sum of Rs. 5 is levied. Were a man not to pay his fine—which is in fact hire paid to substitute—he would get no water. Owing to this, cases of objection seldom occur. The receipts are generally spent on feasting (sohbat), the entertained being those who did attend and did the work. Absenteeism is infrequent. Such is the custom on all the canals and water-courses excepting the Kachkot, the largest canal in the district, and the Landidak, on both of which the fines are credited to a special canal fund, as will be hereafter explained. On the whole the work on the head bunds of the smaller canals and water-courses is not onerous, being distributed over so many hundreds of persons. Probably eight days labour in the year is the average required from a payer of Rs. 10 revenue. Silt-clearance is a distinct service from bund-making. For this there is no inter-relationship between villages. Each ordinarily looks after that portion of the channel which is within its bounds, and that alone. Owing to this want of combination tail villages frequently suffer.

This is conspicuously the case on some canals, e. g. the Zambila. Main channels are generally cleared out once a year, and smaller ones much more frequently. The former work is done under the superintendence of the village headmen; the latter being more of a private concern, by the special shareholders. Absentees are fined and the money is spent, in the same way as stated a few sentences back. Clearance work is much heavier than bund-making, because of the constant deposit of silt which goes on. The amount of silt held in suspension in Kurram water is surprising. So great is its quantity that by repeated floodings a man can easily raise the level of a field several inches in the course of growing a single rice crop.

The main canals and distributaries have neither escape channels near their heads, nor other means of excluding unrequired water from them, consequently there is much waste. Surplus or spill water. When water is not wanted, it is run off into the Kurram, Tochi or Lohra (the dry Barán) or on to lower-lying lands. The consequence is that much land is either swampy (dhand), or subject to the outburst of springs (china), or to general surface exudations (now). The too great saturation of soil seems to promote the outcrop of *reh* (kallar), which is a great sterilizer. Such evils are most active in the cold weather, when there is a superabundance of water. But complaints are comparatively rare, because the present state of things is that which has existed from time immemorial. Each channel, each petty distributary, each field, has near its tail its own prescriptive escape, the position of which is fixed and cannot well be changed. Were even the twentieth part of an acre, previously free from the servitude of receiving spill (chilma), deteriorated by any alteration in the mode of passing off useless water, or, conversely, were land hitherto benefitted by spill deprived of its source of irrigation, claims would certainly be made for compensation and a return to the old *status quo*. So thoroughly however do landholders know and appreciate their rights and obligations in this matter that disputes are not of frequent occurrence. Much spill and spring water has been utilized by means of catch-water channels, which are now the permanent and only source of irrigation for many villages and scattered plots of land. Rights and obligations appertaining to surplus water are of very great importance and were separately recorded at the late Settlement. In the Bannu tahsil, the Marwat Nár, and the villages near Kurram, there are 2,291 acres unculturable, owing to swamp and 2,429 owing to springs and exudation; while 5,098 acres are irrigated from surplus water, and 4,058 acres from springs, the last two areas paying revenue amounting to Rs. 8,694. Besides this, scattered plots aggregating at least 1,000 acres more are irrigated from surplus water.

The Kachkot is the largest and most important canal in the district, having a course of about twenty-five miles, and irrigating, besides the lands of certain Marwat villages beyond the Nárs, 41,723 acres assessed at Rs. 33,808.

The origin of the name Kachkot is not known. The upper part was, according to popular tradition, in use by the Harmis and Mangals, prior to the advent of the Bannuchis. The General description. The declivity of its bed, and the somewhat tortuous alignment of its upper portion, seem to indicate that a natural channel was first converted into a small canal. It is undoubtedly of considerable antiquity, and has grown to its present dimensions by the labour of successive generations assisted by the great velocity of its current, a characteristic of most Bannuchi canals. That velocity has served to deepen and enlarge its channel, until it has become the broad, swift-flowing stream of to-day. At annexation it was not so large as it is now. At that time the Barán branch, which diverges from it about four miles from its head, received a good half of the water in it at the point of bifurcation, and the rest flowed on in a narrow channel for about eight miles, and tailed in Kakki-Barth near the Akra mounds. But in 1852-53 its bed was widened, and an extension run into the jungle tracts beyond now known as Nár. From end to end of its course its water is drawn off by numerous distributaries, each of which, the upper thirteen excepted, has a fixed share. At intervals along its course between the head of the Barán branch and the first masonry sluice of the Nár tracts are nine overfalls, of which four are of masonry,

whilst the rest are constructed of timber, brushwood and stones. Their objects are to assist partition, to raise the level of the water, and to facilitate its flow into the branch channels above them. But they also act as stop-dams—one alone is for a mill race—and by checking the velocity of the water, arrest the degradation of the bed. However, as the soil, where not a stiff clay, is fairly cohesive and the subsidence of some of the mud held in suspension is always going on, the Bannuchis generally are not apprehensive about the lowering of the bed levels of their canals.

Thirteen distributaries above the Bárán branch draw off water *ad libitum*. To promote the flow a small catch-water bund is run diagonally into the stream. This is a common device at the head of a *vidl*, which is the Bannuchi word for a canal or water course. The size and conditions under which such bunds may be used are all regulated by ancient usage. The limit of requirements is supposed to regulate the amount of water taken by the thirteen privileged *vidls*, but in practice waste does occur, and will continue until masonry outlet-heads are substituted for those temporary contrivances now in use. At the Bárán divergence the Kachkot divides into two main channels, two-fifths of the water passing off into the Bárán, and three-fifths continuing in the main canal. A masonry sluice or regulator is much required here, and could be easily made. From this point the Bárán can best be regarded as an independent canal, and will be described below. The water separately remaining in the Kachkot is here divided into 252 shares, "fingers," of which the *vidl* Mir Akram and fourteen others have amongst them 149, and the remaining 103 are reserved for the Bannu and Marwat Nár tracts, and have been apportioned conditionally amongst the Nár grantees. The Nár portion of the Kachkot will be treated as a separate canal, and so described. We have therefore nothing to do with its 103 shares here. The flow of water in all the *vidls* with heads in the Kachkot is constant. Some of the outlet-heads are of masonry, but most are still temporary and regulated by the *sitta* device mentioned in a preceding paragraph. Amongst the villages *inter se* the prevailing mode of distribution is by "turns."

Amongst the upper-lying villages and those near the heads of some of the lower distributaries, water and land are not alienable separately, and the right to a share depends alone on the performance of canal labour, with or without residence as the case may be. But in the tail villages generally, and especially those of the large Sangari branch canal beyond the Lohra, water and land are distinct properties.

Much of the spill is utilized by other villages. That from the *vidls* of Mitakhel villages lying between the Kachkot and the Lohra is wasted in the Lohra. Much escapes down the Bárán branch, which in the full season empties itself into the Kurram. That from lands adjoining the Kachkot is as a rule returned into it. A good deal is caught by a catch-water canal dug about eight years ago, which runs nearly parallel with the Lohra, and has a nominal head in some springs near Akra. But most passes on throughout the cold weather into the Nárs, and supplements their rather scant supply, and partially irrigates some Marwat villages as well.

* Some doubt was felt at the late Settlement as to what proprietary rights in the channel of the Kachkot and in the trees of spontaneous growth on its banks should be entered as belonging to Government. At Mr. Lyall's suggestion the channel has been treated down to the Khula Amirán as "belonging to the canal," and the trees as "pertaining to the canal" and to be used for its bunds, bridges, &c. Below the Khula Amirán both are Government property.

The Kachkot bund is a large structure composed of boulders, timber, shingle matting and brush-wood. On its length and stability depends the volume of water which enters the canal. It ordinarily diverts from a sixth to a quarter of the Kurram water. It is entirely swept away some four or five times in the year, say once in March or April, and three or four times between June and September. The Kurram freshets are seldom high enough in the other months to do more than breach it in places. When it is broken, little or no water can enter the Kachkot, the bed of which sometimes remains dry for from five to ten consecutive days. The bund is repaired and maintained by unpaid statute labour, under the direction of a Government official styled the Nár Darogah. The number of men liable to summons for bund labour is at present 700, viz. :—

List of villages or groups of villages.	No. of villages.	Quota.	Remarks.
Sukarri ...	4	40	1. These numbers are distributed over the different villages, and over those liable in each village in the ways described in a preceding paragraph.
Mandán ...	9	33	
Mitakhel ...	8	30	2. Four villages, not included in the list, Bangash-khel, Kingar, Larmast, Dad Kachkot and Mithakhel Khán Suba contribute no labour, because in 1852-53 when the Kachkot was enlarged, exemption was granted them in lieu of money compensation for land then taken up. But in great emergencies help is sometimes demanded.
Shahdeo ...	1	7	
Mammakhel ...	3	33	3. Amandi tappa, not shown in the list, gives 15 logs or branches when necessary instead of manual labour.
Tappa Barth ...	1	40	
Tappa Kakki ...	1	60	4. The cantonments and Edwardesabad receive all the water of the Amandi viál by day, but supply no labour.
Ismailkhel cum Tughalkhel ...	2	5	
Noubazar ...	1	2	5. Shahdeo sends 7 and 8 men alternately.
Lands and villages irrigated from the Baran branch ...	21	150	6. The Marwat Nár complement of 200 men is disproportionate and burdensome as the tract lies at the tail of the canal, and landlords are unable to retain their tenants. In fact the full quota if summoned, which is seldom, never does attend. Of late when the fines had accumulated to several hundred rupees, they had to be remitted. To maintain the over-numerous old levy, gives the Darogha full opportunity to exempt certain favoured villages from supplying men and leads to other abuses. The quota has been experimentally reduced to 150.
Bannu Nár ...	22	100	
Marwat Nár ...	35	200	
Total ...	108	700	

The complement of 700 men is only summoned when the bund has been destroyed, and water is urgently wanted. On other occasions a smaller number suffices. Plough oxen are sometimes levied instead of men. Absentees are fined four annas each per diem

The income goes to maintain a small staff of canal watchmen and towards the pay of the Darogha. In July and August gangs of men, taken in rotation, are often stationed at the bund to repair breaches as they occur. General canal clearance is performed in the same way, but is very light compared to bund labour. The Darogha has hitherto had no jurisdiction over the branch canals and distributaries from the Kachkot beyond their head outlets or sluices.

The Bárán as its name ("rain") indicates, originally served as an escape for the Kachkot, and is said to have been so used by the predecessors of the Ban-nuchis. At all events it received no fixed share of the Kachkot water until very recently. It seems that Ismailkhel, Khujarri and other villages then collectively termed "Tappai," had formerly a canal of their own, the old Gambíla with a head in the Kurram. It ran through Mandán, received as much as it could carry of the spill of the Kachkot, and then irrigated the Tappai villages. But about 1810 or earlier Bazár Ahmad Khan seized its upper part, and converted it into what is now known as the Kamboh *viál*. Thus the Tappai villages had to depend on the uncertain escape of the Kachkot alone to supply what remained to them of their Gambíla. After a time they appear to have come to terms with the Kachkot villages, and in return for canal labour to have been allotted an ambiguous share, which since 1852-53 has been definitely fixed at two-fifths. As now constituted, the Bárán has an almost clear course of about a mile and a half before it divides into two channels, the new Gambíla and the Bárán proper. Both soon split up into a large number of water-courses, and irrigate an area of 8,692 acres assessed at Rs. 11,850.

Of the 180 shares into which the Zambila and Bárán proper are divided, the former takes 157 and the latter 23. But, as the men of the Ismailkhel tappa hold lands under both channels, they are in the habit of conveying 17 of their 23 shares round by the Gambíla for the rabi crop, thus raising the number of the Gambíla shares in the cold weather to 174. The Zambíla sheds off nine distributaries, each with a fixed share constantly flowing, all of which irrigate the lands of the Ismailkhel tappa. The rest of its water—about one-quarter—goes on in the main channel and is applied to the Ghorawal tappa, and to five, so called, Khanjarri villages. All five receive a very scant supply. The 23 shares of the Bárán proper are divided amongst three distributaries, and go to irrigate lands in the Ismailkhel tappa. But although all its share of water is thus absorbed, the main channel is seldom or never dry, as it receives the spill of the Chasna and Mandán canals, also much water from springs.

The Bárán canal or branch of the Kachkot. General description.

Distribution of water.

Water and land are still nominally distinct properties, and in most villages the water-lords and their shares are still known. But as in practice the right to water everywhere depends on the performance of canal labour, and no water had for many years been separately alienated, the shares were generally not recorded at Settlement. Domicile is required from *hamsayáhs* in all the villages, and in some from men of the dominant stock as well. Such men have still a few special privileges, *i. e.*, giving water on "entreaty" when there is any to spare.

The Zambíla tails in the cold weather, after receiving the spill from some Bannu Nár water-courses, into Mammakhel, and two other Marwat villages which it irrigates. Two catch-water canals, the Páila and the Pail, *alias* Isakwála, have their heads in the marshes formed from the waste of the Zambíla and Kachkot. The Chasna and Mandán canals, after irrigating the large tappas of Mandán, Bazár, Sádát, &c, tail into the Bárán proper, which also receives much of the waste from the Ismailkhel fields. These united sources raise the escape channel of the Bárán proper into a considerable stream. So great is it that four water courses, one the Ghoriwál *vidl*, large enough to be called a canal, have their heads in it. Two other small *viáls* draw their supply from springs. Thus from spill collected within the area under the Bárán, but derived through springs, exudation and the tailing of several foreign canals from a very much wider area, no fewer than eight new *viáls* are formed, which, after irrigating ten or twelve villages partially or wholly, do much to forming the great Ghoriwál swamp. In those eight *viáls* however the water is clear, and therefore performs only half the work of other water-courses, which are fertilisers as well as irrigators.

Correctly the number of shares represents the number of men liable for Kachkot bund work. But we have seen that the Bárán complement is 150 not 180. The difference, 30, is due to the lands under the Warana and the Jáfir-welu *viáls* contributing no labour; the former because it used to take water *ad libitum*, but since 1852-53 receives a fixed share; the latter because Jáfir Khan achieved its exemption, and up to the present time the doubtful claim to a like privilege by his descendants and fellow clansmen on his *vidl* has never been challenged. With these two exceptions each distributary sends as many labourers as it has shares. As to the Bárán clearance it is done twice a year in the usual way. There are no exemptions.

When in 1852-53 the Kachkot was continued into what is known as the Bannu and Marwat Nárs, that whole tract was parcelled out into compact lots varying from forty to one thousand acres, and given away to deserving men with a corresponding amount of water. The measure of both land and water being in kanáls, and a kanál being the eighth of an acre, a grantee of 100 acres came to speak of his share of water as 800 kanáls. The alignment of the Kachkot extension was along the water-shed of the Kurram and Gambila (Tochi) doáb. The length of the main channel cannot be precisely given, because soon after it enters the Marwat tahsil, it spreads out like an open fan, and each water-course has a special name.

From the masonry sluice, called *Gandi Amirán*, immediately above which the old *Kachkot* may be said to have ended, to one of the tail *Marwat Nár* villages now under it, is a distance of about ten miles. Grants of land with water continued to be made for some years subsequent to 1852, and up till a few years back water alone was occasionally given to thirsty *Marwat* villages, and in some few cases to importunate persons who owned no land within the area commanded by the canal. Thus the number of shares in water was repeatedly augmented, and the supply is now barely sufficient for the spring crops, and not enough to irrigate one-tenth of the land for an autumn crop. The tail villages in the *Marwat Nár* receive little water except in the cold weather. Taking the irrigable area as the area irrigated it is as follows :—

Bannu Nár	11,357	acres assessed at	...	Rs.	8,350
True <i>Marwat Nár</i> ,	11,011	do.	at	...	4,809
Miscellaneous lands in <i>Marwat</i> .	5,926	do.	at	...	3,654
Total	28,294	acres paying	...	...	16,813 land revenue.

As the different blocks were allotted or shortly afterwards, outlet heads were made at convenient points on either side of Distribution. of the canals, their positions were sometimes changed. At first the flow was regulated by the *silla* contrivance, but in 1868 the conversion of such rude regulators into masonry sluices was begun, the cost in each case being defrayed by those interested in proportion to their shares. The whole water of the *Kachkot*, which passes the great masonry sluice called *Gandi Amirán*, belongs to the lands of the two *Nárs*, a few old *Marwat* villages and the *Bhitanni* settlement of *Harámatála*, which latter is exempt from canal labour. The people speak of their shares in *kanáls*. But such a unit of measure requires high figures, and is in itself rather unintelligible. It will therefore be better to make the unit the inch, only premising that the inch generally represents 2,000 and in places 1,000 *kanáls* of water. The *Kachkot* at *Gandi Amirán* is divided into 170 inch shares thus :—

Thirty-four-and-a-half are drawn off by the *Khula Amiran* distributary, by which nearly half the *Bannu Nár* villages are irrigated. At about a quarter of a mile or less from its head there is a masonry sluice dividing the water into three unequal shares, which are carried off by three independent water-courses.

Seventy-one remain in the main *Kachkot* channel.

Sixty-four-and-a-half are what is called *afzúd* or *kacha* shares, that is flow only in the cold weather and onwards until April, and irrigate land for the spring crops alone. Their outlet is shut off from the ingathering of the *rabi* crop until about the end of November.

As the water is divided at the *Gandi Amirán* by a sluice contrivance, so it is by similar means at intervals down the main channel. But the inch unit of width only exists on the upper four sluices, which are of masonry : thence below and for most of the villages *inter se* the loose "finger" measure is the unit, and represents "1,000 *kanáls* of water." Again, on the lower masonry sluices an inch of water is of an ever diminishing value, because the number of inches is calculated afresh at each. For instance at *Gandi Karím*, the next below the *Gandi Amirán*, the width of the "fixed"

shares should be 71 inches, but is 82 inches to correspond with the "164,000 kanáls" under it. The same is the case with the "finger" measures. This confusion and disproportion amongst shares of equal nominal value seems to arise from the highest sluices having been made first, and water having been given away afterwards at different places below. Miscalculation may also partly account for it. As to the mode of partition on the different distributaries between the share-holding villages, the rule is permanently open outlet-heads, the exception the taking of all the water in rotation. Of the surplus (*afzúd*) or extra spring crop shares only one and three-quarters go to villages in the Bannu Nár. All the rest has been allotted to Marwat Nár and other tail villages. Most of the distributaries have double outlet-heads, one for their "fixed" or perennial share, and the other for their extra cold weather allotment.

Water and land were generally granted together on the understanding that they were in future not to be regarded as separate properties. In the course of the recent settlement it has been distinctly laid down that water can only be applied to the land for which it was granted, but that grantees owning more water than is required for the irrigation of such land can separately alienate that surplus quantity, which would otherwise be of no use to them. Cases of the sale or mortgage of water without land, which had occurred before or early in the Settlement, were each dealt with on their respective merits. Where water had been given to landless individuals, a term was allowed them to procure land, a liberal allowance of water was then allowed for that land, and the remainder will, on the death of each grantee, revert to the land of that village with which it has been assessed, the grantee meanwhile paying a specially fixed fraction of the revenue of the village.

Spill water.

There is very little. The general rule already explained holds good about it.

Bannu Nár sends 100, and Marwat Nár at present 200 men for the Canal labour. Kachkot bund work. The levy is one man per 1,000 kanáls of water, but in the case of surplus (*afzúd*) water the contribution can only be demanded during the season the *afzúd* outlet-heads are open. In the Bannu Nár canal labour is an obligation in the tenant's tenure. But in the Marwat Nár special canal labourers, who are as often tenants as not besides, called *kaslahs*, are maintained and paid in kind at the rate of one-eleventh of the grain from the common heap.

Until 1855 Mamashkhel had a small *viál* of its own called Landai (Landidák canal. General description. (*landa*=short), but in that year Major Nicholson extended it to a *dák* or waste clayey tract nine miles beyond, and since then both canal and tract have been known as Landidák. The Landidák lands were then divided into lots, and given away much in the same way as those of the two Nárs had been. In both the cases of the Ladái and Kachkot all the labour was supplied gratis by the people, rewards being given in the shape of a new or extra water allowance, and in a few cases in cash, and all vested interests in water were preserved intact. The Landidák canal as now existing has its head immediately above that of the Kachkot, and though possessing a small

Kurram bund of its own, depends indirectly for its water-supply on that of the Kachkot. The extreme length of the Landidák canal is eighteen miles. Its course is almost at right angles to that of the Kurram and Kachkot. After passing through the Mamashkhel tappa, it crosses the Lohra [*wúch* (dry) Baran or Bārán] by means not of an aqueduct but of a temporary bund, traverses the Barákzai and Nurar Tappas, in the latter of which it is augmented by the tail of a Tochi *vidl* called Aimal bund, and finally at a sluice called the Khula Mazánga enters the tract its prolongation was specially designed to irrigate. In all thirty-two villages benefit by it, of which twenty-two are the small new Landidák estates founded in 1855. The whole area irrigated is 11,573 acres assessed at Rs. 4,894.

The highest outlet-head is the Sadar Ghosha, a petty *vidl* which draws water *ad libitum* for a very small area in Amandi. Distribution. This water was granted free as compensation for third taken up in 1855. Below the Sadar Ghosha, Mamashkhel draws off one-land of the Landidák water by means of four outlet-heads, all of temporary structure and uncertain measuring power. Of the two-thirds remaining nearly six-sevenths is the share of the twenty-two Landidák estates; but as they are at the tail of the canal, and few of the outlet-heads on it are yet of masonry, he said twenty-two estates receive much less than their allotment. As on the Kachkot so here the unit of measure is various, namely, "*gánda*" "*guta*" and "a thousand kanáls," and the precise length of each and their interpretations are not absolute. In each case the unit, whatever its name, must be regarded as nothing more than a fixed fractional part of the major share of a village or group of villages, and that major share is loosely a known fraction of all the water in the canal at a certain point. The main outlet-heads are open all the year round, but share-holding villages and plots *inter se* irrigate in rotation by one or other of the "turns" (*wár*) practices.

For the old lands formerly under the Landái *vidl* the general rule is that all have a right to water who do canal labour, and that water and land though distinct properties are seldom bartered separately. But between the Lohra and the Khula Mazanga the village usage pre-obtaining for their other *vidls* from the Tochi (Gambála) governs rights in water granted in 1855, or subsequently, and the prevailing usage is that water and land are separate properties. For the twenty-two true Landidák estates the rules stated for the analogous cases of the Bannu and Marwat Nárs apply.

Spill or surplus water.

There is none worth writing about.

Mamashkhel sends 71 men at one man per two *gándás*. Their special charge is the small Kurram bund, and clearance work down to Lohra, into which their old Landái *vidl* tailed. The rest of the canal supplies 138 men for the maintenance of the Lohra bund, which often breaks, and clearing the channel from the Lohra downwards. The true Landidák villages also send hands to repair the Aimal bund, Tochi bund, when so required. Regarding clearance and bund-making generally, the obligation to send their quota ceases with the limit of the interest of the community. Below the Lohra the levy is two men to every

" 1,000 kanáls " of water, but as in the Nárs the holders of a cold weather allowance (*afzúd páni* or *kache ubah*) only send men when in receipt of such water. The whole management is under a Government official termed the Landidák Darogha.

It has been mentioned that the canal-water, which is supplied to the Administration and super- Landidák and Nár tracts, was Government property, intendence of canal irri- and has been granted conditionally to the owners of gation in Bannu proper. those tracts. All the rest of the water in Bannuchi canals was and is the property of the people themselves.. Hitherto the distribution of water amongst the Nár and Landidák estates, and the maintenance of the Kurram training bund of the Kachkot and Landidák have been supervised by two Daroghas appointed by the District Officer. To meet the cost of the small irrigation establishment a cess has been levied on all water granted by the State. Fees too have been charged on marriages, and a large income has been derived from nágha fines. The total annual receipts have been of late years about Rs. 1,500, a sum sufficient to cover the pay of the two Daroghas, their two writers and a small staff of canal watchmen besides. In the recent Settlement sanction was obtained to raise the Patwári cess in Bannu proper to Rs. 5-8-0 per cent. and treat a portion of it as an irrigation cess, and to levy for the same purpose a special cess of Rs. 5 per cent. on the revenue of the Nárs and Landidák. It thus became possible to remodel the irrigation establishment, and to place it on a better footing.

The new arrangements came into force from 1st January 1879. The establishment consists of one Superintendent or head Darogha, monthly salary Rs. 100 ; one Darogha for the Nárs, Rs. 30 ; one Naib-Darogha for the Landidák canal, Rs. 25 ; three writers, two at Rs. 15 per month each, and one at Rs. 10 per month, Rs. 40 ; seven Chalweshtas or canal watchmen, Rs. 30 ; stationery and miscellaneous, Rs. 5. Total Rs. 230.

Thus the annual charge will be Rs. 2,760. It will be met in the following ways :—

Portion of Patwári cess, viz., Rs. 1-8-0 per cent. on	Rs. 118,120	
which is the revenue of old Bannu proper...	...	Rs. 1,772
Ditto ditto on the new tax on water mills	...	" 14
Special irrigation cess at Rs. 5 per cent. on	Rs. 17,052	
being the revenue of the two Nárs and the Landidák		
tract	...	,, 852
Total Rs.		2,638

The deficit Rs. 122 will be more than covered by fine income. Of late years receipts from this source have been very large, and have fallen with some severity on the poor Landidák and Marwat Nár villages. As a general rule no *ndgha* will in future be levied except for the wilful non-attendance of the summoned quota of labourers from the Nár and Landidák estates, and from other villages only when work has to be done on the Kachkot bund.

The preceding pages deal only with Bannu proper and the Marwat The Kas Umar Khan in Nár. We now pass on to the Isakhel Isakhel up to commence- tahsil. The old name for the southern part of ment of regular settlement that country, and one too still often heard in the operations, mouths of a Marwat or Miánwáli peasant, was

Tarna. It seems that within a generation or two of the settlement of the Isakhel branch of the Niazais in their present home, a network of small canals covered the face of the country, and that aqueducts of sorts were freely used, whence the appellation Tarna or aqueduct. In those days the Kurram appears to have flowed in a northerly course for about seven miles after piercing the hills at Tang Darra, in which case its bed must have been much higher than it is now. A good deal of the old left bank can still be traced. Besides this the Indus frontage of the upland tract between the villages of Khaglanwála and Trag was a mile and more eastwards of its present line. Thus irrigation was easier, and the irrigable area larger than in our days. Whatever were the physical changes before the beginning of this century, it is certain that there have been none of importance since the old site of Isakhel was eroded about 1830. Below Tang-Darra the Kurram seeks the Indus by the same eastern channels as it did when the Kas Umar Khan was dug. That Kas is still the largest canal of the country. It replaced an older one. It was excavated about seventy years ago by Umar Khan, at that time chief of the Isakhel, to water his own village, then as now called after him. But as his village lay from seven to nine miles from the head of his canal, some of the intervening lands were also irrigated from it. Canal labour used to be performed by a special staff of men, and they and the canal owners were remunerated with a share of the irrigated land or crop. In the former case each plot of land was divided into two equal parts, one of which was retained by the land owner (*sajji*), whilst of the other, three-fourths were allotted to the canal labourer (*wakú*) and one-fourth to the canal owner (*máshki*). In the latter case one-sixth of the crop went to the canal owner and labourer, half to each. The practice of dividing the land obtained in Umar Khan's village, and latterly on several of the small distributaries (*surgís*) from the Kas; whilst that of the division of produce was the rule on the upper portion of the Kas. In Umar Khan's village the status of land owner and canal owner was combined. At the first and second summary Settlements the cultivator was generally settled with directly, without reference to the terms of his occupancy. Thus all canal labourers were revenue payers, though in fact tenants-at-will. In 1856-57 the superior attraction of new Indus alluvion, and the easier livelihood to be gained thereon, induced most of those who worked on the Kas to abandon their irrigated holdings. But after a time Captain Coxe induced the deserters to return by promising them nearly the whole of the canal owner's share of produce in addition to their own. The canal owners were otherwise recouped for the loss of their share. The remedy was only effectual for a time, and before long the working of the Kas again became inefficient. Disputes became frequent, and dissatisfaction was general. The three interested classes *máshkis*, *sajjis* and *wakús*, all complained, and recriminated on each other. What was the status of each with reference to his recorded holding? Who was responsible for the revenue of plots abandoned by canal labourers? What was to be the penalty for breach of contract in supplying water? Was there any contract? Such were the questions which arose, and various were the decisions given. However the joint exertions of Government officials, and the canal owning class staved off a total collapse until the commencement of the recent Settlement, when it was found that some strong remedy must be applied, as the old system had broken down beyond hope of revival.

The first point to determine was the status of the waku class. They were found to be simple canal labourers, paid in land for produce, and dismissible, like any other servant, for ill performance of work, if not at the will of his master. Most of the men admitted that they had no occupancy rights, and as it was a fact that their work was not well done, no ground remained for according any of them such rights. For similar reasons on some of the later made distributaries, the canal owner's right to retain their $\frac{1}{8}$ th share of the land was extinguished. They had failed in their contract to supply water to the land owners. The position being thus cleared, the *Tinga* system was decided upon as being the only feasible method for working the canal, should Government not assume the direct management. This system is that already described as having obtained for ages in Bannu proper. Under it each land owner has to take a part in silt clearing and bund-making proportionate to his share of water or land, or submit to the penalty of a fine (*nágha*). The burden of providing labour is thus imposed directly on the land owners, and Government is enabled to make the settlement with them. After some opposition on the part of a factious few, it was introduced in 1875, and has since been in operation. At first difficulty was experienced in inducing Pathán land owners to work with their own hands. Their forefathers had never stooped to a labour only fitted for Játis and other inferior beings, so why should they? The land owners are however now reconciled to the new system.

It has been mentioned in the last paragraph but one that the canal owners were "otherwise" recouped for the loss of their one-twelfth share of produce. The way was this. On the death in 1856 of Muhammad Khan, grand son of the Umar Khan mentioned above, the Government of India sanctioned the continuance of the "dues" of the late chief to his seven sons and one grandson. Amongst those dues was put down the item of "*abiyána*" calculated to amount to Rs. 1,064-8-0 a year. This "*abiyána*" was the one-twelfth share of produce which Muhammad Khan received from kind paying lands under his Kas, and it was with this one-twelfth that Captain Coxe had bribed back the Kas wakus. Neither Captain Coxe nor Government seem clearly to have apprehended that the "*abiyána*" was essentially a proprietary and not a *jágír* item of income. However after some correspondence Rs. 1,064-8-0 a year as "*abiyána*" were granted to the deceased chief's eight successors "for their lives and that of the male issue in the direct line," and that sum has since been annually disbursed to them from the treasury. By the above transaction Government substituted a perpetual cash allowance for the old kind share enjoyed in certain villages by the owner of the Kas Umar Khan, and thereby purchased, so to say, that owner's rights over the whole canal, except that portion of it which irrigates the village Umar Khan itself. The result is that about two-thirds of the Kas Umar Khan has been recorded as Government property, the water of which is apportioned amongst certain villages and plots, the holder having in return to do *tinga* and pay revenue.

The fact that so much of the canal belonged to Government gave Arrangement made for the something like a *tabula rasa* to work on. distribution of water. Mr. Thorburn thus describes the distribution of the water made by him at the late Settlement. "After allotting to four petty



"distributaries (*surgis*) about one-seventh of the water, I divided the rest into two shares, about three-fifths for the lands of the township of Isakhel, and the remaining two-fifths for Umar Khan's village. At the point of partition of had a masonry regulator built, and from it Muhammad Khan's heirs dug a branch to their own village. The sole measure of individual right in water was held to be the irrigated acreage of each holding. In the two main channels, and throughout some of their distributaries the flow is perennial, each outlet head being of a width corresponding to its share. Elsewhere turns have been fixed. The *tinga* levy is 121 men at the rate of two to every 1,000 kanáls of land. The annual silt clearance is begun in September, and should be well over by the 10th of October. The work is done in common down to a place called Khu-i-Khap, about three-quarters of a mile from the head of the canal. Thence to the masonry regulator above named each gang has a fixed number of yards to clear: thence below to near the Bhori road the land owners interested are required to clear on the same system, though some endeavour to escape doing so below the heads of their respective distributaries. Gang leaders have been appointed, and *tinga* superintendence has been declared to be a part of a *lambardár's* duty. The Kurram bund-work is very heavy indeed, as the bund, which consists of mud and brushwood alone, is repeatedly broken, is entirely swept away five or six times at least in the year; and as in addition to the occasional work of reconstruction it is necessary to keep relays of thirty men on watch at the bund the whole year round. The petty bunds of the lower *vidls* cannot be constructed until that for the Kas is completed; hence when extra hands are wanted, assistance may be demanded from the *vidl* owners. For the payment of the Darogha, who gets Rs. 25 per month, and his *chalweshla* who gets Rs. 5 per month, Rs. 360 are annually raised by an acreage cess on the irrigated area. This cess has been distributed on the revenue, and falls at Rs. 5 per cent. on Kas lands and Rs. 2 per cent. on *vidl* lands. An extra *Chalweshla* is entertained from the fine fund when possible. When on the making up of the annual accounts, in October, there is a credit balance, those gang leaders, who are not also *lambardárs*, are to have money up to Rs. 50 distributed amongst them in reward for their exertions."

Within a space of one mile below the head of the Kas Umar Khan the Kurram is tapped in six different places by as many small independent water-courses or *vidls*. One, that of Sadullah Khan, is of recent date. On it as well as on that of Sher Khan, the old practice of dividing the land between *sajji*, *mashki* and *waku* is followed. All the others are old, and on them some form of the *tinga* now obtains. The proprietors or their tenants—where having occupancy rights—manage the work of clearance and bund-making themselves, and impose their own fines on absentees. Still the general supervision is under the *Tahsildár* and the Darogha. An irrigation cess of Rs. 2 per cent. on the revenue is now levied as a contribution towards the Darogha's pay. Each water-course is managed much as the Kas is, but on a small scale. The positions of the heads and now and again of a channel have sometimes to be shifted.

About ten years ago Abdul Rahim Khan, an Isakhel Rais, conceived the project of tapping the Kurram some miles above the head of the Kas Umar Khan canal, and thence of running a channel eastwards and tunnelling through the spurs of the Maidáni Range, which separates Isakhel from Marwat.

Could he but bore that spur, and convey sufficient water to the Isakhel side, his canal would command a large area of uncultivated Thal country. He commenced work in the cold weather of 1868-69, and by the following year had bored through a considerable portion of the hill. As might have been expected, his levels were faulty, but considering his means, they were wonderfully good. Government hesitated somewhat before granting the large takávi advances asked for. But meantime the Khan had plunged over head in his undertaking, mortgaging his property and raising money in every way he could, and in the end, Rs. 15,000, were given as takávi advances. Local native opinion was from the first sceptical of any great result. The shrewdest minds of the country held that even could the soft sandstone hill be bored, and water be passed through, the tunnel would be continually falling in, and that in any case no real return to the original outlay could ever be expected. Ultimately the Khán having spent the whole advance, and most of his private means as well, and the canal being still far from completion, was reduced to desperation. At this stage Government stepped in, and bought out his interest for Rs. 33,338 less the Rs. 15,000 already received. Whether Government will make anything of its purchase remains to be seen, as nothing has yet been done towards carrying on the work.

CANAL IRRIGATION FROM THE KURRAM AND

Number.	Tahsil and River.	Name of canal and its chief branches or distributaries where any.	General description.	Cultivated area under irrigation in acres.	Land Revenue.
1	Bannu (Kurram)	<i>Kachkot</i> (oldest portion) Sangari right bank ... Chistawar or } left Amandi ... } bank Alazoka ... } Mitakhel ... }	...	13,425	24,932
2	Do.	... <i>Barán</i> from left bank of Kachkot	Described at pages to	8,692	11,850
3	Do.	... <i>Zambila</i> right bank. <i>Bannu Nár</i> , extension of Kachkot Khula Amirán, left bank.		11,357	8,350
4	Marwat (Kurram)	<i>Marwat Nár</i> , extension of Kachkot.	...	15,515	7,693
5	Bannu (Kurram)	<i>Landidak</i> ...	...	6,999	4,894
6	Bannu (Tochi)...	<i>Bakkakhel Waziran</i>	...	10,041	1,233
7	Do.	... <i>Bandkai</i> ...	Very old : irrigates tappa Barakzai chiefly : held to own two-thirds of Bannuchi share of the Tochi.	5,803	4,907
8	Do.	... <i>Zara Vial Nurar</i> ...	Very old : position of head not constant : only waters the Nurar lands.	10,933	4,125
9	Bannu (Kurram)	<i>Batana</i> ... A. Mashar... B. Kashar... C. Muhammakhel	Head is now inside Muhammakhel bounds : old head eroded 18 years ago : is second highest Nál, on Kurm, the highest being the Batana Wazirán just above it : irrigates tappa Daúd Shah wholly, two Mamashkhel villages and part of the Muhammakhel tract.	2,000	4,534
10	Do.	... <i>Mandán</i> ... A. Mandán } Lower } Mandan } Badewa. B. Fatimakhel ... C. Hinjal (out of repair) ...	Head is behind old artillery lines : is very old : irrigates 33 villages, all but two of which are in the Fatimakhel and Mandan Tappas : all are in one compact block ; canal is only about four miles long.	2,155	7,754
Carried forward ...				86,920	80,275

TOCHI (GAMBILA) RIVERS.

Modes of distribution of water.	Proprietary rights in water and land.	Canal labour.	Remarks.
<p>See pages to</p>			
<p>When water is abundant, takes all it can divert: when scarce, draws off its share in turn with Bakkakhels, viz, six days in a circuit of twelve: interior partition is by turns.</p> <p>Do. Do. Do.</p> <p>Bandkal and this open to width of share all their six days turn.</p> <p>Held in 40 shares: A. 20½, B. 9½, C. 10: their outlet heads are always open, and are of masonry: inside them partition is partly by open outlet heads of width of share and partly by turns, and subordinate to them on <i>tinga</i> done.</p> <p>Main channels A. (with its two branches) and B. C., are always open: interior partition is by "turns," when necessary: see page .</p>	<p>The two properties are separate.</p> <p>Do. ...</p> <p>One property for B. and C. and all A. except the two Mamashkhel village, in which the properties are separate.</p> <p>Separate for A. one property for B. and C. one village alone excepted in B.</p>	<p>Complement 144 men distributed on shares.</p> <p>Number of men not fixed: required number sent and rated on shares.</p> <p>Full levy 183 men distributed amongst villages on shares and inside them on nominal shares.</p> <p>Full levy 250 men rated on shares or acreage as case may be.</p>	<p>The whole Tochi is held in equal shares by Bakkakhel Wazirs and Bannuchis when water in river is low each applies it all in turn for six days.</p>

Number.	Tahsil and River.	Name of canal and its chief branches or distributaries where any.	General description.	Cultivated area under irrigation in acres.	Land Revenue.
11	Bannu (Kurram)	Chasna or Chasanna— with connected canal Khamboh (Khun-baha; blood price)	<i>Brought forward</i> ... Have one head bund, but separate heads: Chasna is very old, Khamboh is old Zambila Kurram bund is about one mile below that of Mandan canal: irrigate lands of Tappas Bazar Ahmad Khan, Sadat, Ismail Khani, Musa Khan and Masti Khan.	86,920 3,839	80,275 14,450
12	Ditto ...	Kharai Bazid with Dodai connected.	Highest viáls on left bank of Kurram, but one (<i>Kharai Umarzat Wazir</i>): have heads in Laluzai bounds: irrigates most of the villages of Tappa Bazid: are old canals, positions of heads sometimes changed.	1,820	5,149
13	Ditto ...	<i>Shahjoia</i> ... A. Tarna ... B. Matta ... C. Haibakwala (really tail of main channel).	Head a little below those of No. 12 also in Laluzai: is a very ancient canal: is large and important: irrigates rich villages of the Hasanni, Sherza Khan, Khilat and Dharmakhel: tails into the Dhawa hill torrent bed.	2,793	11,961
14	Ditto ...	<i>Jhandukhel Viáls</i> — (six from Kurram and four small ones from springs, &c.	Most are old: all are small: irrigate the five villages of the Jhandukhel Tappa.	3,002	4,805
15	Ditto ... also Tochi ...	Small miscellaneous viáls in different localities, mostly from Kurram.	Most are old ...	11,067	19,410
16	Marwat (Kurram)	Ihsanpur, Michankhel and other petty viáls.	Heads shift: many are old	6,365	2,699
17	Isakhel, Kurram and Gambila united.	Kas Umar Khan and viáls immediately below it.	See pages to ...	7,400	5,352
Totals of columns 5 and 6 ...				{ Bannu 93,926 Marwat 21,880 Isakhel 7,400	128,357 10,392 5,352
Grand Total ...				123,206	144,101

VI.—(Concluded.)

Modes of distribution of water.	Proprietary rights in water and land.	Canal labour.	Remarks.
Is generally abundant when no exact divisions are required: when short, each distributary takes according to its share: individuals according to <i>tinga</i> performed.	One property	Full levy 240 men, 40 from Khamboh and 200 from Chasna villages, rate on shares <i>inter se</i> : inside on acreage.	Down to No. 11 inclusive, all the Kurram canals entered have their heads on the right bank, and all of them above the line at which the Kohat road bisects the Kurram.
Villages <i>inter se</i> divide on some distributaries by "turns" on some by open outlet heads of width of share, and inside each village on <i>tinga</i> .	Ditto ...	Full levy 178 men (108 Dodai, 70 Khairai) rated on villages according to their shares; inside on acreage.	
A., B., C. have each nearly equal shares: their heads are always open: for villages <i>inter se</i> , &c., same as No. 12.	Ditto ...	Full levy for <i>tinga</i> 180 men divided thus: A. 45, B. 45, and C. 90; each village quota is according to its share in its particular distributary: inside this is rated on the acreage. Besides the above are 30 share watchmen supplied in same way.	During Settlement operations the separate Bozakhel <i>viál</i> was cut away by Kurram. Many attempts to repair it failing, Mr. Thorburn, gave the Bozakhel and Kotka Feroz villages a share in the Matta (B.) and Tarna (C.) branches of the Shahjoia on which they now have to do double <i>tinga</i> . There was plenty of water, so no vested interests really suffered, and Government had a right to secure its revenue.
Generally by "turns."	Ditto ...	Generally on acreage: men supplied as wanted.	Nos. 12., 13 and 14 are all on the left bank of the Kurram.
Various ...	Generally one property.	Generally on acreage.	
Ditto ...	Ditto ...	Ditto ...	Includes a small <i>viál</i> from the Gambila (Tochi) for Paharkhel.
See pages to	...	...	The great Kashu or Jurcum Kashu hill torrent discharges itself into the Kurram nearly opposite Ghorawal. All water taken out of the Kurram below that point is brackish, hence lands irrigated from Nos. 16 and 17 are poor and impregnated with <i>reh</i> or <i>rallar</i> salts.

CHAPTER II.

HISTORY.

Of the early history of the district nothing can be stated with any certainty beyond the fact that its inhabitants were Hindús, and that before the Christian era the country formed an integral portion of the Græco-Bactrian Empire of Kábul and the Punjáb. This is amply testified by relics of antiquity, which have from time to time been discovered in the district, and have been discussed by General Cunningham at pages 25 to 33, Vol. XIV. of his Archæological Survey Report, and at pages 84 to 87 of his Ancient Geography of India.

The best known are the Akra mounds lying nine miles south west of Edwardes-abad. There is a picturesque, but rather highly coloured, account of them in Edwardes' *"Year on the Frontier"* Volume I., pages 335 to 341. These mounds now consist of several rounded eminences, each covered with potsherds, stones and rubbish of sorts. The highest rises abruptly about 250 feet above the level of the country immediately surrounding it, and covers an area of 33 acres. No ruins exist on it, and the only traces of masonry to be found are at the northern end, where tunnelling has exposed portions of arches and brick walls. The kiln bricks found are all very large. A shaft sunk to about 40 feet in 1868-69 at the southern extremity of the mound only resulted in the exhumation of a few bones. The stratum pierced was clay. This hillock and its more insignificant neighbours are gradually but very slowly disappearing, their materials having been in request for generations past as manure. Judging from the quantities of chips of bone found, the chief mound must have been utilized for some long period as a common sepulchre by the inhabitants round about. It is the bone-earth (phosphate of lime) which makes Akra so valuable to the cultivator. Mr. Egerton, the present Lieutenant-Governor, when Financial Commissioner, visited the mounds, and at his suggestion they were declared Government property. The villagers are allowed to excavate as formerly, but are expected to bring in antiquities when found. The popular tradition ascribes the earliest occupations of Akra to Hindús, to whom succeeded Greeks, Indo-Grecians and Indo-Scythians. Subsequently Hindús recolonized the place calling it Sat Rám, and remained in possession until Sultán Mahmúd of Ghazní destroyed it and them. Coins and other antiquities establish the Settlement here of Hindús, and of races acquainted with Greek

art, also of Muhammadans in later times. Thus four years ago, a villager brought in an inscribed stone he had turned up, when ploughing below the chief mound. It is now in the Lahore museum, but has disintegrated from exposure to the air. All that General Cunningham and the Sanskrit Professor at St. Petersburg could pronounce about it was, that the inscription was in ancient Sanskrit, and had it been better preserved and more perfect, it "would have been invaluable." Again small moulded Buddhist (?) images are constantly laid bare here after rain. The coins found are mostly copper and of many sorts. The most valuable antiquities are small cut cormelians and agates, apparently the stones of Greek signet rings. The following figures are beautifully engraved on some of them, a helmeted head, a horse, a bull, two cocks, &c. They are clearly of Greek design. A small mound similar to those at Akra exists at Islamnagar, and another at the Tochi outpost. There are a few others, but their size is very insignificant.

The ruins of Til Káfir Kot lie a few miles to the south of the debouchment of the river Kúram into the Indus, upon a spur of the Khissor hills, which here enter the Isakhel 'tahsíl' from the neighbouring district of Dera Ismail Khan. They occupy a commanding situation* immediately overlooking one of the channels of the Indus. The outer walls, composed of immense blocks of stone, some 6 feet by 3 wide and 3 deep, with the exposed side smoothly chiseled, are of great strength. In the centre are the remains of several Hindú temples or sanctuaries, the domes of which are very perfect, with steps leading up to them. The carving, representing idols and other designs, both inside and outside, is in a good state of preservation. No pottery, bones, or coins, are believed to have been yet found among these ruins.

Káfir-Kot is a ruin similar in character to the one above described, but very much smaller and less perfect. It lies on the left bank of the Indus, immediately above the village of Mári, opposite Kálabágh.

For some years past the Indus has, during the rains, been encroaching on the Miánwáli plain, and has on several occasions laid bare, and then engulfed, masses of stone at a depth of some 10 or 15 feet below the level surface of the 'thall.' In 1868, the river retired before it had quite washed away the remains it had exposed, and Mr. Priestley, on examination, found at Rokrí "a number of heads, apparently cast in some kind of plaster, and one mutilated figure of the trunk of a human body made in similar material, also a quantity of copper coins, fragments of pottery, ivory, &c." The ruins discovered consisted of portions of two circular walls composed of blocks of stone, and large well-shapen burnt bricks, over which was a layer of white plaster,

* Káfir-Kot is 2,194 feet above the sea.

many fragments of which were found profusely ornamented with thin gold and ornamented scroll work. The bottom of these circular walls is about 15 feet below the present surface of the plain. Mr. Priestley considers that the statues, which have clear-cut and well shapen features, are suggestive rather of Greek than of Hindú cut.

In Miánwáli we have at Mári a picturesque Hindú ruin crowning the Gypsum hill there, on which the "Kálabágh diamonds" are found. Its centre building now serves as a Hindú temple. The ruins themselves have once been extensive, but compared to those of the Khisor "Kafirkot" are insignificant. The above, together with two sentry-box-like buildings, supposed to be *dolmens*, near Nammal, and several massive looking tombs (?) constructed of large blocks of dressed stone in the Salt Range, comprise all the antiquities above ground in the district. There can be no doubt many remain concealed beneath the surface which accident alone will reveal. Thus the encroachments of the Indus, and even of the Kurram near Isakhel, often expose portions of ancient masonry arches and wells. The only other antiquity worth mentioning is a monster *báuli* at Ván Bhachrán said to have been built by order of Sher Shah. It is in very good preservation, and is similar to those in the Shahpur district.

Within historical times Bannu has never been a theatre for great events, nor have its inhabitants ever played a conspicuous part in Indian history. The secret of its insignificance was this. It lies off all the great caravan routes between Hindústán and Kábul. True, the valley has been occasionally traversed by conquering armies from the west, and Masson, and others, have written of it as being a "highway" between India and Kábul. But in point of fact such armies first debouched upon what is now British territory either by the Khybar or the Kurram route, which latter commences at the head of the Miránzai Valley in the Kohát district. Thus Timúr Lang (Tamerlane) when in 1398 he marched *viâ* Bannu and Dang Kot on the Indus into the Punjab, most probably came by this Kurram "route," and a century later (1505) when Báber ravaged Bannu, his army had advanced by the Khybar Pass to Kohát and thence to Bannu. It therefore seems erroneous to write of Bannu as being a "highway," between India and Kábul. Of the five trans-Indus districts, it is really the only one from which no great route leads westwards. These routes are the Khybar, the Kurram, the Gúmal (Gwalari) and the Bolán, and they respectively appertain to Pesháwar, Kohát, Dera Ismail Khan and Sindh. The Dera Gházi Khan district, besides being indirectly connected with the Bolán, has two important passes of its own, the Sakhí Sarwar and the Cháchar, one or both of which promise soon to become valuable trade routes. Under the circumstances it appears only reasonable to attribute the historical unimportance of Bannu to its secludedness. If so, research into its past can have nothing more than a local interest, and it can only be profitable to inquire when and how the allocation of the tribes now settled in the district was effected. Mahmúd of Ghazni is said to

have ravaged the district, expelling its Hindu inhabitants, and reducing the country to a desert. Thus there was no one to oppose the settlement of immigrant tribes from across the border.

Before going into details it will be well to give a general account of the series of Afghán immigrations into this district.

The order of descent was as follows :—

(1) The Bannuchis,* who about five hundred years ago displaced two small tribes of Mangals and Hannís, of whom little is known, as well as a settlement of Khataks, from the then marshy but fertile country on either bank of the Kurram.

(2) The Niazais, who some hundred and fifty years later spread from Tánk over the plain now called Marwat, then sparsely inhabited by pastoral Jats.

(3) The Marwats, a younger branch of the same tribe, who within one hundred years of the Niazai colonization of Marwat, followed in their wake, and drove them farther eastward into the countries now known as Isa khel and Miánwáli, the former of which the Niazais occupied, after expelling the Awáns they found there, and reducing the miscellaneous Jat inhabitants to *quasi-serfdom*.

(4) Lastly, the Darwesh Khel Wazírs, whose appearance in the northern parts of the valley as permanent occupants is comparatively recent, dating only from the close of last century, and who had succeeded in wresting large tracts of pasture lands from the Khataks and Bannuchis, and had even cast covetous eyes on the outlying lands of the Marwats, when the advent of British rule put a final stop to their encroachments.

The first to settle were thus the Bannudzais or Bannuchis. Their previous home had been in the mountains now held by the Darwesh Khel Wazírs, with head-quarters in Shawál. Sweeping down thence they soon conquered the country lying between the Kurram and Tochi rivers, and once firmly established, devoted themselves to agricultural pursuits. Their subsequent expansion was small, and only extended to their present possessions on the left bank of the Kurram. Weak Khatak communities were already settled there, but were gradually supplanted by the more numerous Bannuchis, whose pressure was irresistible. As soon as their conquests were secured to them, the new colonists seem to have parcelled out the country in a loose way amongst themselves, each group of families receiving once for all the

* The first authentic mention of the Bannuchis occurs in Báber's "*Memoirs*." He includes the whole of the western valley, i. e. the present tahsíl of Bannu and Marwat, as "Bannu territory", and says "of the Afghan tribes, the Kerani, the Kivi, the Sur, the Isakhel and Niazai cultivate the ground in this country." The three first are Bannuchi clans, viz., the Kerani are the Mira Khels and Ismail Khels, the Sur are the Suranis, and the Kiva are the Niris of to-day. The mention of the Isa Khel, as though they were distinct from the Niazais, shows at least that then, as now, they were the most distinguished section of their tribe. Báber also establishes the interesting fact that when he came (1505) the Niazais were settlers in what now is Marwat.

share to which it was entitled by ancestral right.* It must not be supposed they first held by the Wesh or communal tenure of the Marwats. The sons of their spiritual guide, a Sayad named Shekh Shah Muhammad Ruhání, whose descendants now own the Sádát Tappa, have the credit of having effected the partition, and are said to have been so strictly honest in this work that every one was satisfied. They however reserved the best lands for themselves, as was only natural, considering their superior honesty and sanctity. For the next three hundred years the history of the Bannuchis is a blank. So much is clear, that first the Khataks and subsequently the Marwats were at chronic feud with them, and that the Marwats were strong enough to check all attempts at expansion eastward of the fens of Ghoríwal; also that the fertility of the valley and the superstitious character of its inhabitants attracted to it persons calling themselves holy Sayads and learned doctors, and that all such were welcomed and given land; also that many of the old inhabitants remained as *hamsâyahs* or dependants of their conquerors, many of whom being indifferent to miscegenation, in the course of generations lost much of their purity of descent from their common progenitors, Shitak and his wife Bannu. Thus the Bannuchis became the hybrid race they now are. Nevertheless each of the numerous clans, into which they still divide themselves, preserves to this day its table of descent from Shitak. Eight pages of the *Hayât-i-Afghání* are taken up with those tables, but no one probably except perhaps the learned author, has ever taken the trouble to study them. Besides the true Bannudzais, the so called descendants of Shítak, the *hamsâyah* group and the priestly and learned classes, all of whom are now loosely styled Bannuchis, there are several other dominant families, sprung from later colonists, who are also included in the collective term. In fact "Bannuchi" in its broadest sense now means all Muhammadans, and by a stretch even Hindús long domiciled within the limits of the irrigated tracts originally occupied by the Bannudzais. But locally and strictly the term is only applied to those claiming descent from Shitak. On the decay and disruption of the Moghal empire, bands of adventurers settled themselves on unoccupied land, and taking part with one or other of the factions into which the Bannuchis were split up gradually obtained a footing. The most notable case of the sort is that of the Moghal Khels of Ghoríwál, a Yusafzai group, who conquered territory for themselves seven generations ago and still preserve in speech and physiognomy proof of their origin. Later on, during and immediately subsequent to the invasions of Nadir Shah and Ahmad Shah, adventurers from the Durání armies, by inter-marriage with Bannuchis or less honourable means, secured here and there plots of land and even estates for themselves.

* Pathán tribes, however barbarous, seem generally to divide new acquisitions on some established equitable principle, e. g., ancestral shares or number of families or mouths in each Khel. The tracts seized by Waziri clans from forty to a hundred years were all so divided, and the Harámtála estate granted the thieving Dhanna and Wurgáro Bhitannis in 1866 has been divided by them amongst themselves according to ancestral shares.

From the death of Timur Shah (1793) the influx of outsiders, except as *hamsáyahs*, into the Bannu valley may be said to have come to an end. Stormy times followed his decease. The Wazírs had appeared on the scene, and, greedy for land, were annexing many a fair outlying field from the Bannuchis. Then the Sikh visitations commenced (1823-1845) and continued until annexation. In such troublous times the valley had few attractions for enterprising foreigners.

The Bannuchis must have been settled down for nearly two centuries before the Niázai irruption into Marwat took place. The Niázais are Lodís, and occupied the hills about Shalghar which are now held by the Suleman Khels, until a feud with the Ghilzais compelled them to migrate elsewhere. Marching south by east, the expelled tribe found a temporary resting place in Tánk. There the Niázais lived for several generations, occupying themselves as traders and carriers, as do their kinsmen the Lohání Pawindahs in the present day. At length towards the close of the fifteenth century, numbers spread north into the plain now known as Marwat, and squatted there as graziers, and perhaps too as cultivators, on the banks of the Kurrum and Gambíla, some fifteen miles below the Bannuchi settlements. There they lived in peace for about fifty years, when the Marwat Lohánís, a younger branch of the Lodi group, swarmed into the country after them, defeated them in battle, and drove them across the Kurrum at Tang Darra, in the valley beyond which they found a final home.

At the time of the Niázai irruption Marwat seems to have been almost uninhabited except by a sprinkling of pastoral Játs, but the bank of the Indus apparently supported a considerable Ját and Awán population. The most important sections of the expelled Niázais were the Isakhel, Mushánís and a portion of the Sarhangs. The first named took root in the south of their new country and shortly developed into agriculturists: the second settled farther to the north round about Kamar Mushání, and seem for a time to have led a pastoral life; while the majority of the Sarhangs, after drifting about for several generations, permanently established themselves cis-Indus, on the destruction of the Ghakkar stronghold of Muazam Nagar by one of Ahmad Shah's lieutenants. That event occurred about 1748, and with it terminated the long

connection of the Ghakkhars with Miánwáli. They seem to have been dominant in the northern parts of the country even before the emperor Akbar presented it in *jágír* to two of their chiefs. During the civil commotions of Jehangir's reign the Niázais are said to have driven the Ghakkhars across the Salt Range, and though in the following reign the latter recovered their position, still their hold on the country was precarious, and came to an end about the middle of the last century as stated above. The remains of Muazam Nagar, their local capital, were visible on the left high bank of the Indus about six miles south of new Miánwáli until a few years back, when the site was eroded by the river. The Niázais thus established themselves in Isakhel about 270 years ago, but their Sarhang branch did not finally obtain its present possessions in Miánwáli until nearly 150 years later. The acquisition of their cis-Indus was necessarily gradual, the country having a settled though weak government, and being inhabited by Awáns and Játs.

Closely following on the Niázais came, as already stated, the Marwat immigration. Driven from the Marwats. Shalgarh, they too had first settled in Tánk along-side of their Niázai brethern. Both clans acknowledge Lodi as their common progenitor, and whilst in Tánk there was amity between them. Time went on, and the Niázais spread into Marwat, then a nameless sandy plain. Several more generations passed before the Marwats, taking advantage of internal dissensions amongst the Niázais, swarmed northward, drove their kinsmen east of Tang Darra, and, erecting their black tents on the banks of the Kurrum and Gambíla, squatted there as graziers. For some time they mainly confined themselves to pastoral pursuits. By degrees as their numbers increased, groups of families went forth from the central settlements to seek new homes for themselves about the plain, but each within the rather vague limits of the allotment of the section to which it belonged. Such groups in turn became centres from which other migrations took place. Thus in process of time the whole plain became occupied, and a large proportion of the Marwats settled down into agriculturists, each community holding and cultivating its lands according to the *wesh* tenure. During Moghal times the Marwats, being little interfered with, and being strong and united enough to defy encroachments by surrounding tribes, enjoyed the singular good fortune of being

left to themselves, and thus developed and worked out their ancient communal institutions. Meanwhile the Moghal Empire, which had long been declining, received its death-blow, so far at least as its Indus provinces were concerned, from Ahmad Shah Duráni in 1756, and soon after the whole of what now is the Bannu district was incorporated into the newly risen kingdom of Kabul. Marwat was never regularly occupied, but in good years, if the required amount of tribute was not forthcoming, a force was marched into it, and exacted what it could. During such visitations the material loss was not great, as those who led a pastoral nomadic life retired with their flocks and herds to the hills, and those who tilled the soil either remained and compounded with the royal tax-gatherers, or fled to the hills. Thus beyond the partial destruction of his crops, no Marwat lost much, as the stay of the Kabul troops was never long, and the burning of his house only gave him the extra trouble of procuring a few ox-loads of reeds from the marsh and twigs from the jungle, and running up a hut with them.

The fourth and last great wave of colonists from the west was that of the Darvesh Khel Wazirs. The tribe is divided into two great sections, the Utmánzais and the Ahmadzais, and have for many centuries occupied the hills between Thal in Miránzai, and the Gabar mountain. Until about one hundred years ago their camps only descended occasionally into the plain during the cold season, and always clung about the mouths of the passes leading up into their hills. Latterly their visits became annual; and between 1750 and 1775 the Jani Khel and Bakka Khel sections of the Utmánzai branch, seized the Mírí grazing lands, lying between the Tochi (Gambála) and the hills. The Muhammad Khels, and Ahmadzai clan, next took possession of the stony ground at the mouth of the Kurram Pass, and soon after other Ahmadzais began to occupy the Thal beyond the left bank of the Kurram, driving off the Khatak and Marwat grazing camps they found there. Still the visits of those savage highlanders only lasted during the cold months, and no great alarm was caused. Years went by. The strength of the Duráni hold on the country began to wane, and by about 1818 Bannu had become practically free. A short period of semi-independence followed, and finally the Sikh domination was established. Taking advantage of the general distraction, the united Darvesh Khels commenced systematic encroachments on Marwats, Khataks and Bannuchis alike, and on occasion sold their aid to one or other of the rival parties in the country. On one occasion they crossed the Kurram to attack old Lakki, the head-quarters of the Marwats, but were routed and pursued as far as Latammar. After that they confined

their operations to the north bank of the Kurram, and extended their hold north and east to within a few miles of Latammar and Shinwa, both Khatak villages.

Once the Bannuchis became alive to their common danger, their walled villages and united front were sufficient to make good the defence of all but their outlying fields in the Daud Shah, Surani and Jhandu Khel tappas. Both sides too learnt that peace is more profitable than war, and now and again swore a truce, during which friendly intercourse was maintained. Thus in 1826-27, when Masson paid Bannu proper a visit, he found Bannuchis and Wazirs "on a good understanding" together.

Two more Afghán tribes require mention, the Bhitannis and the Bhangi Khel Khataks. The former occupy the eastern and southern slopes of the hills between the Gabar mountain and the Gumal valley, and possess some small hamlets on the Marwat border. They have only appeared as permanent squatters inside British territory within the last sixty or seventy years, and their cultivation consists mostly of patches of stony land, near the mouths of the different passes leading into the hills from Marwat. The latter are a strong united little section of the great Khatak tribe, and seized or spread into the hilly country north of Kálabágh known as Bhangi Khel about four hundred years ago.

Of non-Afghán tribes the only important one is that of the Awáns of Pakhar in Miánwáli. They have been almost the sole occupants of that extensive tract for at least six hundred years, and may perhaps have resided there since the Arab invasions of the seventh century, but as to whether they originally came from Arabia as they claim to have done, is more than doubtful. Of the many sub-divisions of the Pakhar Awáns, those of the Achhrals and Darals are most numerous. Previous to the decline and extinction of Ghakkar authority in Miánwáli, the Awán possessions extended westward of the Salt Range. But the advancing Niázai tide compelled them to retire before it, and for upwards of one hundred years past the mountain barrier, which runs from Sakesar to Kálabágh, has here abruptly marked the limits of Pathán expansion to the east, and Awán contraction to the west. To the south the Miánwáli-Thal had no allurements for the invading colonists, and up to the close of the last century, hardly a fixed settlement was to be found in it, or in the alluvial bed of the Indus west of it. Until then the Thal was but a great prairie, a frequent grazing ground for wandering bands of Jat shepherds. With the advent of Sikh domination came more settled times. Here and there a well was sunk or pond excavated, round which a few huts were erected, and a permanent grazing centre thus created. In the bed of the Indus, groups of Jat families had been drifting about for centuries. They too now began to take root, as organized communities settled in one particular locality. Their numbers were largely augmented by the addition of

new immigrants from the west. A Biloch (Pathán) clan became dominant about Piplan, and a Biloch family settled near it at Dab from Shahpur.

Having now followed the several tribes from their previous Moghal rule in Bannu. resting places to their present homes, their connection with the outer world has to be noticed. How the Moghals ruled the trans-Indus portion of the district is not known. No forts, containing foreign soldiery, seem ever to have been established in their time; nor does any governor or revenue collector appear to have ever resided amongst the Bannuchis. This is surprising, as they were a civilized community possessing a highly developed system of canal irrigation and tillage, at least so far back as the reign of Akbar, if not a century earlier; for Bábar in 1805 observed, "the Bangash river (Kurram) runs through the Bannu territory, and by means of it chiefly is the country cultivated." Elsewhere population was sparse, and mainly pastoral, hence forts and governors were not required. The probability is that, as in later times, the people were allowed the luxury of self-government, provided they paid a fixed annual amount of tribute—for Bannuchis grain or cash, and for others so many sheep, goats and camels, and perhaps also horses and men for service. When payment was withheld a force would come and levy what it could. That unfortunate prince Dára Shah, son of Shah Jahán, is said to have once visited the valley when *en route* to Kabul, and the largest canal on the left bank of the Kurram Shahjoya or "King's son (?) " is said to have been enlarged and extended under his auspices. Cis-Indus an open country and less warlike races made rule easy. Accordingly we find that Ghakkar feudatories of the great Moghal held sway there until towards the middle of the last century and the Duráni invasions swept away for ever, the last phantom of royal authority in those parts.

There still survive in Marwat a few old white-beards, who can Duráni rule in Bannu. tell strange stories of Nádir Shah and his nameless deeds. They remember to have talked in their youth with fellow clansmen who had marched to the sack of Delhi under the banner of that pitiless conqueror. Thus the modern history of Bannu may be said to date from the Duráni invasions of India. Nádir Shah's great invasion took place in 1738. In that year a portion of his army entered Bannu by the valley of Dawar, and by its atrocities so cowed the Bannuchis and Marwats as to extract a heavy tribute from them. Ten years later a Duráni army under one of Ahmad Shah's generals entered the valley by the same route, and crossing the Indus at Kálabágh, drove the Ghakkars, who still ruled in the cis-Indus tracts of this district, owing nominal allegiance to the emperor of Delhi, out of the country, and razed Muazamnagar, their stronghold, to the ground. For the next seventy years Ahmad Shah and his successors to the throne of the newly-created kingdom of Kabul maintained a precarious hold on its eastern provinces, amongst which was this district, collecting tribute in the western valley by an army sent periodically to extort it at the sword's point, and in the eastern through local chiefs, to whom a large share saw

remitted as the price of their good will. But for these latter, too, the presence of royal troops was often required to coerce them and their clansmen into obedience. As the King's authority grew weaker, that of his vassals in his eastern or Indus provinces grew stronger, until one by one each declared himself independent, and commenced to make war on his neighbours, only to fall an easy prey a few years later to the devouring Sikh.

In the general scramble for territory which commenced early in this century amongst these quondam vassals, but now independent princes, Nawáb Háfiz Ahmad Khan of Mankera managed to annex Isakhel and part of the cis-Indus tract as well; but in 1821 he resigned the latter to the Sikhs, after standing a short siege in his fortress of Mankera, prudently declining further contest with Ranjit Singh, "the Lion of the Punjab." With a keen eye for his own aggrandisement and coming events, this prudent Nawáb had, three or four years before his withdrawal to trans-Indus, taken advantage of the distracted state of Marwat to assist one of the two factions into which that country was divided.

The "black" or Abezarite party had lately gained a decided superiority over the "white" or Nawazite party, which in its distress was unpatriotic enough to call in foreign aid. The Nawáb despatched his troops, accompanied by a revenue collector named Diwán Mának Rai, and with their assistance the "whites" overthrew the "blacks" in a pitched battle at a place called Lagharwah, between new Lakki and Tang Darra, on which the wily Diwán informed both that his master had ordered him to take possession of the country for himself. From that date Marwat lost its independence: and for the next four years the Nawáb's troops, each spring, when the crops were ripe, ravaged the lands of the "blacks," and extorted a large share of the produce from the "whites." On one occasion the Diwán had the temerity to advance to Akra in the Bannu valley, and requisition the Maliks or village head men for supplies and tribute; but they shut themselves up in their villages, and defied him and his master, on which the disappointed Diwán had the discretion to retire, vowing future vengeance.

The Nawáb annexed Isakhel in 1818, and overran Marwat in the following year, but was not left long to enjoy the fruits of either conquest by the insatiable Ranjit Singh, who had no sooner gained the Indus for a frontier, than he determined to advance it to the Suleman Range itself. In 1823 he crossed the Indus at the head of a large force, marched through Isakhel and Marwat without opposition, and pushed on to the outskirts of Bannu. After a stay of a month or two, he retired without attempting to plant a garrison in the country at all. For the next twelve or thirteen years the troops of the Dera Nawáb and of Maharája Ranjit Singh harried the Marwat plain alternately, until, in 1836, the Nawáb's short-lived semi-independence was finally extinguished, and the Sikhs had it all to themselves. The Marwats never offered any combined resistance to the Sikhs, but on each visitation either fled to the hills, carrying their flocks and herds with them, or remained and paid what they could of the *kalang* or arbitrary money and grain assessment put on each village or tappa. Resistance would have been useless, as their villages were mere collections of huts constructed of twigs, osiers, and reeds, either open or encircled with a thorn hedge.

The Nawáb of Dera Ismail Khan seizes Marwat.

The Sikhs conquer Isakhel and Marwat and levy tribute in Bannu proper.

Not so the Bannuchis, who from 1823 to 1845 were every second or third year invaded by a large Sikh army, which never entered their valley without fear and trembling; and although it generally succeeded in squeezing out of them a considerable revenue, never quitted it without having suffered severe loss at the hands of some stout rebel. Thus on one occasion Malik Dilása Khan, head of the Dáud Shah tappa, stood a siege of several days in his mud fort, and repulsed the Sikhs after inflicting upon them a loss of over two hundred men. Now the Bannuchis as a tribe were a nation of cowards compared with the Marwats; but they had nearly four hundred compact villages, each a fort in itself, surrounded by a thick mud wall, strengthened with numerous towers behind which they fought well. Added to this they were adepts at night assassination, and on the entrance of the Sikhs into their little pandemonium, they by common consent suspended their own feuds for the time, called their Wazíri foes "brothers," and attacked with one accord the káfir (infidel) enemy, whenever they could with safety to themselves. From first to last no attempt was made to occupy the valley permanently, and in open Marwat even it was not until 1844 that a fort was erected, a Sikh garrison located in it, and the country consigned to the tender mercies of a kárdár or revenue collector, the celebrated Fateh Khan, Tiwána.

It was far otherwise in the eastern valley, where no serious opposition had ever been experienced by the Sikhs. Their connection with the cis-Indus portion of that valley commenced towards the close of the reign of Timúr Shah, the feeble son and successor of Ahmad Shah, the celebrated conqueror of Delhi and destroyer of the Marattahs. Before Timúr Shah's death, which occurred in 1793, the Sikh troops had on several occasions overrum the greater part of Miánwáli, and levied contributions and tribute from its villages; but it was not until after the fall of Mankera (1822) that it was completely annexed and settled. The trans-Indus portion, that is Isakhel, continued subject to the Nawáb of Dera until 1836, when it was formally incorporated into the Sikh kingdom. But for the ten or twelve years preceding that event, the Nawáb's sovereignty was more shadow than substance; for in their expeditions to Marwat and Bannu, the Sikhs used to march through Isakhel whenever they required it as a highway and treated the Nawáb and his government with scant courtesy.

Soon after the close of the first Sikh war, the Council of Regency, which had been appointed, under the control of a British Resident, to administer the Punjab during the minority of the Maharája Dalíp Singh, drew the attention of their adviser, the late Sir Henry Lawrence, to what they were pleased to term the, "out-standing revenue" of Bannu. After due inquiry into the state of affairs in that quarter, the Resident sanctioned the despatch of a strong Sikh force, accompanied by a British officer, to compel payment, if necessary, but if possible "to conciliate the Bunoochees (Bannuchis), "to subdue them by a peaceful and just treaty; and reduce the nominal "revenue, which was never paid, to a moderate tribute in acknowledgment of sovereignty." The British officer selected to accompany the force was the late Sir Herbert Edwardes, then a subaltern. But as

Nature of the Sikhs' hold on Miánwáli and Isakhel described.

Edwardes sent to Bannu proper to realize the "out-standing revenue" for the Sikh Darbár.

the cold season had well nigh come to an end before his army crossed the Indus, he, after a short stay of six weeks in the valley, retraced his steps to Lahore, arriving at that capital in May 1847. Although but little revenue had been collected, the expedition was by no means barren of important results, as a thorough reconnaissance of the country had been made, discipline and obedience had been forced on an unruly soldiery, and a suspicious people had learnt to place confidence in the authority and good faith of an Englishman.

In the cold weather of the following year (1847-48) Lieutenant Edwardes returned, and crossing the Kurram at Lakki, marched up its left bank into the Wazíri-Thal, where he was joined by a column from Pesháwar, under Lieutenant Taylor. The junction being effected the two officers pitched their camp at Jhandukhel in Bannu proper. By that time all the chief Bannuchi Maliks had come in and tendered their submission, and were with the camp busy watching the course of events and each other. But the Bannuchi priesthood at first remained sullenly aloof, awaiting the action of the Wazíri *jirga* or representative council. After some wavering the Wazíris too submitted, and so the Sayads and Ulama became penitent, and promised allegiance to the young Maharája.

Lieutenant Edwardes' next step was to commence a broad high road right through the heart of the valley to the open Marwat country beyond, and to select a good site for a crown fort, which should command the heads of as many canals as possible. Having chosen his site, he laid out the lines of his fort, and allotted a portion of the work to each of his Sikh regiments.

Hitherto the Bannuchi peasantry had been incredulous that the Bannu proper permanently annexed and occupied, occupation of their valley was seriously intended; but as day by day the walls of the fort rose higher and higher, they became disillusioned, and felt that their days of freedom were numbered. This thought goaded some of the most bigoted to desperation, and plots for a general insurrection, supported by an invasion from Dawar, began to be agitated. The old tactics of way-laying stragglers beyond the camp and shooting sentries in dark nights, which had the secret approval of the priesthood, were resorted to, and Lieutenant Edwardes himself twice narrowly escaped falling a victim to the assassin's dagger. Meantime a rough revenue survey was going steadily on, and the outer walls of the fort continued to grow higher and higher, until it seemed safe to launch the audacious order that the walls of the four hundred strongholds of the valley should be pulled down by the very hands which had erected, defended and kept them in repair for the last five and twenty years. Forth went the order, "Throw down to the ground the walls within fifteen days, or I shall punish you," and down went the walls. The Bannuchis thus rivetted their own chains, and proved themselves loyal subjects of the Maharája, but for their very loyalty all the more contemptible. It was now spring time, and Lieutenant Edwardes had still to visit Marwat and

tracts south of it, so he handed over charge to Lieutenant Taylor. At first Bannuchis and Wazírs were constant in their attendance on their new Sahib, anxious to ingratiate themselves with him; and their new Sahib was working day and night, trying to make the yoke of subjection sit as lightly as possible on them. It seemed, indeed, as if the change from wild unrestraint to orderly rule had been accepted by the people more as a boon, for which their forefathers had sighed in vain, than as a sad necessity.

The dream of peace was of a sudden rudely broken. The murder of Messrs. Vans Agnew and Anderson at Mooltan was the signal for a general uprising of the Sikh soldiery, to whom the new order of things was particularly galling. Diwán Múlraj raised the standard of rebellion, and the Punjab was ablaze. Acting under instructions from Lieutenant Edwardes, who had, on the outbreak of the storm, boldly marched to attack the Diwán. Lieutenant Taylor placed Funeh Khan, Tiwána, in command at Dalípgarh, and started off to Mooltan to assist his chief in his abortive effort to besiege that stronghold with too disaffected troops and raw country levies. When the news of the rebellion of the Diwán and of the risings of Sikh soldiery in different parts of the Punjab, which immediately followed it, reached Dalípgarh, its Sikh garrison laid siege to the inner fort, in which Fateh Khan, Tiwána, and his Muhammadan levies had shut themselves up. After holding out for ten days, Fateh Khan finding that further resistance was impossible, as his supply of water had failed, caused the gates to be opened, and rushed out sword in hand on the enemy, by whom he was immediately cut to pieces. After sacking the fort, the Sikhs marched off with a number of captive local chiefs who had thrown in their lot with ours, to join their brethren in arms on the Jhelum, and add their quota of slain to the number who fell under the well directed fire of our guns at Gujrát. On their departure Muhammad Azim Khan, a son of Dost Muhammad Khan, the Amír of Kabul, came down and occupied the empty fort. His advent only increased the anarchy which prevailed, for he was not strong enough to coerce the people into submission, and the chiefs who had invited him down were in a weak minority, and found that they were generally looked upon with suspicion.

Meanwhile the Lakki fort, built four years before to overawe the Marwats by the unfortunate Fateh Khan, whose death has just been related, was in the hands of a portion of the rebel Sikh garrison, and remained so for some months, until Major Taylor having meantime achieved his majority, was enabled to return from Mooltan. Advancing by Isakhel, he invested the fort, which capitulated after a siege of a few weeks. He then pushed on for Dalípgarh as the new crown fort was called, from which Muhammad Azim Khan and his Afgháns retired, without risking a fight. Within ten days after the final overthrow of the Sikhs at Gujrát, 21st February 1849, the Bannu valley was quietly re-occupied, and the Bannuchis, after having experienced

in the space of a few months the sweets and bitters of freedom Bárakzai and English rule, welcomed Major Taylor back as a deliverer.

At the same time the Punjab was formally annexed, 29th March 1849, and the Trans-Indus portions of the present districts of Bannu and Dera Ismail Khan formed into one district, under the latter name, with head-quarters at Dalípnagar, now Edwardesabad. Major Taylor, thus became the first Deputy Commissioner of all this district except Miánwáli, which became a sub-division of the late Leia district.

The first constitution of the district.

On January 1st, 1861, the old Leia division was broken up, and the Deraját division formed with Bannu for its most northern district. Previously the trans-Indus portion of the new district comprising the tahsils of Bannu, Marwat, and Isakhel, had belonged to the Dera Ismail Khan district, with Edwardes-abad, then Dalípnagar, as its head-quarters and the cis-Indus portion, consisting of the sub-division of Káchhi or Miánwáli, to the old Leia district. In 1862 Pakhar, a tract lying along the eastern base of the Salt Range, and the Miánwáli-Thal villages of Harnoli and Wichwin were added to Bannu, whilst the eighteen villages of the Núrpur iláka were taken from it, and annexed to Shahpur. Since then only one change of importance has been made, viz., in 1875 Mullazai and a strip adjoining up to the water-shed of the Bhitanni Range, until then a part of Marwat were transferred to the Dera Ismail Khan district. In 1874 Dhulla Azmat and seven other villages were transferred from Miánwáli to Isakhel.

Subsequent changes of boundaries.

Until the commencement of 1861, when Bannu was erected into a separate district, the border administration absorbed most of the Deputy Commissioner's time. Still a strong and just rule was enough in itself to largely promote the expansion of cultivation and the rapid development of natural resources. During the greater part of the incumbency of Major Taylor, the first Deputy Commissioner, the Umarzai Wazírs were in rebellion; yet he found time, amidst the harass of his other duties, to enlarge and extend the Kachkot canal, and commence the reclamation of the Nár tracts, which until then had been debatable jungle land, claimed alike by Marwats and Bannuchis. This jungle was divided into blocks of from 50 to 500 acres each, and given to local chiefs and Pathán officers, who had been useful to him and Major Edwardes in the stormy times of 1847-49.

The next Deputy Commissioner was Major John Nicholson, 1852 to cold weather of 1855; and he during a three-and-a-half year's incumbency chastised the Umarzais, completed his predecessor's Nár reclamation schemes, partially reclaimed another waste tract called Landidák, and made a first summary Settlement of the Bannu parganah. His administration though severe was popular, and during all but the first year of it, the border was peaceful, and crime of all sorts was reduced to minimum. The value of his strong rule and "English justice" was seen at the time of the mutiny troubles, for during them with the exception of some petty border disturbances, Bannu remained profoundly tranquil, and the Niázai Patháns and Awáns under their respective chiefs enlisted in numbers and did good service

District administration from annexation to end of 1860.

for us, both locally and at Pesháwar, and in the neighbourhood of Delhi. Throughout the whole of that dark time too Captain Coxe, the Deputy Commissioner, was carrying out the second summary Settlements of trans-Indus Bannu, and the country was making great strides in peaceful improvement.

With the opening of 1861 Bannu became a separate district, and since then nothing has occurred to seriously retard its general progress towards a fair share of prosperity. It is true that border disturbances have now and again broken out, but their effect has always been very local. It is true, too, that between 1868 and 1871 partial depression and hardship was experienced from a series of bad years, which culminated in 1869-70. But the drought only affected unirrigated uplands, and during it all who cultivated canal irrigated and even alluvial Indus lands were highly prosperous. Thus those drought years brought great gain to a good half of the peasantry of the district, and were by no means an unmixed evil. Now for the last few years preceding 1877-78, the accident of the season has reversed the tables. The unirrigated uplands have borne bumper crops: prices have fallen very low, and the incomes of those who gained by the 1868-71 drought have fallen correspondingly.

Below is a list of officers who have acted as Deputy Commissioners since that date. Those who held temporary charge for periods of only three months and under are not mentioned.

Name of Deputy Commissioner.	From	To
Captain Munro	1st January 1861	22nd December 1861
Captain Smyly	23rd December 1861	2nd November 1862
Major Urmston	3rd November 1862	15th January 1866
Captain Sandeman	16th January 1866	24th April 1866
Major Minchin	25th April 1866	28th August 1866
Do. Birch	29th August 1866	20th November 1867
Do. Munro	19th January 1868	1st June 1868
Do. C. V. Jenkins	1st August 1868	21st December 1869
Mr. S. S. Thorburn	22nd December 1869	27th May 1870
Captain R. T. Hare	28th May 1870	9th March 1871
Major J. W. H. Johnstone	10th March 1871	19th December 1874
Mr. H. B. Beckett	4th February 1875	14th February 1877
Major J. W. H. Johnstone	15th February 1877	24th March 1878
Mr. R. Udny	25th March 1878	Is still in charge.

A list of officers who have held continuous charge of the Miánwáli sub-division for six months and more since 1863 is given on the next page. The special use of this and the preceding list is, that peasants have a habit of referring to dates of old cases by only naming the officer in charge at the time, but whether his incumbancy over district or sub-division was ten years or twenty years before, the said peasant can seldom say. "I won the land when Coccus,*

* The affix "Sahib" is often omitted owing to ignorance, not disrespect.

(Coxe,) was Dipati," Deputy Commissioner, is all that the Bannu Hodge can often tell you, so a knowledge of the exact period of each officers's consulship will facilitate work.

Name of officer in charge.	Year.	Name of officer in charge.	Year.
Captain Smyly	1863	Mr. Thorburn	1870 & '71
Mr. Cowan	1864 & '65	Mr. Tolbort	1872
Captain Sandeman	1865	Mr. Benton	1873
Mr. Moore	1866 & '67	Captain Roberts	1874
Mr. Priestley	1868	Mr. Jenkyns	1875 & '76
Mr. Ogilvie	1869	Pundit Suraj Kaul	1877
Lieutenant Bartholomew ...	1870 (5 ms.)		until present time.

Some conception of the development of the district since it came into our hands may be gathered from Table No. II., which gives some of the leading statistics for five-yearly periods, so far as they are available; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II., it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made. The following interesting sketch of the condition of the district at annexation and of the progress made since then is taken from Mr. Thorburn's Settlement Report :—

“At annexation Bannu proper was divided into twenty-one tappas or circles, each loosely ruled over by a tappa málik or chief, and each a little semi-independent state in itself. Amongst these twenty-one chiefs were two, *primi inter pares*, who were recognized as the respective heads of the two great factions to one or other of which every Bannuchi belonged. In each tappa again were from ten to thirty or more separate walled and towered enclosures, within which resided the descendants of the founders, or their supplanters, of what I must call for want of a better term the “village,” and their dependants. These latter whether owning land or not were and are known as *hamsáyahs*. The walls and towers had all been lately partially dismantled, but were still sufficiently high for purposes of defence against musketry fire.

In every "village" one man was recognized as *málik*, subordinate to the *tappa málik*, and all the dues paid to either were as a rule divided by the *málíks* amongst those of their immediate kinsmen who supported them. The limits of both *tappa* and "village," were those of the holdings of men resident at the time within them, and were consequently subject to occasional variations. Though might was right, the intense bigotry and superstition* of the people subjected their impulses in a great measure to the guidance of their *Ulama*; the general law of the land may be said to have been *Shara*, corrected by assassination. All *Bannuchis* lived by the plough and spade, save the despised *Hindús*, who had a monopoly of all trading and banking. Cultivation was fairly skilful and general, except on the confines of two hostile villages, where the peasant could only sow and reap at the risk of being shot from the boundary watch-tower of the adjoining village. Notwithstanding the perpetual feuds of individuals and communities *inter se*, prescription and the necessity of a *modus vivendi* had established a common custom between "villages" and even *tappas* respecting canal irrigation, and this custom though broken at times by civil commotion or other causes always in the end re-established itself.

"To the north and west of Bannu proper were the *Darwesh Khel Wazírs*, who from contact with the civilized *Bannuchis*, and from the pressure of their own increasing numbers were already passing from the pastoral nomadic to the settled agricultural state. Still these *Wazírs* were at best three quarters savages, living in black tents, *Kezhdi*, or slight booths of matting and grass, clothed according to the season in coarse woollen garments or sheepskin, and filthily dirty in their habits. South of the *Wazírs* and *Bannuchis* were the *Marwats*, who though they had suffered severely

* As an instance in the present day I may relate the following circumstances. Nicholson, when Deputy Commissioner, hung a murderer, and had the body buried in a corner of what is now my bungalow compound. The dead man's friends, presumably after Nicholson had left Bannu, built a tomb over the grave and lit *divahs* over it every Thursday evening; in short made the man a martyr, and the grave a place of pilgrimage. For many years the tomb was left undisturbed though in the line of the servants' houses. At last a late owner of the bungalow himself dismantled the tomb and built over it. Such was the position when I bought the bungalow. Some time after I happened to go into the hut erected over the grave, and there I found the tomb partially restored, and a number of *divahs* round it. The servant occupant said he had seen two snakes in the hut, and supposing them to be the guardians of the grave, had renewed its superstructure, and that people were in the habit of coming and saláming at it.

from the grinding exactions of Sikh domination and their own dissensions, were still a fine united and mainly agricultural race. A considerable minority of those resident near the hills still lived in tents, and led a pastoral life, but with such exceptions the whole tribe was agricultural, living in sectional communities each on its own allotment, and each strictly governed by its own board of elders. Most families resided in wattled booths surrounded by thorn hedges, and it was not until after the mutiny that such frail structures began to be replaced by mud-walled and rafter-roofed huts. Now going on to Isakhel, we find that at annexation the various communities there, with the exception of some of the Khataks, were well housed, thriving agriculturists, possessing flocks and herds as well, and more land than they could utilize. At the time much of the bed of the Indus was a jungle of shisham trees and tiger grass, in which the sport-loving Niázais of both banks used to have great drives after pig, hog-deer and other game. Here and there the jungle had been cleared and settled on by a small compact group of families, half graziers, half cultivators.

"Across the Indus in Miánwáli the social state of its inhabitants was much as in Isakhel, excepting that in the south cultivation was more backward, population being very sparse, and a roving pastoral life being easier than that of the settled cultivator.

"To contrast the difference between 1850 and 1877 in a few words, I may say that since the former year cultivation has more than doubled : population has increased 20 per cent. Progress since 1850. (7,000) seven thousand nomadic and mostly pastoral Wazírs have grown into 14,000 holding 60,000 acres of cultivated land : litigation has increased to such an extent that out of every one hundred heads of families nine indulge once a year in a law suit : criminal statistics show that crime has fallen to the level of an orderly cis-Indus district like Shahpur : the land revenue has grown from Rs. 3,80,559 in 1854 to Rs. 4,35,523, although the incidence per cultivated acre has fallen from Re. 1-6-11 to 0-12-2. Instead of one high road of sixty miles in length and destitute of bridges, there are now 300 miles of high roads with scores of masonry bridges on them ; and finally, instead of a restless suspicious population, there is now a quiet law-abiding trustful people, the great mass of which is, I honestly believe, thoroughly loyal."

CHAPTER III.

THE PEOPLE

SECTION A.—STATISTICAL.

Table No. V. gives separate statistics for each tahsíl and for the whole district, of the distribution of population over towns and villages, over area, and among houses and families; while the number of houses in each town is shown in Table No. XLIII.

The statistics for the district as a whole give the following figures. Further information will be found in Chapter II. of the Census Report of 1881 :—

Percentage of total population who live in villages	{ Persons	...	...	92.20
	{ Males	...	...	91.29
	{ Females	...	...	93.84
Average rural population per village	...	...	...	649
Average total population per village and town	...	...	...	697
Number of villages per 100 square miles	...	...	...	12
Average distance from village to village, in miles	...	...	...	3.10
Density of population per square mile of	Total area	{ Total population	86	
		{ Rural population	79	
	Cultivated area	{ Total population	365	
		{ Rural population	337	
	Culturable area	{ Total population	163	
		{ Rural population	150	
Number of resident families per occupied house	{ Villages	...	...	1.23
	{ Towns	...	...	1.28
Number of persons per occupied house	{ Villages	...	...	5.85
	{ Towns	...	...	5.51
Number of persons per resident family	{ Villages	...	...	4.74
	{ Towns	...	...	4.37

It must be remembered that the "village" of the Census tables is often an administrative rather than a social unit, comprising an enormous area and a scattered population inhabiting numerous hamlets many of which are very small. Thus the population of the village or town of Van Bachrán, though numbering over 6,000 souls, is scattered in numerous hamlets over an area of some 150 square miles. So again the village of Chauksjand, while its population is only 2,000, comprises no less than 43 separate hamlets distributed over some 101 square miles.

The Deputy Commissioner writes :—"The density of population in the Marwat tahsíl is due to the scarcity of drinking water, which for most villages has to be brought in daily on donkeys from distances of several miles. The great density in the Bannu tahsíl is due to the fact that more than half its total area is cultivated and four-sevenths of the cultivation irrigated."

The results of the Settlement Census of 1872-74 given at page , exhibit the distribution of population in more detail; though the figures are, as explained in the remarks prefixed to them, derived from three separate sources.

Table No. VI. shows the principal districts and States with Migration and birth-place of population, which the district has exchanged population, the number of migrants in each direction, and the distribution of immigrants by tahsils.

Further details will be found in Table XI. and in supplementary Tables C. to H. of the Census Report for 1881, while the whole subject is discussed at length in Part II. of Chapter III. of the same report. The total gain and loss to the district by migration is shown in the

Proportion per mille of total population.

	Gain.	Loss.
Persons	81	39
Males	101	42
Females	58	35

margin. The total number of residents born out of the district is 27,009, of whom 17,975 are males and 9,034 females. The number of people born in the district and living in other parts of the Punjab is 12,944, of whom 7,504 are males and 5,440 females. The figures below

show the general distribution of the population by birth-place :—

Born in		PROPORTION PER MILLE OF RESIDENT POPULATION.								
		Rural Population.			Urban Population.			Total Population.		
		Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.
The district	...	926	946	935	613	862	712	899	942	918
The province	...	960	969	965	912	964	932	956	970	962
India ... ..	...	961	969	966	966	980	971	961	971	966
Asia ... ..	...	1,000	1,000	1,000	999	999	999	1,000	1,000	1,000

The following remarks on the migration to and from Bannu are taken from the Census Report :—

Bannu has a very large immigration from Afghánistán, partly due to the bad seasons preceding the census which drove the frontier tribes into our territory in search of labour, but more largely to periodic migration, and still more so to the permanent settling of these men in lands acquired by them on the border of the district, a process which has gone on in Bannu and Pesháwar probably to a larger extent than in any other frontier district. The moderate percentage of males shows that no very large proportion of the immigrants consists of labourers in search of work. Deducting this migration, movement to and from the district is pretty evenly balanced, and is not

extensive, being largest in the case of Dera Ismail Khan, to which Bannu had sent, at the time of the census, a considerable number of herdsmen from the Miánwáli steppes in search of pasture in the wide Indus valley of the former district.

The figures in the Statement below show the population of the district as it stood at the three enumerations of 1855, 1868, and 1881:—

	Census.	Persons.	Males.	Females.
Actuals.	1855	237,557	...	...
	1868	284,816	152,547	132,269
	1881	332,577	177,503	155,074
Percentages.	1868 on 1855 ...	121·03	...	...
	1881 on 1868 ...	116·77	116·36	117·24

The population of 1868 is corrected for subsequent transfers of territory. A similar correction cannot be made in the figures for 1855, and they are therefore compared with the population (287,547) of the district as it stood in 1868.

It will be seen that the annual increase of population per 10,000 since 1868 has been 117 for males, 123 for females and 120 for persons, at which rate the male population would be doubled in 59·5 years, the female in 56·6 years, and the total population in 58·1 years. Supposing the same rate of increase to hold good for the next ten years, the population for each year would be, in hundreds—

Year.	Persons.	Males.	Females.	Year.	Persons.	Males.	Females.
1881	332,6	177,5	155,1	1887	357,2	190,4	166,9
1882	336,6	179,6	157,0	1888	361,5	192,6	168,9
1883	340,6	181,7	158,9	1889	365,9	194,9	171,0
1884	344,7	183,8	160,9	1890	370,3	197,1	173,1
1885	348,8	186,0	162,9	1891	374,7	199,4	175,3
1886	353,0	188,2	164,9				

It seems not improbable that the rate of increase will be sustained. Some small part of the increase is probably due to increased accuracy of enumeration at each successive enumeration, a good test of which is afforded by the percentage of males to persons, which was 53·86 in 1855, 53·58 in 1868 and 53·37 in 1881. Part again is due to gain by migration, as already shown; but the greater part of it must, supposing the migration figures to be correct, be due to

natural increase of population. Mr. Thorburn's remarks on the subject are given on the page . The increase in urban population since 1868 has been smaller than that in rural population, the numbers living in 1881 for every 100 living in 1868 being 105 for urban and 117 for total population. This is probably due to the fact that the immigrants have been very largely either permanent settlers on the cultivated lands of the village areas, or graziers with their herds and flocks. The populations of individual towns at the respective enumerations are shown under their several headings in Chapter VI.

Within the district the increase of population for the various tahsils is shown below :—

Tahsíl.	Total population.			Percentage of population.	
	1855.	1868.	1881.	1868 on 1855.	1881 on 1868.
Bannu	81,732	87,859	107,159	107	122
Lakki	53,514	60,169	75,581	112	126
Isakhel	35,700	48,537	59,546	136	123
Miánwáli	66,611	88,250	90,291	132	102
Total district ...	237,557	284,815	332,577	121	117

But the figures for 1855 apparently refer to the tahsils as they then stood, and it is very doubtful how far any detailed comparison can be made with them. The figures for 1868 have as already stated, been corrected for transfers of territory.

The Deputy Commissioner thus discussed the increase since 1868 in his Census Report for 1881.

"The increase of population since 1868 in the Bannu tahsíl is in part due to natural causes and increased prosperity, but is also partly owing ;

(1). To the fact that the final Census fell on a Thursday night when many people from independent territory had come in to the usual Friday weekly fair ;

(2). To the prevalence of scarcity caused by a long period of drought in the Shahpur district and Mianwáli tahsíl of this district which had brought many persons from that part of the country into the irrigated portions of this tahsíl to beg or for the purpose of obtaining employment as labourers.

In the Marwat tahsíl the increase is entirely due to the extension of cultivation and general prosperity. In the Isakhel tahsíl the increase of population is due to natural causes.

The actual increase of the population of Miánwáli after allowing for transfers is 2,041, but this increase would have been far larger

if it had not been for the drought which prevailed in this tahsíl for 18 months previous to the present Census; and caused the people to scatter towards Dera Ismail Khan and Ráwalpindi in search of employment, as well as to the irrigated country in the neighbourhood of Bannú. This, of course, also affected the total population of the district.

The following discussion of the results of a partial enumeration made by Mr. Thorburn in 1872-74 throws much light upon the growth and distribution of population.

"According to the census taken on the 10th January 1868, the population of the Bannuchi district was, adding 3,224 for cantonments, 290,771. This gives an increase of 51,289 on the returns of the 1854 census. What portion of this is due to growth of population is not ascertainable, as tahsíl limits were not the same in 1868 as in 1854. After comparing the figures obtained for each tahsíl at either census, and making due allowance for the difference of area under observation, I come to the conclusion that, assuming the 1854 enumeration to have been as correct as that of 1868, there was in the interval a large and real growth in numbers for Wazírs, Khataks and Marwats, and an appreciable growth for all other classes. In this Settlement a new enumeration was made of the people settled in tracts occupied by Wazírs and Bhitannis, but elsewhere only in selected villages and localities. A comparison of the figures so obtained with those of the 1868 census leads me to conclude that the latter was, so far as numbers are concerned, very accurate. Except for Wazírs and Bhitannis my enumerations, made in 1872-74, showed a decrease in numbers, although there can be no doubt that the population had grown in numbers. The explanation is that in the 1868 census every person in the district was included, whereas in 1872-74 only those domiciled within each observed area were counted. Thus amongst others most travellers and sojourners escaped enumeration. Taking then the 1868 census returns for the whole district, except for the municipal towns and the country occupied by the Wazírs and Bhitannis, for the former of which I use the return of the 1875 census, and for the latter my own, the tahsilwár result is as follows :—

Tahsil Bannu	...	...	...	...	...	95,807
Do. Marwat*	...	...	...	...	...	64,719
Do. Isakhel	...	...	...	...	...	47,752
Do. Miánwáli	...	...	...	...	...	88,251
Total						2,96,529

The statement on the opposite page analyses the above figures both territorially and ethnically :—

* Mulazai and the two small villages transferred with it in 1875 to Dera Ismail Khan are here included. Their total population is 2,826.

Tahsil.	Tract.	Area in square miles.		Afghans.					Awhans.	Jats.	Hindus.	Miscellaneous.	Total.	Population per square mile on.	
		Total.	Cultivated	Bannuchis.	Marwats.	Niazais.	Wazirs and Bhitannis.	Khataks.						Total area.	Cultivated area.
Bannu.	Canal Irrigated	169	112	24,427	...	46	774	2,148	...	4,224	9,726	31,632	79,482	470	790
	Eastern Waziri-Thal	166	62	6	...	...	6,362	1,666	...	163	69	355	8,621	52	139
	Western Waziri Circle	110	29	31	...	...	7,231	...	...	...	15	427	7,707	70	266
	Total	445	203	24,464	...	46	14,367	3,814	...	4,387	9,810	32,414	95,807	215	472
Marwat.	...	1,332	363	...	38,037	1,600	1,649	205	...	7,123	4,851	7,728	64,719	49	178
Isakhel.	The plains	500	98	...	...	6,591	...	4,371	...	13,259	5,186	12,047	42,131	84	430
	Bhangi Khel hills	175	14	...	...	...	...	4,666	...	...	56	819	5,621	32	402
	Total	675	112	...	...	6,591	...	9,037	...	13,259	5,242	12,866	47,752	71	426
Mianwali.	West and South Salt Range.	1,151	144	...	4	15,423	...	35	2,455	29,260	7,375	17,167	73,267	64	424
	Pakhar	328	66	...	...	325	...	936	10,348	553	667	1,877	14,984	46	227
	Total	1,479	210	...	4	15,748	...	971	12,803	29,813	8,042	19,044	88,251	60	369
	Grand Total	3,931	888	24,464	38,041	23,985	16,016	14,027	12,803	54,582	27,945	72,052	2,96,529	75	366

"The figures show an increase over the total of the 1868 returns, with 3,224 added for cantonments, of 5,758. This is made up of the difference in the numbers of Wazirs and Bhitannis as recorded in 1868 and as now enumerated, *viz.*, 5,514, and of the net increase in the town population as shown by the 1875 municipal census and of the estate of Wanjári, *viz.*, 244."

Table No. XI. shows the total number of births and deaths registered in the district for the five years from 1877 to 1881, and the births for 1880 and 1881, the only two years during which births have been recorded in rural districts. The distribution of the total deaths and of the deaths from fever for these five years over the twelve months of the year is shown in Table Nos. XIA. and XIB. The annual birth-rates per mille, calculated on the population of 1868, were as shown in the margin.

The figures below show the annual death-rates per mille since 1868, calculated on the population of that year—

	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	Aver- age.
Males ...	9	18	22	22	21	14	14	13	19	19	23	25	29	23	19
Females ...	8	18	20	19	18	12	12	11	18	18	21	20	26	20	17
Persons ...	9	18	21	21	20	13	13	12	19	18	21	23	27	21	18

The registration is still imperfect, though it is yearly improving; but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect which forms the first part of Chapter III. of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881 which will be found at page 56 of that Report, throw some light on the fluctuations. Such further details as to birth and death-rates in individual towns as are available, will be found in Table No. XLIV., and under the headings of the several towns in Chapter VI.

The figures for age, sex, and civil condition are given in great detail in Tables IV. to VII. of the Census Report of 1881, while the numbers of the sexes for each religion will be found in Table No. VII. appended to the present work. The age statistics must be taken subject to limitations which will be found fully discussed in Chapter VII. of the Census Report. Their value rapidly diminishes as the numbers dealt with become smaller; and it is unnecessary here to give actual figures, or any statistics for tahsils. The following figures show the distribution by age of every 10,000 of the population according to the census figures:—

		0-1	1-2	2-3	3-4	4-5	0-5	5-10	10-15	15-20
Persons	...	308	221	295	402	384	1,610	1,702	900	690
Males	...	288	203	262	374	370	1,497	1,738	985	733
Females	...	331	241	333	434	400	1,739	1,661	801	641

		20-25	25-30	30-35	35-40	40-45	45-50	50-55	55-60	Over 60
Persons	...	735	825	907	518	643	324	467	169	509
Males	...	727	814	890	527	611	325	475	177	501
Females	...	746	838	926	508	681	321	459	160	518

The number of males among every 10,000 of both sexes is shown in the margin. The decrease at each successive enumeration is almost certainly due to greater accuracy of enumeration.

Population.		Villages.	Towns.	Total.
All religions	...	1855	...	5,386
	...	1868	...	5,358
	...	1881	5,282	5,999
Hindus	...	1881	5,391	6,232
Musalman	...	1881	5,272	5,781

In the Census of 1881, the number of females per 1,000 males in the earlier years of life was found to be as follows :—

Year of life.	All religions.	Hindus.	Musalman.
0-1	1,006	927	1,015
1-2	1,040	1,080	1,035
2-3	1,109	1,175	1,102
3-4	1,012	...	...
4-5	945	...	...

The figures for civil condition are given in Table No. X., which shows the actual number of single, married, and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age-period. The Deputy Commissioner wrote as follows in his Census report for the district :—

“ A daughter is considered by her parents as a valuable commodity which they dispose of at the earliest opportunity. Infanticide was never a custom in the district, even before the days of British rule ; and though in former times certain sections of the Hindús used to treat their female children with indifference, yet even this custom has now quite died out.”

Table No. XII. shows the number of insane, blind, deaf-mutes, and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables Nos. XIV. to XVII. of the Census Report for 1881 give further details of the age and religion of the infirm.

Infirmity.	Males.	Females.
Insane	6	3
Blind	26	29
Deaf and dumb	11	6
Leprous	1	1

The figures given below show the composition of the Christian population, and the respective numbers who returned their birth-place and their language as European. They are taken from Tables Nos. IIIA., IX., and XI. of the Census Report for 1881 :—

Details.						Males.	Females.	Persons.
Races of Christian population.	Europeans and Americans					42	19	61
	Eurasians ... ..					...	...	...
	Native Christians					12	9	21
	Total Christians					54	28	82
Language.	English					37	18	55
	Other European languages ... ..					...	...	...
	Total European languages					37	18	55
Birth-place.	British Isles					20	7	27
	Other European countries					4	1	5
	Total European countries					24	8	32

Both the figures for the races of Christians, which are discussed in Part VII. of Chapter IV. of the Census Report, are very untrustworthy; and it is certain that many who were really Eurasians returned themselves as Europeans.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

Chouks and hujras are institutions peculiar to the two frontier tahsils. The chook is commonly a mud built platform in some central place and adjoins the mosque. It is always well littered with dirty looking cots, chillams and hukkas. In all cases it belongs to a lambar-dár or a few leading men. To own one gives a man great influence. It is the lounge and place of gossip of every idle man in the village, who belongs to the same party or faction as its owners. As an institution its functions are those of the political club at home, partly social, partly political. Since 1865 the formation of new chouks, without the permission of the Deputy Commissioner, has been prohibited. The hujra is a guest chamber attached to the chook or mosque. Here travellers and "searchers-after-knowledge" put up, and here too the Pathan boy learns many pernicious and degrading practices. The hujra is mainly a Bannuchi institution. The service of both chook and hujra is performed by the kutwál (Bannu proper), dím and the sweeper. Other expenses are rated on those frequenting such places, or are borne by the owners. In villages where dharat is

levied, the income therefrom goes to the lighting of the hujra, and of the mosque. Where there are *hamsáyahs*, the supply of quilts and food for travellers is obligatory on them : where there are none, the traveller is cared for by the villages in turn or by the *lambardár*. In Isakhel and Miánwáli there are no regular chouks, but mere places of resort (*baithaks*) without any established code of rules. In both tahsils the duties of hospitality fall chiefly on the *lambardárs* or other leading families. The community at large is neither bound by rule nor expected to assist.

Zamíndárs wear much the same clothing all the year round. In the cold weather a sheep's wool blanket is added, and by those who can afford a cheap sheep skin pelisse (*postín* or *nuncha*), or camel hair cloak (*chogha* or *chakma*). Amongst the better classes English cotton cloth is largely worn, but the ordinary zamíndár only possesses a turban of it, and perhaps a gala suit as well. As a rule every article of apparel is either home-spun or at least woven in the district. To this rule there is one exception. The Marwats of the sandy tracts growing very little cotton, having few sheep, and their women being employed in fetching water, have to buy most of their clothing in the bazár.

The principal articles of a man's dress are a turban, a long loose tunic (*angrakha* or *kamis*), and for the Bannuchis and Wazírs loose trousers (*suthan*) drawn tight about the ankles. A sheet is also worn as a plaid over the shoulder or as a waist-cloth. Except in the Bannu tahsíl, a coarse sheet (*manjhla*) wrapped round the legs with the ends tucked in about the navel serves instead of drawers. The poorest classes everywhere wear the sheet as a covering to their legs. In Marwat too and elsewhere trans-Indus a not uncommon dress for labouring men, when afield, is a long coarse woollen blanket (*dhusa*) or simply (*kamal*) with a slit in it for the head. The rest falls down on either side of the body, to which it is kept close by a waist belt of rope leather or a strip of cloth.

Leather sandals are commonly worn in the two frontier tahsils, and amongst the Gadikhel and Bhangikhel Khataks elsewhere the ordinary shoe of the Punjab. Grass sandals are still in use amongst the poorest Wazírs, Marwats and Khataks ; when travelling zamíndárs generally take off their shoes and walk barefoot.

It is hardly necessary to particularise the dress of the women. It generally consists of a sheet, a bodice with petticoats attached or separate, and *suthan* drawers. Poor women often wear the *manjhla* sheet instead of drawers. They as a rule go about barefoot. Bannuchi women conceal their faces when outside their own house-yards. Others do not, except when personal modesty or prudery induces them to do so.

When clothing is dyed, the colour is either indigo blue or that of brick dust (*majith*). Marwat turbans in the border tracts are of the latter colour, and most of the drawers of the men and bodices of the women of the former. As a rule cotton articles are not dyed until they have been sometime in use. Dyeing makes a worn and dirty article of dress look more respectable and cleaner than it really is.

Agriculturists have two regular meals in the day, one in the forenoon, the other in the evening. The women share all food with their male relations.

What remains over from either meal is generally preserved, and eaten cold. Thus in the working seasons men will eat four times in the day. The quality and variety of the food depends on what are the staples of each tract. Marwats who have camels make ghi from the milk, a fact of which they are proud, believing that from camel's milk elsewhere little butter or ghi can be made. As might be expected, the occupants of irrigated lands fare much better than any others. The Bannuchis live best, the Marwat worst in the district. As a rule each household consumes food raised on its own holding. The Bannuchi eats maize, barley and wheat supplemented with butter milk,* ghi or vegetables. In the cold weather he frequently also eats meat. In the hot weather the Marwats eat cakes of wheat and gram-flour mixed or of barley. In the cold weather bájra is their principal food. Their cakes are mostly eaten dry. A sort of gruel or porridge called ogra made from bájra and moth boiled together is often eaten hot in the cold months. Little ghi or butter-milk is consumed except in villages adjoining the Kurram or Gambila. Vegetables are only procurable in irrigated tracts. Young gram leaves are largely consumed in the spring and make an excellent pot-herb (*ság*).

The food of the agriculturists of Isakhel and Míánwáli holds a middle place between that of the Bannuchis and of the Marwats. It consists mostly of wheat in the hot weather, and bájra and moth in the cold, supplemented by ghi or dál and vegetables, especially some kind of pot-herb. Onions too are largely eaten. The Wazírs live much in the same way, but being rich in sheep and goats they fare rather better. Nowhere in the district do the people think vegetable food necessary for health. The Wazírs in particular care little about it. It is generally admitted that the quality and quantity of the food now consumed is better than it was twenty years ago.

As to the non-agricultural labouring classes they eat the cheapest edible grain of the season, and it is mostly eaten dry. The upper classes, those who employ labour, live well, and on much the same articles as men of their class do elsewhere.

The following note regarding the average consumption of food by the people was furnished by the district authorities for the Famine Report of 1879 :—

The average family would consume—

Members of family.	Name of grain.	Seers at 80 tolas.
Old man	{ Wheat	100
	{ Bájra, moth, maize, barley and gram ...	150
Zamíndár and wife...	{ Wheat	250
	{ Other grains	500
Two children	{ Wheat	100
	{ Other grains	260
	Total annually consumed	1,360

* This is called *pakki lassi*. *Kachchi lassi* means milk and water.

For non-agricultural classes the estimate would be—

Members of family.	Name of grain.	Seers at 80 tolas
Old man	{ Wheat	150
	{ Other grains	90
Man and wife	{ Wheat	300
	{ Other grains	300
Two children	{ Wheat	165
	{ Other grains	150
	Total annually consumed	1,155

This is supposing the year to be an average one, and that other articles of diet, as greens, onions, melons, and even meat at times, are eaten.

The cooking utensils are always few and simple. The Bannuchis have the best, most households possessing besides earthenware vessels, an iron girdle (tawa or táb), a copper cooking pot (degchi), and a shallow drinking bowl, also of copper (katora). Elsewhere the number of metal utensils is smaller. The iron girdle is seen everywhere except in Marwat, where a sandstone girdle is still in use.

The following statement gives the terms in local use for expressing the times of the day and night :—

Pashto.	Hindi or broken Punjabi.	English time.
Chásht wakt	Chhah-wela	Early breakfast time (Sunrise to 9 A. M.)
Marái mal	Roti-wela	Food time, i. e. 10 to 11 A.M.
Gharma	Do-pahar : ádha din	Mid-day.
Más-peshín	Peshin-wela	Early afternoon.
Máz-digar	Digar-wela	Late afternoon.
Má-shám	Shám-wela: trikála wakt (Hindús); Namashám.	Evening.
Má-khustan	Pahla-sota-wela: rátda-roti-wela...	Supper or bed time, say 9 P.M.
Níma-shpa	Adh-rát	Midnight.
Star-wakt	Asúr-wela: wada-wela: fajar-wela	Day-break.
Umar-khatah	Deo-ubhra: din charha	Sunrise, also east.
Umar-prewatah	Dilha-wela: din latha	Sunset, also west.

Within their means the peasantry are fond of games and sports. Games and sports. But for the expense and the difficulty in obtaining licenses as large a percentage of them would shoot as amongst ourselves. In default of guns, dogs are everywhere kept with which jackals and pigs are baited. Some few keep hawks.

Of manly exercises two deserve particular mention ; *vis.*, tent pegging (nezabázi or chapli) and a rough sort of cross tig called tond and doda about the Indus, but in Marwat ainda. On every occasion of rejoicing, men who own horses assemble and ride at pegs, shoes or sandals. The Wazírs generally ride at an old grass sandal stuck against a peg, hence the name chapli. Elsewhere an old shoe often serves for a peg. As to tond or ainda, it is essentially a young man's game. Sides are made up, and preliminaries arranged much as in prisoner's base with us. Next a youth goes out some forty yards, and then faces the two homes or bases. He is pursued by a couple from the opposite side, who endeavour to catch and throw him, whilst he aims at escaping between them, butting them in passing on their breasts with his hands, and so getting home uncaught. Heavy falls often occur as pursued, and pursuers are going at full speed. The game is played all over the district, but the men of Isakhel and Miánwáli are fondest of it. Mr. Thorburn has seen them in the Kacha play, north and south, with upwards of fifty a side, the representatives from villages north or south of some imaginary line challenging those resident on the other side. The players are naked, with the exception of a loin cloth. Amongst them very fine specimens of manhood are to be seen.

The sort of dance and chorus singing called drís is perhaps hardly a game. It consists of singing and dancing to the music of a musician placed in the centre of a group of men or women on some festive occasion, such as a marriage. Lifting weights is a common trial of strength amongst men. Large stones or a part of the trunk of a tree, with a handle excavated therein, are to be seen ready for the purpose at most chouks and baithaks. Wrestling is little practised in the district except here and there amongst boys. Of childrens' games there are many which need not be specified. Altogether the peasantry in their idle moments must be described as a happy people fond of amusement.

The tribal and family customs of the district are briefly summarised **Family customs. Inheritance.** at pages 215 to 223 of Mr. Thorburn's Report. The following interesting introduction to that summary will give a general conception of the tendency of the change that has been going on of late years in this respect.

"This district has been the last or one of the last in the province to be brought under a regular Settlement. The delay, however regrettable on many grounds, has been of marked benefit in one respect. It has prevented the recording and perpetuating of several harsh so-called "customs," which obtained at annexation, and were the outcome of the old law—

That they should take who have the power.
And they should keep who can.

Had Bannu been regularly settled five, and twenty years ago, one series of consequences to-day would most likely have been that women would have had no rights, that the custom of preëmption in any shape

would have been declared non-existent, and that "the deep stream boundary" that *hadda-i-Sikandar*—as it is called—would have been established as the ancient riverain law of the country. This latter was a practice, engendered from necessity, and suitable enough in the days when might made right; but it is, I think, a most inequitable and unreasonable rule in an "age of law" like the present. This "deep stream boundary" has been recorded as the "immemorial custom" of thousands of villages in the province, just because their "customs" were stereotyped too soon after annexation. Such villages seem bound for ever to the gambling uncertainty of their recorded position, although I imagine most of them would gladly be released from it, and agree to the rule in force for the Kurram and Indus villages of this district, *vis.*, fixed boundaries both for communities and individuals, whether the area be above or below water.

"In the thirty years which have elapsed since Edwardes first came to Bannu, tribal "customs" regarding rights in property have been gradually changing and assimilating to those current amongst other Musalman communities, who have lived longer under a settled Government. The key to the present state of the customary law of the different tribes in the district is to be found in their relative degrees of freedom from barbarism and priest-rule. Thus most of our wildest tribes, the Wazirs and Bhitannis, scorn the idea of a woman having rights in property; tell you that she is as much a chattel as a cow is, and that if she when widowed wants to retain any interest in her late husband's property, she must marry his brother, and that a man to be entitled to hold his share of land should be an able-bodied fighting man. And yet when cases come into court, our courts, as a rule, do not uphold such "customs," and the settled Wazirs are now inclining to accept the general rule of the district, that a widow, so long as she remains a widow, and there be no sons, has a life interest in her deceased husband's property, and that all sons, whether strong or sickly, have equal rights of inheritance. Now, take an instance or two of the mental servitude a strong priesthood can impose on an ignorant superstitious people. It is, of course, to the interest of the Akhund and Mulla classes to exact an observance of the Shara law where possible. Owing to this, in Marwat two opposite practices have been, so to say, concurrent. Disputes as to the devolution of property used generally to be decided at home by a board of "ancients," or grey beards, who in their judgments followed custom, which was analogous to that of the Wazirs as noted above. But whenever the parties could not agree they went into court. As often as not they had previously determined that each should be bound by the Shara law, although neither of them had any conception of what that law ordained. If Shara was not followed, the court decided the suit according to its own lights of what ought to be the custom, and its own lights naturally caused it to decide that all sons should share equally, that widows should retain a life interest in their husbands property if he left no sons and so forth. Take another instance. The extent of the *patria potestas*, with

reference to inherited property was a question which had to be answered. Could a father alienate his whole inheritance, though male issue were alive? If not all, how much? The Bannuchis at first unanimously declared he could give away all to whomsoever he chose, such being the Shara rule. Asked for examples of the exercise of such a power, not one was forthcoming. Had any man so alienated half his land? No cases known. As with the Bannuchis so with the Isakhels and others. Thus reasoning from a series of negatives, the people over and over again were driven to admit that their first replies were erroneous, and we had to record answers to the effect that no custom on the point existed, but that all were of opinion that on disputes arising, if such and such a rule were adopted, an equitable custom would grow up. Here and there I shaped public opinion on moot questions in the direction in which I myself, and others of longer experience, thought most equitable. Of course it was open to us to merely record "no custom;" but for matters in which I knew disputes in future must be not infrequent, I thought it best that the courts of the future should have the benefit of the deliberate and matured opinions of the people and the superior Settlement Officers. No court need accept such an opinion; and yet if it does not I cannot help thinking a mistake will be made. No "custom" will grow up, but each case will be decided according to the personal view of the court at the time, and the statements of natives interested in the case.

"I trust I have made clear in the last rather discursive paragraph that many of the so-called tribal customs in respect to rights in landed property are still in a transitional stage, that I have not attempted to fix and stereotype any such as yet established, and that how such customs will ultimately crystalise, depends much on the value the courts will put in cases where only opinions have been expressed."

The social customs of the peasantry have been sketched by Mr. Thorburn at pages 141 to 170, inclusive, of *Bannu, or Our Afghán Frontier*. Betrothals, marriages and burials in ordinary zamíndári households may however be briefly noticed here. As a rule boys and girls are not betrothed until they attain puberty, and marriage soon follows betrothal. An exchange arrangement is generally affected, in which case no money is paid to the guardians of the girl. When there is no exchange, a present of from Rs. 30 to Rs. 120 or even more has generally to be given before the girl's guardian consents to the proposed match. Respectable people, however, do not always insist on any money payment being made, and there is always some little mystery as to the amount, and some little shamefacedness experienced should a transaction become publicly known. From 100 to Rs. 150 will cover the average betrothal and marriage expenses incurred by a boy's guardian; thus :—

	From Rs. To Rs.	
Present of food sent to the girl's guardian at the time of the betrothal and fees to go-betweens	8	15
Silver ornaments, especially a <i>hasli</i> for the bride	40	55
Marriage clothes for the bride and the bridegroom	16	25
Cost of entertainments	30	45
Fees to Mirásis, Hajáms, &c.	6	10
Total	100	150

Few but well-to-do families spend much over Rs. 100 except when they have literally to buy the bride. The provision of the jabez is the only expense which falls on the bride's guardians. It consists of cooking household utensils, also a bed and bedding, and a ring, and some small bangles, the whole cost of which is from Rs. 13 to Rs. 20 only. The ordinary peasant all over the district is the husband of one wife. Many grown-up men, particularly Marwats, are bachelors, not having the means to marry. It is only agriculturists of position, such as village headmen, who can afford the luxury of a second wife. The number of wives a man possesses is a good indication of his circumstances. Marriages are registered by the patwáris in Miánwáli in their diaries. The practice affords great help in cases.

The amount to be spent in alms to Mullas is often prescribed by the dying man himself, but it is improbable that his heirs would as a rule obey his injunctions did he name too large a sum. From Rs. 20 to Rs. 25 is the ordinary expenditure on the occurrence of a death; thus, shroud and alms-giving at actual burial Rs. 10 or Rs. 15; cost of food bestowed on the fourth day Rs. 4; again on the ninth day Rs. 2; and lastly on the fortieth day Rs. 4. From Rs. 10 to Rs. 12 will well cover all the expenditure on a day labourer's or poor tenant's burial. The heirs of an agriculturist who leaves a fair property and was not in debt will spend from Rs. 30 to Rs. 100, especially if the deceased was a man of local note. The burial expenses of children and of women are much less than those of an adult male.

Table No. VII. shows the numbers in each tahsíl and in the whole district who follow each religion, as ascertained in the census of 1881, and Table No. XLIII. gives similar figures for towns. Tables Nos. III.,

IIIA., IIIB. of the Report of that Census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin. The limitations subject to which these figures must be taken, and especially the rule followed in the classification of Hindús, are fully discussed in Part I., Chapter IV. of the Census Report.

The distribution of every 1,000 of the Musalmán population by sect is shown in the margin. The sects of the Christian population are given in Table No. IIIA. of the Census Report; but the figures are, for reasons explained in Part VII., Chapter IV. of the Report.

so very imperfect that it is not worth while to reproduce them here, Table No. IX. shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority

Religion.	Rural population.	Urban population.	Total population.
Hindú ...	733	3,163	921
Sikh ...	7	227	24
Jain ...	...	23	2
Musalmán ...	9,260	6,555	9,051
Christian ...	...	30	2

Sect.	Rural population.	Total population.
Sunnis ...	990	990
Shiahs ...	9.9	9.5
Wahhabis ...	0.1	0.1
Others and unspecified ...	0.1	0.1

of the followers of each religion. A brief description of the great religions of the Punjab and of their principal sects will be found in Chapter IV. of the Census Report. The religious practice and belief of the district present no special peculiarities; and it would be out of place to enter here into any disquisition on the general question.

The general distribution of religions by tahsils can be gathered from the figures of Table No. VII.; and regarding the population as a whole, no more detailed information as to locality is available. The landowning classes and the village menials are Musalmán almost without exception, the Hindús and Sikhs being almost wholly confined to the mercantile classes and their priests, and to soldiers and Government servants.

In Bannu proper mosques are very numerous, not fewer than one to every 34 houses; elsewhere they are less so.

Mosques and Imáms. Except amongst the Wazírs and Bhangikhels nowhere in the district does a hamlet exist without one or more. When huts are being run up in a new location, the mosque is one of the first structures erected. It is always the handsomest building in its quarter, and is kept scrupulously clean. The wood work on its front has frequently a good deal of ornamental carving about it, and the roof is studded with the horns of the wild goat (*márkhor*) and sheep (*urídl*) of the neighbouring hills and of ravine deer. Every mosque is *wakf*, but the heirs of the original builder have alone the right of management, if they choose to exercise it. The residents of each quarter, and each faction have their special mosque, and few but they and strangers attend, though of course, being the house of God, no man can be excluded. Travellers are allowed to use it as a rest house without distinction as to religion. Except in the cold weather the services are conducted in the court-yard facing the building. When it is cold and wet, they take place inside in the body of the mosque itself. No one can hear the prayers repeated without being struck by the grave reverential demeanour of the congregation. The office of imám or priest is not hereditary, but the son generally succeeds his father. The imám is dismissible at any time at the will of his employers, and any grant of land assigned him as such, is resumable. In the two Frontier tahsils such assignments fall under the term *kannah*, or service grant. Some such grants were resumed during the settlement, and some being in the possession of *ex*-imáms, who had for many years ceased to officiate as priests, were declared to have become their absolute property. The imám performs duties similar to those of a priest with us, and he is very liberally paid. On each domestic occurrence at which he attends, he receives a fee, and if, besides performing the funeral rites, he has himself to wash and lay out the corpse, he receives the dead person's ward-robe and from ten to twenty of the clothes thrown over the bier by friends and relations. He also receives tithes (*lashma*, *ashra*), which are in practice but a small dole out of each grain heap. He also receives *wazifa*, which is a quarter of a cake per house, at each family meal. With this he feeds himself and the "searchers-after-knowledge" whom he may be instructing. It is said that imáms frequently sell the greater part of their *wazifa*. As a school master too he makes something. Altogether he is well off. As a rule he is very exacting in collecting his dues, which are most fixed and constant amongst the Bannuchís. There are few mosques in the district so well endowed, or managed by such

liberal patrons as to have attached to them any special staff of servants, hence the rule is that the imám does nearly every thing himself except sweeping, which is done by a village sweeper. In Bannu proper "searchers-after-knowledge" who are in the majority of cases lazy vagabonds from a distance, and are both a tax on a village community and a nuisance to the administration, relieve the imám of a good deal of menial work, and generally the ablution arrangements are looked after by the wives and daughters of some members of the congregation.

Excepting the weekly Friday fair, which takes place at Edwardes-abad, and is kept as a holiday, the periodical gatherings held in the district are not largely attended. The Festive and religious gatherings. Dasehra and Diwáli are celebrated in all towns and large villages. Other festivals in particular localities at which upwards of 400 persons are present are as follows :—

HINDU FESTIVALS.

Name of gathering.	Where held.	Date.	Remarks.
Máughi ...	Khujarri in Bannu proper.	1st Mágh, (11th, 12th or 13th January),	Over 500 assemble, and spend the day in sports. Muhammadans also attend.
Sheorátri ...	Rámkund, near Kundal in Isakhel.	1st Phágan, (11th, 12th or 13th February).	This is an ancient shrine in a palm grove on the eastern face of the Khisor Range. There are three small springs or tanks (kunds) surrounded with some buildings. Over 1,000 Hindus from the vicinity assemble, and bathe and present gifts. The shrine is increasing in fame, and is visited on auspicious days all the year round.
Ditto. ...	Baba Mansa Nath's Jogiara in Pai Khel in Miánwáli.	1st Do. Do. ...	About 500 persons assemble generally.
Baisákhi ...	Nánga Arjan, an ancient ruin on the top of a conical hill at Mári.	1st Baisákhi (11th, 12th or 13th April).	Ditto ditto ditto.
Ditto ...	Bazár Ahmad Khan in Bannu proper.	... Ditto ...	Over 500 persons attend. Muhammadans also join in the sports.

MUHAMMADAN FESTIVALS.

Name of gathering.	Where held	Date.	Remarks.
Eed-ul-ſitr and Eel-ul-zuha.	Ghoriwal ...	Both Eeds ...	Over 1,000 assemble, and spend the day in sports, amongst which tent-pegg-ing is the most popular. Hindús also join. Elsewhere throughout the district each large village has its own gathering. At the earlier Eed, which celebrates the close of Ramzán, every one dresses in his best, and spends the day in feasting and merriment. Lofty swings are then to be seen in every village. It is not a general custom to visit shrines on either Eed.
Khángah Shah Abd-ur-Rahman.	Mitha Khatak in Isakhel.	Each Thursday in Chetar (March, April).	The saint buried here died in Afghán times. Villagers and even Hindús from the vicinity present offerings at his shrine which has a great local reputation. The sick become well, childless mothers fruitful, and wishes are fulfilled, so the people believe. The attendance each Thursday is said to be between 400 and 1,000.
Khángah Mián Malúk.	Kundal in Isakhel	Ditto ...	The saint was an Isakhel, and was buried here over 100 years ago. The grave is in a palm grove on the hill side about 2 miles south of Rám Kund. From 700 to 800 pilgrims attend each Thursday. Hindús also go. Over 1,000 pilgrims collect here.
Khángah Háfiz Muhammad Azím.	Nammal in Mián-wáli.	7th to 9th Muhar-ram.	The gatherings are small, generally under 500.
Khángah Nur Muhammad.	Bhakra in Mián-wáli.	Every Friday in Chetar (March, April).	

The Bannu Frontier Mission is a Branch of the Church Missionary Society's Derajat Mission, founded by the Bannu Mission. advice and help of Sir H. Edwards, Sir R. Montgomery and Colonel Reynell Taylor.

The first Missionaries were the Present Bishop of Lahore and Messrs. Soams and Cooper, in 1862. But the Bannu Mission was not fairly taken up until 1865 when a commencement was made in the work of education. This was formed with varying success until 1874 when

the Mission was occupied permanently. The schools had then risen to an attendance of some 50 boys. In 1879 they rose to 200, but have since somewhat diminished owing to various unforeseen causes. They are however gradually recovering themselves. The Hindi schools have had to be given up, on account of the difficulty of procuring teachers of efficiency.

The Mission has now an Anglo-Vernacular school with one branch school in the city and another of Pathán boys at a village called Tor Khan Kili, some 20 miles away. There is a resident Missionary and about 8 teachers serve in the schools under his charge, but the distance from the central Punjab, the unhealthiness of the climate, and the dangerous nature of the situation, have made it an extremely difficult matter to obtain Catechists and Readers; and for several years the Mission has possessed neither.

Preaching, visiting, school work and translation has therefore in great part to be done by one man. The funds are drawn monthly from the Parent Society at home, the educational work is partly supported by the Government, and partly by the Municipality; supplemented by the subscriptions of the public. Up to the present time there have not been many converts to Christianity.

There have been five baptisms since the foundation of the Mission and about 12 boys have passed the Government Middle School Examination. The education imparted is the regular Government scheme of studies for Middle Schools with the variation of the use of the C. V. E. S. Books in English; and Scripture history; as well as two of the Gospels and a book of the old Testament partly in the vernacular and partly in English. Translations of the Scriptures in the language of the people, have been carefully prepared and are now about to be printed. The Psalms of David have gone through the Press and will soon be in India.

The Mission compound contains a bungalow and outhouses, church. Catechist and Masters' houses and the school. The school at Tor Khan Kili is not yet built; the boys are in a tent in the winter and under the trees in the summer.

Great difficulty has been experienced from the want of able teachers and the constantly moving population, which takes the boys away from the school just when they are getting near to their Middle School examination.

Table No. VIII. shows the numbers who speak each of the principal languages current in the district separately for each tahsíl and for the whole district. More

Language	Proportion per 10,000 of population.	detailed information will be found in Table No. IX. of the Census Report for 1881, while in Chapter V. of the same Report the several languages are briefly discussed. The figures in the margin give the distribution of every 10,000 of the population by language, omitting small figures.
Hindústáni	33	
Dogri... ..	2	
Punjabi	4,674	
Pashtu	5,284	
All Indian languages	9,997	
Non-Indian languages	3	

Pashtú is spoken throughout the whole of the Bannú and Marwat tahsils and also in the Isakhel tahsíl, along the foot of the Khatak hills and in the Bhangikhel "ilaka." In the remainder of Isakhel and throughout Miánwáli Punjabi only is generally used, but in one or two villages of Miánwáli, *e. g.*, Swáns and Borikhel Pashtú is commonly used by the women in their own households. Pashtú is spoken by Wazirs, Bannuchis, Marwats, and Bhitannis, and in Isa khel by the Bhangikhels and other Khataks settled there. The Niázai Patháns have to a great extent forgotten their Pashtú, and speak it as a foreign tongue. It is still however the domestic language in many a Niázai family in Isakhel and even in Miánwáli. It would appear that the women, from want of intercourse with the outer world, retain their mother tongue much longer than the men do. It is very difficult to acquire a colloquial knowledge of Pashtú in this district, because though all follow the soft pronunciation, yet Wazírs, Bannuchis, Khataks and Marwats each pronounce the vowels somewhat differently, and make use of many words peculiar only to themselves. The dialects spoken by the two latter nearly assimilate, and are to an Englishman easier of comprehension than those of the first mentioned. Mr. Thorburn writes "I remember soon after I came to the district a Yusufi orderly translating something I had said to a Bannuchi villager. When the man had done, the latter shook his head helplessly, and said "speak Pashtú as I dont know Hindi." This case well illustrates the great divergence there can be between two dialects of Pashtú. As to the Hindi spoken in the district, it is so by most of the residents of the Isakhel and Miánwáli tahsils, Khataks alone excepted. It is a sort of Punjabi with a large portion of its vocabulary made up of purely local Persian and Pashtú words. It is far easier to understand than to speak.

The character and disposition of the people is described in the section dealing with the several tribes (pages to).

Tables Nos. XL., XLI., and XLII. give statistics of crime; while Table No. XXXV., shows the consumption of liquors and narcotic stimulants. Intoxicating drugs are little used. Here and there, especially in Mulazai, where hemp is grown, bhang is drunk. It is partly the

produce of Bannu proper; but a large amount of that consumed is imported from beyond the border from Khost and Dawar. Many of those who do not smoke take snuff. That imported from Pesháwar is held in most esteem, being very pungent.

Table No. XIII. gives statistics of education as ascertained at the Census of 1881 for each religion and for the total population of each tahsil. The figures for female education are probably

	Education.	Rural population.	Total population.	
Males.	Under instruction ...	98	117	very imperfect indeed. The figures in the margin show the number educated among every 10,000 of each sex according to the census returns.
	Can read and write,	248	382	
Females.	Under instruction ..	1.4	2.3	Statistics regarding
	Can read and write,	1.0	2.5	

the attendance at Government and aided schools will be found in Table No. XXXVII.

Details.	Boys.	Girls.	The distribution of the scholars at these schools by religion and the occupations of their fathers, as it stood in 1881-82, is shown in the margin.
Europeans and Eurasians...			
Native Christians			
Hindus			
Musalmáns			
Sikhs			
Others			
Children of agriculturists...			
Ditto of non-agriculturists			

Our schools are little appreciated except by Hindús, Government officials, and enlightened men here and there. Thus the educational cess drawn from the zamíndárs goes almost entirely to benefit those who do not contribute to it. The smattering of the Koran imparted by the village Mulla is all the instruction that the zamíndár cares to bestow on his son or daughter.

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. The figures given below show the working of the income tax for the only three years for which details are available:—

Assessment.			1869-70.	1870-71.	1871-72.
Class I.	Number taxed	...	...	175	81
	Amount of tax	...	...	3,412	670
Class II.	Number taxed	...	...	30	29
	Amount of tax	...	...	810	423
Class III.	Number taxed	...	...	24	15
	Amount of tax	...	...	936	477
Class IV.	Number taxed	...	...	11	1
	Amount of tax	...	...	594	104
Class V.	Number taxed	...	...	17	...
	Amount of tax	...	...	1,891	...
Total ...	Number taxed	...	...	257	126
	Amount of tax	...	...	7,643	1,674

There were in 1872-73 only 64 persons brought under the operation of the Income Tax Act, the minimum taxable income being Rs. 750. In the preceding year, the limit of incomes taxable being Rs. 500; 126 persons were taxed. Of these, 30, paying Rs. 488, were proprietors of land; 9, paying Rs. 273, were 'jagirdars'; and 72, paying Rs. 680 belonged to the commercial classes. No single individual is returned as paying the tax under the heading of "Banker and money lender." Table No. XXXIV. gives statistics for the license tax for each year since its imposition. The distribution of licenses granted and fees collected in 1880-81

	1880-81.		1881-82.	
	Towns.	Villages.	Towns.	Villages.
Number of Licenses				
Amount of fees				

and 1881-82 between towns of over and villages of under 5,000 souls, is shown in the margin. But the numbers affected by these taxes are small. It

may be said generally that a very large proportion of the artisans in the towns are extremely poor, while their fellows in the villages are scarcely less dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce; while even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers. Perhaps the leather-workers should be excepted, as they derive considerable gains from the hides of the cattle which die in a year of drought. The circumstances of the agricultural classes are discussed below at page .

SECTION C.—TRIBES AND CASTES.

Table No. IX. gives the figures for the principal castes and tribes of the district, with details of sex and religion, while Table No. IXA. shows the number of the less important castes. It would be out of place

Statistics and local distribution of tribes and castes.

to attempt a description of each. Many of them are found all over the Punjab, and most of them in many other districts, and their representatives in Bannu are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners or by position and influence, are briefly noticed in the following sections ; and each caste will be found described in Chapter VI. of the Census Report for 1881.

The census statistics of caste were not compiled for tahsils, at least in their final form. It was found that an enormous number of mere clans or sub-divisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes are available. But the general distribution of the more important landowning tribes has already been indicated in the history of their colonisation of the district (pages to) and may be broadly summarised as follows. The country about Edwardesabad, between the Kurram and Tochi rivers, is held by the Bannuchis. The remainder of the Bannu tahsíl, north-east of the Kurram and south-west of the Tochi is in the occupation of Waziris. Marwat is held almost entirely by Marwats, Isakhel by Niazais, and Bhangikhel by Khattaks. On this side the Indus the Salt Range tract is Awán territory ; while Niázai hold the north and Jats the south of the Miánwáli Thal and Kacha. The figures of the Settlement Census of 1873 which show the local distributions of the chief tribes by numbers as then ascertained, are given at page .

The Patháns together constitute 42·4 per cent. of the population, in which they are in every way the most important element. The census returns of 1881 give following detail of tribes, while the Settlement figures have already been given at page .

SUB-DIVISIONS OF PATHANS.

Name.	Number.	Name.	Number.	Name.	Number.
Kákar ...	113	Duráni ...	473	Názar ...	570
Kattekhel ...	193	Ghilzái ...	5,250	Ismáilkhel ...	1,192
Baluch ...	544	Marwat ...	40,765	Pawindah ...	3,859
Bangash ...	191	Michankhel ...	211	Mándán ...	1,065
Afridi ...	151	Niázi ...	29,988	Wazír ...	1,720
Bhatti ...	806	Urmur ...	340	Habak ...	1,244
Wazíri ...	19,262	Yusafzai ...	989	Bannuchi ...	20,182
Khatak ...	13,265	Kharote ...	2,003	Masáni ...	2,717

Note.—Many of these men are returned twice over, under both tribe and clan ; and the total is therefore too large.

This designation includes both true Bannuchis and miscellaneous Patháns now amalgamated with them. The former comprise those who belong Bannuchis or Bannuwáls.

to any of the khels or sections, the common ancestors of which were admittedly descended from Shítak and his wife Bannu. The most important of those khels are Isakki, Mandan, Suráni, Miri, including Mommakhel, Nurar and Bárakzai, Mamashkhel, Amandi, and Daud Shah. The latter consists of miscellaneous groups and families scattered throughout Bannu proper. Of this class the Moghalkhels of Ghoriwál are the finest, and still show in speech and appearance their Yusafzai descent. But as a rule all Bannuchis look, speak, and act much alike, and it is not easy for an Englishman to distinguish their different clans. They have been described as the *jhúta* or "leavings" of all the tribes who have contested the possession of their fruitful valley. And Edwardes says of them :—" Although forming a distinct " race in themselves, easily recognizable at first sight from any other tribe " along the Indus, they are not of pure descent from any common stock, " and able, like the neighbouring hill people, to trace their lineage back " to the founder of the family, but are descended from many different " Afghán tribes, representing the ebb and flow of might and right, " possession and spoliation, in a corner of the Kábul empire, whose " remoteness and fertility offered to outlaws and vagabonds a sure asylum " against both law and labour."

As to their character there are no two opinions, the Bannúchi being invariably represented as a compound of Pathán vices without one redeeming virtue. It would seem to be impossible to write of them with patience. Edwardes, the first Englishman brought in contact with them, says, " They have all the vices of Patháns rankly " luxuriant—the virtues stunted. Except in Sindh, I have never seen " such a degraded people." Reynell Taylor who succeeded Edwardes in the administration of the district, is even more explicit. Taken as a " class," he writes, " they are very inferior to their neighbours, the " Wazírís. Small in stature, and sallow and wizened in appearance, they " always reminded me of the lives they had led in youth, of which their " appearance is in fact but a natural result. When we first arrived " in Bannu it was a common thing to find a man who had never in his " life been more than two miles from his own village, the village possibly being at war with its neighbour, which rendered wandering in the " fields in the neighbourhood a service of danger, while within the walls it " is sad to think of the heat, dirt, squalor, and stagnation that must have " existed. The villages, in those days walled up to the sky, so that no " air could reach the houses below, must indeed have been hot-beds of all " that was enervating and demoralizing, and the characteristics of the " full-grown Bannúchi weed correspond but too well with the nature of its " origin and training. Here and there a fine character may possibly be " found, and they have no doubt some domestic virtues, which in some " measure redeem their public and social immorality, but taken as a " class, they certainly are the worst dispositioned men I ever had to deal " with. They are vicious, false, back-biting, treacherous, cruel, and " revengeful. I have never known or heard of men so utterly regardless " of truth." To sum up all, Mr. Thorburn, reporting for the present

work, describes them as "a low, vicious race, very litigious, utterly regardless of truth, ready to take any advantage, however mean, over their enemy, without any manly feelings about them, always harping on the word 'honour,'* though possessing none."

Socially, the normal state of the Bannúchi is one of feud. There is hardly a village in the valley that is not broken up into factions. Many families even are similarly distracted by intestine quarrels. The former violence of inter-tribal warfare, when village was at war with village through the length and breadth of the valley, has subsided under the firm hand of British rulers, but the spirit which prompted it is still untamed, and finds free vent in the use of the dagger and the poisoned cup. So little have they learned in this respect, that there can be but little doubt that, if British rule were removed from Bannu, not a month would pass ere they would relapse into the state in which Major Edwardes found them in 1848.

With all their faults, the Bannúchis are quiet and submissive subjects, and as agriculturists are industrious, above the average of Patháns. Mr. Thorburn writes of them "on the whole they are an inoffensive people, of little political importance; and however much we may be inclined to despise them as men, we should remember that they are excellent revenue payers, and that to their prolificness and to the climate in which they live are to be ascribed most of their bad qualities, whether mental or physical." They are also not inhospitable. In religious matters they are extremely bigoted. They are strict observers of the Korán, pray at all hours of the day, and in any place, and blindly obey the directions of their priests. Their women, strictly and jealously guarded, are treated by their husbands as little better than slaves. They are great home-stayers, being seldom met with beyond their local limits.

In stature, the Bannúchi is wizened, spare, and fleshless, having little muscular development—results which probably are attributable to the use of the unwholesome water of the Kúram for drinking purposes, and to the malarious state of the atmosphere, caused by incessant irrigation from the same source. Their women are often fair-skinned, but always sallow. In habits they are extremely dirty. Water flows past their doors, but they rarely use it to wash either their persons or their clothes. Their villages are built of mud, the houses closely packed together, and like their inmates, very dirty. Formerly every village had a high mud wall, but to procure the demolition of these was among the first achievements of British rule. The villages and hamlets are very numerous; there are upwards of 583 on an area of 102 square miles, and, were the order prohibiting the erection of new villages removed, this number would probably be quickly doubled. In 1867 the District Officer did for a short time remove the restriction, and at once, in a few months, 229 new hamlets sprung up. Most of these, however, were subsequently demolished by order of the Commissioner of the Division.

* 'Izzat.'

Their clothes are of strong homespun cotton, none but the head-men, or 'malliks,' indulging in cloth of finer texture. Woollen clothing is eschewed in the coldest weather by all classes, and this, not, it is believed, from poverty or any prejudice of caste or religion, but simply in obedience to immemorial custom. The 'chapli,' or sandal, is worn by the men, but the women use the ordinary slipper. Many of the head-men, or 'maliks,' now wear slippers instead of sandals.

Most of the Waziris settled in this district occupy grants of land in Waziris. and upon the borders of the 'thall,' which intervenes between the hills and the fertile centre of the Bannu valley. Before the establishment of British rule, the tribe was entirely nomadic in its habits, depending chiefly for support upon its flocks and herds. They had indeed begun in an intermittent way to encroach upon the Bannuchi lands, but none of them, prior to the annexation, had permanently settled below the hills. It has always, however, from the very first been the policy of the English Government to allow them unchecked intercourse with the plains, and by grants of land to induce them to settle within the border. By such means, large numbers of the tribe have been weaned from a life of plunder, and are beginning to learn some of the lessons of civilization. It has been found that the interposition of colonies of Waziris between the more settled portion of the plains and the hills has, more than any other measure, tended to secure the peace of the frontier. Experience has shown, too, that these rough mountaineers are capable of being tamed and converted into peaceful agriculturists.

The settlers in the plains have, on the one hand, lost none of the characteristic virtues of their tribe. In person they are tall and robust they are united among themselves, possessed of many manly virtues, having a true regard for honour, and are comparatively truthful, a complete contrast in all these particulars to their Bannuchi neighbours; on the other hand, they are fair cultivators, industrious and thrifty and regular tax-payers.

Most of them migrate to their own hills for the hot weather, returning in October and November in time for the sowings for the spring harvest. There are, besides the cultivators, large numbers of the tribe who find active and lucrative employment within the border as carriers of salt and fuel. The houses, even in their permanent villages, are constructed of nothing more solid than grass and reeds, and large numbers of them live in small gipsy-like tents ('kijdis'), consisting simply of a camel-hair blanket stretched over two stricks.

Being such a troublesome and important element in the population of the district it will be well to Waziri clans. give some particulars regarding each of their clans or khels. This can best be done in the form of a statement such as is given below, which is taken from the Settlement Census of 1873 at which only *resident* population was enumerated. The first six

khels belong to the Ahmadzai branch of the Darweshkhel Wazirs, the last two to the Utmánzai branch. The order in which the different clans are entered follows that of their settlements along the border from near Latammar in the north to the skirt of the Gabar mountain to the south :—

Number.	Name of Village.	Area in square miles.		Number of hamlets.	Number of houses.	Detail of population.				
		Total.	Cultivated.			Waziri tháns.	Khataks.	Hindkai, Awan and Jats.	Hindús.	Miscellaneous.
1	Hathikhel	81	41	50	980	2,578	1,235	147	60	150
2	Sirkikhel	6	4	6	99	394	71	...	...	...
3	Ispërka	39	13	2	319	2,173	312	16	9	93
4	Bizankhel	15	2	9	275	852	...	...	...	80
5	Umarzai	25	2	1	98	365	48	...	...	38
6	Muhammádkhel	7	4	3	211	512	...	...	...	141
7	Bakkarkhel	37	14	30	581	4,201	...	...	...	142
8	Jánikhel	66	11	4	245	2,448	...	...	15	150
Total		276	91	105	2,808	13,523	1,666	163	84	794
										16,230

Compared with the figures of the 1868 Census the increase in the numbers of the Waziris is considerable. There can be no doubt that in the last 10 years the number of Waziris who have settled in the plain for the spring crop at least has largely increased.

This clan is divided into two main branches, Kaimal and Edal. Hatikhel. The former has three chief sections, *viz.*, Ali or Khaídár Khan, Musa and Purba, and the latter four, *viz.*, Bai, Bakkar, Esa and Kaimal.

The Kaimalkhels outnumber the Edalkhels by about four to one. With the exception of the Patolkhels, who are a branch of the Alikhels, and mostly live in the hills, the whole clan is now settled in the plain, and is rapidly assimilating to the Marwats. In the Settlement enumeration, only from 150 to 250 souls, then in the hills, were not counted. Of the different hamlets Chouki Azim is the largest. Hamlets and separate home-steads are very numerous, because each group of families is settled at pleasure on its own land. About 200 of the houses are mud-built and flat-roofed. All the rest are still temporary thatch structures as are seen in the sandy parts of Marwat. The special hill home of the Hathikhels is immediately behind their plain possessions, and is surrounded by Umarzais, Kabalkhels and Khataks. The Hathikhels have always been well behaved, and are now the most loyal, orderly and wealthy Waziri clan settled within British territory in the district. Not more than one-fifth of the clan now retires to the hills in the hot weather. Though they own little or

no land in the Shawal direction, those who choose withdraw for the summer to that locality.

This is a poor little clan, and is either a branch of or nearly related to the Hathikhels. From first to last it has been unfortunate. For some years after annexation it was not amenable to rule, in consequence of which some of its Thal area was given to, and otherwise absorbed by, its two powerful neighbours, the Hathikhels and Isporkas. Then it has never had any strong sensible chief or chiefs to push its interests. It has three main sections, Tobla, Bobla and Shuni, all of which hold land in the Thal. Nearly half of its numbers were in the hills at the Settlement enumeration, and so omitted.

The main divisions are Muhammadkhel, Sudankhel, and Sadakhel, but the first has long ranked as a distinct Isporka. clan, and the collective name now applies to the two latter. Of them the Sudankhel division, has four main sections of pretty equal strength, *viz.*, Bághban, Bokal, Kundi and Bharrat. The Sadakhel division is small in numbers, and has no section worth naming. Besides the above there are about thirty families of a people called Dhir affiliated in the clan, who seem originally to have been *hamsáyahs* or dependants derived from some other stock. The Isporkas still largely go to their ancestral hills about Shawál for the summer. About 250 of them neither own nor cultivate land in the plain. The well known Sohan Khan was the chief of this clan at annexation. He belonged to the Bághbán section. His son Máni and grandson Jullundur Shah are the present headmen. The clan is strong, well off, and does not give much trouble. It is the rival of the Hathikhels, of whose prosperity and independence its leading men are jealous. Some twenty-five families of Badinkhel, who are either a distinct Ahmadzai clan, or are closely related to the Bizankhels hold land with the Isporkas.

This is on the whole a well conducted clan. Its main divisions are Doulat, Eso and Umar Khan. The Bizankhel. fourth called Moghalkhel is still mainly resident in the hills. The other three have long been settled in the plain. In all some 170 souls belonging to the clan find no place in the Settlement Census. The Páyindahkhels require mention here. They are a cognate clan, but not apparently descended from Bizan the common ancestor of the sections named above. These Páyindahkhels maintain themselves more by carrying salt and trading than by agriculture. They hold some land within Isporka limits.

Their main divisions are Manzar, Tappai, Boza, all holding lands in our territory, and lastly Sayad, which last is Umarzai. only now beginning to settle down in the plain in any numbers. The clan owns part of the hilly country between the Kurram and their own plain possessions. They still go largely to the hills in the hot weather. Many of their members hold land in the Suráni and other Bannuchi tappas north of the Kurram, and cultivate such land

directly or through Bannuchi tenants. The Umarzais are great wood-carriers, and supply the cantonments with half the wood fuel there consumed, bringing it in by the Gumatti Pass. Collectively the clan is rude, thriftless and kept little in hand by its grey-beards, but amongst its members are a sprinkling of shrewd acquisitive men. During the 1870-71 border disturbances the Umarzais sympathised with their kinsmen, the rebellious Muhammadkhels, and some of their young men fought on the rebel side. The whole clan probably numbers twice as many as the portion counted in the Settlement Census. For some years after annexation the Umarzais gave much trouble, and were treated as out laws until in 1852-53 Major Nicholson punished them, and after a time re-admitted them into our territory.

As before said this clan is lineally a branch of the Isperka, but has long ranked as a separate clan. It is divided into four tarafs, *viz.*, Mahammadkhel Khas, Muhammadkhel. Sudankhel, Shudakai, and what may be called miscellaneous. The first is the most numerous, and has no fewer than five recognized sections, of which Ro, Kuda and Kouzi are the most important. The Shudakai taraf is an affiliated khel from the remnant of some old hill tribe, which cannot trace descent from Isperka. In the Settlement Census not more than fifty souls escaped enumeration through absence in the hills. The clan has several strong men in it of a turbulent disposition. In 1870-71 it rebelled, and gave much trouble before it was re-admitted into our territory. On the whole that the Muhammadkhels are the least lightly assessed of all our Waziri clans; but that they are rightly so, as, owing to most of their lands being irrigated, a crop of some sort is always assured to them. Their poorer members eke out a subsistence by selling fire-wood and mats in the town and cantonments.

The main divisions are Takhti, Narmi and Sardi. The first are both the most numerous and wealthy. Though very independent in manner, the clan is generally well conducted, and has shrewd, able representatives to support its interests. It is pretty comfortably off. Its hamlets and homesteads are strong and well built. It is the most numerous Waziri clan settled within our border. All its members come down to the plain for the cold weather. Few families escaped enumeration in the Settlement Census. The Masauds are annually encroaching more and more on the hill territory remaining to the Bakkakhels, and thus compelling them to become plain-dwellers.

The case of the Janikhels closely resembles that of the Bakkakhels, the Masauds gradually supplanting them in the hills, and so, *nolens volens*, the clan is becoming more and more permanent settlers in our territory. It has three chief branches, Edia, the most numerous, Tor and Malikshahi. The latter are comparatively few and poor. The clan has never given much trouble, though at times if thwarted it threatens to withdraw to the hills. Such a threat has hitherto been for this and for most other clans a *brutum fulmen*, and now that cultivation has so enormously increased, and that the Masauds are

year by year absorbing more and more of the hill lands of their Darwesh-khel kinsmen, it is unlikely that any clan will ever be so foolish as to seriously go off to the hills in a body. Both Jánikhels and Bakkakhels, bring quantities of fire-wood into Edwardesabad in the cold weather.

The Bhitannis are a rude people just emerging from barbarism. But those who have taken to civilized ways show themselves to be keen-witted, and perhaps more energetic and desirous of making money than their Marwat neighbours. A portion of the tribe was located in British territory in 1866. Prior to that time they had been great raiders and cattle-lifters, and had acted as guides to Waziri marauders, who could only gain access to the southern portion of the district through the Bhitanni passes; but of late years they have been very orderly. They do not take service yet under Government. They occupy the lower hills just beyond the border of Marwat from the southern slopes of the Gabar mountain to the Gumal valley. Since the transfer of Mulazai to Dera Ismail Khan in 1875 the Bain Pass terminates the connection of this district with them. We have now mostly to do with Dhanna and Wurgara Bhitannis. The latter are often termed a "fakír kaum," and are the descendants of the clan which held the Bhitanni hills before the conquering influx of the Dhanna Bhitannis. The Dhannas are divided into two clans, Boba and Bobak. Their united number inside and immediately beyond the Bannu border is small, probably under 1,700 souls. The Wurgaras may number 150 souls. About seven eighths of their whole numbers visit the plains in the cold weather.

Like other Patháns the Marwats are divided into numerous khels, the most important of which are Musakhel, with sections Takhtikhel, Jánuzai and Pasanni; Achukhel, with sections Begúkhel, Isakhel, Ahmadkhel, &c; Khúdarkhel, with sections Sikandarkhel, Mammúkhel, &c; Bahrám, with sections Umarhankhel and Totezai; the latter with sub-sections Tajázai, Dilkhozai, Land and Ghaznikel; and lastly Tappi. To the above may be added the Abbakhel Sayads, who are affiliated to the Dreplára tappa, also the Michan-khels and other Sarhang Niázais scattered throughout Marwat. Though all such are now to all intents and purposes Marwats, they have been shown under their proper ancestral headings in the figures at page . The tribe thus made up occupies the whole of the Marwat tahsíl, which is territorially divided into three great tappas, *viz.*, Dreplára, Musakhel-cum-Tappi, and Bahrám. The latter is sub-divided into two minor tappas, *viz.*, Umarhankhel and Totazai. For administrative purposes a knowledge of the position and limits of each tappa is not necessary.

Taken as a whole the Marwats are as fine and law-abiding a race as any to be found on our border. They are a simple, slow-witted people, and contrast, in all that is manly, most favourably with the Bannuchis. They are strongly attached to their homes and very averse to travel or to service out of their own country. As the climatic influence due to canal irrigation and marshes has affected the Bannuchis to their detriment, so here, a sandy soil and dry air has had an opposite result on the Marwats, for hard fare and poverty notwithstanding, they are healthy, happy and light hearted.

They are Patháns of very pure descent, and as such are naturally proud and fiery. Their passions when once aroused are not easily soothed, but feuds among them are said to be now of rare occurrence. They are tall and muscular and have almost ruddy complexions and, especially the women, are fair and handsome. In manners they are frank and open, simple and yet manly. For natives, they are remarkably truthful. Their women enjoy great social freedom; they seldom conceal their faces, and converse readily with strangers, even with Europeans. Upon them, however, falls the labour of water-carrying, which, is by no means light. Accompanied generally by a man as an escort, they go in troops of 10 or 20 to fetch water from the Gambila, often a distance of 10 or 12 miles.

The Marwats were, at annexation, nomad graziers, wandering about with their herds and camels, and living chiefly in temporary huts of branches of trees, with a wall of thorns and a roof of straw. Even now that they have very largely settled down in permanent villages, the houses are constructed of reeds, twigs, and the branches of trees, the whole village being encircled by a hedge of thorns. This fact they assign, and probably with truth, to the scarcity of water rendering the construction of mud huts impossible.

In dress, the only noticeable peculiarity is among the poorest classes, whose sole garment consists of a single large woollen blanket, half of which is worn round the legs like a petticoat, while the other half is thrown over the shoulders, a hole being slit in the blanket for the head to pass through. Chocolate-coloured turbans are also largely affected by the Marwat peasantry.

The following clans are also commonly known as Marwats and live in the Marwat tract; and though not Marwat by origin, have by association and inter-marriage become so assimilated as to be practically identical with them.

Mulakhels descended from Hazrat Bilúl, a Habshi saint. They have houses in every village in Marwat, and also two villages of their own.

Michankhels who are Sarhang Niázis descended from a saint called Michan. His descendants are considered holy and to possess charms against snake bites. Háji Muríd, a descendant of Michan, is a saint of great repute, and his tomb is on the bank of the Kurram near Lakki. Michan himself is buried at Wano in the Wazíri hills.

Mirzakhels of Wali who are really Khattaks and Utmánkhels.

The Niázais tribe consist of many sections which are settled about the Indus, both Kacha and uplands, in the former tahsíl are the Isakhel, Musháni, Sultánkhel, Sarhang, and other sub-sections; in the latter the main divisions are Adris, comprising Wattakhels, Ballukhels, Yárúkhels, &c., and Tájakhels, Musakhels, Páikhels, Burikhels, &c. As a tribe the Niázais are indifferent cultivators, and have still a good deal of Pathán-like pride of race about them. They make good soldiers, and are not averse to taking service. Those on the Miánwáli side of the river are better husbandmen, and altogether a more orderly people than their Isakhel kinsmen. Of all sections of the Niázais the Isakhels and Tájakhels are the two who retain most of the qualities of a fighting race accustomed to rule over others weaker than themselves.

The Khataks are mostly confined to the Isakhel tahsíl. There are besides a good number settled amongst the Ahmadzai Wazirs, and a sprinkling between Márf and Niki in Miánwáli, and elsewhere throughout the district. Except in Isakhel they are mostly tenants only. Those in Isakhel are divided into two classes, *viz.*, the Bhangikhels, who number 6,816, and inhabit the hilly country of that name, and several villages in the plain immediately south of Kálabágh; and the Gudi-khels, who are settled in villags all along the skirt of the Maidání Range. There are also some Kabulkhels. The Khataks are a hardy laborious tribe, and make excellent cultivators. They take service in the army freely. Individually they are poor. They have not a single wealthy man, not even a chair-sitter amongst them. In disposition they are simple, faithful and orderly. Physically they are strongly built, but as a rule shorter in stature than any other of the Pathán peoples in the district, the Bannuchis perhaps alone excepted. The Bhangikhel Khataks, who occupy the tract known by their name in the north of the Isakhel tahsíl, are esteemed the swiftest footmen and best mountaineers in British Territory.

Of the 12,614 Sayads in the district, Bannu proper contains over one-half and Marwat about one quarter. Those in Bannu proper are found in every village, but those in Marwat are mostly confined to two *viz.*, Abbakhel and Gorakka. As a rule the Sayads are land-owners not tenants, and bad, lazy land-owners they make too. In learning, general intelligence, and even in speech and appearance they are hardly distinguishable from the Patháns or Jats amongst whom they live. Here and there certainly honourable exceptions are to be found. The way the lands now held by them were originally acquired was in most cases by gift. Though many of them still exercise considerable influence, their hold as a class on the people at large is much weaker than it was thirty years ago. The struggle for existence caused by the increase of population since annexation has knocked much of the awful reverence the Pathán zamíndár used to feel towards holy men in general out of him. He now views most matters from rather a hard worldly than a superstitious stand-point. Many a family or community would now cancel the ancestral deed of gift under which some Sayad's brood enjoys a fat inheritance. But for the criminal consequences which would ensue from turning them out neck and crop, the spiritual consequences would be risked willingly enough.

The term Jat is commonly used in Bannu to apply to all Musalmán cultivators who are not Patháns, Biloches, Sayads, or Koreshís, and often includes Awáns and Rájpúts, so that the figures cannot be taken separately. More than 9,000 persons entered themselves as "Jat, Awán" in the Census of 1881, and are included under the head of Jats. There are in round numbers 4,000 Musalmán Jats in Bannu proper, 7,000 in Marwat, and 43,000 in Isakhel and Miánwáli. Those in the two frontier tahsíls have assimilated in speech and appearance to the Patháns amongst whom they live. The Marwat Jats are fine fellows; those in Bannu are much as the Bannuchis are, and with the Awáns they make up the mass of the *hamsdyah* "Hindkais" of the tahsíl. Those in Isakhel and Miánwáli resident in parts in which the Níazai element is strong have always been rather kept down by that dominant tribe. The Jats on the whole are an energetic thrifty race. They are split up into numerous sections or *gots*. They are darker coloured, and not so tall or well made as the Niazáis, but still they are, when properly nurtured, strong men. Those in the Kacha, being more subject to autumnal fever, and leading almost amphibious lives,

have a weaker physique than their upland brethren. There is little marked individuality of appearance whereby to distinguish between the different *gots*. Throughout the Kacha and in the neighbouring parts where the Niázais are predominant, the terms "Jat" and *háli* (ploughman) are used indiscriminately. The Bannuchis and Waziris speak of all Jats and Awans loosely as "Hindkais." In many cases it is impossible to say whether a certain *got* should be classed as Awán or Jat. None of the different Jat *gots* claim descent from one common ancestor; indeed few of them seem to know or care much about their past tribal histories, and many of them speak of themselves simply as *log* (people).

Of the Jats in Bannu proper, whether strictly or only popularly so called, the greater part are said to have migrated from the east of the Indus, chiefly from Miánwáli and from Pindigheb in Ráwalpindi, early in the present century, having been driven from their homes in those parts by famine. They are most numerous in the neighbourhood of Ghoriwál and Shamshikhel. The majority of them are tenants cultivating for Bannuchi landholders. There are a few in every village. They have now identified themselves in all respects with the Bannuchis, and are keen partizans of the chief ('malik') under whose protection they may be living. The same remarks hold good with regard to the Marwat 'tahsil.' It is only, however, in the more fertile parts of this 'tahsil' that Jats are found. In Isakhel it is stated that several clans of Jats settled in the country together with the Niázais, who gave them the lands they now occupy. In Miánwáli, Jats are found scattered throughout the country, but especially in the 'kachi.'

There were at the Settlement Census of 1873 in round numbers 13,000 Awans. Awans in the cis-Indus portion of the district, all of whom were residents of the Miánwáli tahsil, about 2,500 west of the Salt Range, and the remaining 10,500 east of it in the Pakhar iláka. In the three Trans-Indus tahsils, Mr. Thorburn found it impossible to separate Awáns from Jats, and thought it best therefore to class all Awáns resident trans-Indus as Musalmán Jats. He estimated the number so classed at from 3,000 to 4,000. It has just been shown that the same confusion affects the figures of the census of 1881. There is only one Awán village east of the Indus, that of Jalápur in Isakhel.

The Hindús are pretty equally scattered throughout all parts of the district except the Waziri tracts and Bhangikhel, in both of which there are very few. Of the 30,000 in the district, fully two-thirds are engaged in trade, the rest gaining a living as agriculturists. The majority are Aroras (*Kirárs*), the rest being Brahmins and Khattris. They are a cowardly, secretive, acquisitive race, very necessary and useful it may be in their places, but possessed of few manly qualities and both despised and envied by the great Musalmán tribes of the district. Of the Aroras 11,275 returned their tribe as Uttarádhi and 10,580 as Dakhana at the Census of 1881.

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

Table No. XV. shows the number of villages held in the various forms of tenure, as returned in quinquennial Table No. XXXIII. of the Administration Report for 1878-79. But the accuracy of the figures is more than doubtful. It is in many cases simply

impossible to class a village satisfactorily under any one of the ordinarily recognised tenures; the primary division of rights between the main sub-divisions of the village following one form, while the interior distribution among the several proprietors of each of these sub-divisions follow another form which itself often varies from one sub-division to another. In Bannu this is especially the case, and here indeed our villages are often mere administrative units enclosed within boundaries arbitrarily fixed by ourselves, sometimes embracing 100 to 150 square miles and many scattered hamlets which have no real connection with each other. The real unit of the district is the *tappa*, or tribal tract presided over by the chief of a clan or section of a clan. There were at annexation thirty such tappas in Bannu, five in Marwat and ten in Miánwáli: while Isakhel and Bhangikhel were themselves purely tribal territories.

The following figures show the village tenures as classed at the regular Settlement; while the remarks by Mr. Thorburn which are added below them show how these "villages" were arrived at:—

STATEMENT OF TENURES.

Tahsil.	Zamíndári.		Pattidári.	Bhyachára.	Mixed Pattidári and Bhyachára.	Total.
	Landlord.	Commúnal.				
Bannu	9	13	6	188	11	227
Marwat	9	13	4	98	24	148
Isakhel	...	3	...	36	6	45
Miánwáli	2	3	...	34	32	71
Total	20	32	10	356	73	491

"In the Bannu and Marwat tahsils the lands of an "estate" had been at both summary Settlements determined by the place of residence of a proprietor, and not by an imaginary ring fence round a given area. Thákbast and boundary pillars it is true existed for most villages, but hundreds of plots within them belonged to other estates. The tappa was in fact the old collective unit, and at annexation bore a closer analogy to the "*mauza*" of cis-Indus than did the communities and their scattered holdings we chose to call by that name. However, in the thirty years preceding this Settlement a great deal of land changed hands, proprietors aiming at getting rid of outlying plots, and concentrating their holdings near their homes. This was particularly the case with the Marwats.

"The opportunity of the regular Settlement was taken to remedy the old misleading and anomalous conditions of the "*mauzas*." In Bannu this was chiefly effected by amalgamating estates. In all 147 were fused with others. But for Marwat this method was unsuitable. There the Settlement Officer arranged matters by transferring plots freely from one estate to another, and now for both tahsils the general rule is that all lands included in a *thákbast* belong to one and the same estate. Of course, there are still many exceptions."

Table No. XV. shows the number of proprietors or shareholders and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Government grants and similar tenures. The figures are taken from the quinquennial table prepared for the Administration Report of 1878-79. The accuracy of the figures is, however, exceedingly doubtful, indeed, land tenures assume so many and such complex forms in the Punjab that it is impossible to classify them successfully under a few general headings. And if this be the case generally throughout the province, it is especially so in a district where, as in Bannu, rights may in many cases be said to have assumed a definite form only within the last 30 years, while they have been accurately examined and recorded only within the last 5 years. The following pages will show how largely the form assumed by proprietary rights varies from part to part of the district. Indeed so much is this the case, that it has been found necessary to remove the description of rights in some of the less important tracts from the body of the text, and to give them as Appendix A. to the present Chapter.

Bannuchi communities are divided into a large number of sections and sub-sections, each known by a common patronymic. **Land tenures in Bannu** The majority of the members of each are still proper. settled in the same locality as they were generations ago, and are still inter-dependent in some material way, mostly with relation to their canal irrigation system. The traditionary accounts of the Bannuchis respecting the original division of the country amongst themselves upon ancestral shares, and the sub-sectional apportionment of land and water within the limits of each main share in proportion to the amount of canal excavation work done, are consequently in all probability true. No periodical *vesh* ever seemsto have been customary amongst the Bannuchis except in the Hawed village. In some few families however an occasional exchange of plots or repartition is made. An irrigated country is unsuitable for a communal tenure. It is difficult now to trace back any sort of measure of proprietary right to the third generation in more than a few villages. Examples of such exceptional villages are those owned by the Miris, the Moghalkhels, and the men of Hawed. Family feuds, and the necessity of finding money to meet Duráni and Sikh demands both combined to practically annihilate the regular devolution of property in families before we annexed Bannu. Under us of course all sons inherit equally, but pressure of population causes land to be so constantly changing hands, that in the recent settlement it was rather the exception than the rule to find brothers on whom property had devolved ten or more years ago in possession of any thing like equal areas of land. The whole interest of Bannuchi tenures centres in those of water, which are described at some length at pages to . The above remarks only refer to

old estates. Those of the Nár and Landidák tracts being of recent formation are still mostly what is technically termed *zamindári* of the communal or landlord type, or *pattidári*.

The Wazírs hold all the country lying between Bannu proper, the hills and the Khatak boundary. To the north are the Ahmadzais, to the south the Utmánzais. There was no common action between these two sections, when they were conquering or absorbing land in the plain. Once a hold was obtained on a large grazing tract each different khel or sub-section acted independently, and appropriated a portion at pleasure. According to popular testimony a large portion of the Waziri possessions is said to have been acquired by purchase. "Acquired at a nominal price by involuntary sale on the part of the former owners," would, perhaps be a less inaccurate statement of the case. In the course of the settlement Mr. Thorburn observed repeatedly in Marwat, Bhangikhel and with respect to the Wazírs, that land undoubtedly taken in the first instance by force was said by both parties to have been "acquired by purchase." The fiction of sale seems in each case to have been invented at some time after the seizure of the land in order to save the honour of the weaker side, and enable spoiler and spoiled to live together in peace. Subsequently when terms were made perhaps something nominal was paid. Once a clan squatted, and felt the necessity of a partition, each group of families obtained an allotment proportionate to its ancestral or customary share, and each such group in turn made similar partition amongst its members. No type of *vesh* tenure seems ever to have been customary amongst the Wazírs as a tribe.

But in particular families a practice still obtains of repeated temporary partitions, the whole holding being re-divided at each according to ancestral or other known shares. This custom specially exists amongst the Bakkakhels and Jánikhels. Plots found to be subject to re-partition in the above way have now been entered as one undivided holding in the common possession of the co-sharers. Partition depends apparently on a common agreement. It is rather occasional than periodical. No conditions have been recorded, nor has notice of the temporary independent occupation of fractional parts of the common holding been generally taken. It was best to leave well alone, and not anticipate disputes which may not arise for many years to come. In such holdings the revenue is paid on shares.

Further details of the tenures of each of the Waziri clans will be found at pages to of the appendix to this Chapter.

Passing on to the Marwat tahsíl we first come to the sandy tract to the north of the Kurram which is known as Thal-Tála. Thal Tálá tract in Marwat. In shape it resembles an isosceles triangle, the base being the Kurram from Kachi-Kamar to near Tang-Darra; the apex, the Sekandarkhel hamlet of Abása, and the two sides being the watershed of the Maidáni Range on the east, and the villages of Landiwáh and Michankhel on the west. The area thus enclosed is 64,670 acres or 101 square miles. For many years before, and even after annexation, it continued debatable ground, roamed over alike by the armed shepherds of the Khataks, Wazírs and Marwats. But by 1857-58 the southern limits of the two former tribes had been fixed, and the contention for exclusive possession remained to different sections of the great Marwat tribe alone. Nominally the whole area lay within the domain of the group of sections known as Dreplára, and

of those sections the prominent claimants were the Achukhels and Sekandarkhels. With them also were some Ját families, and numerous representatives of the Mandrakhel clan. From annexation downwards until about 1860 the main occupancy of the tract was pastoral. Here and there were dotted small cultivating hamlets, which were abandoned in bad years, but re-occupied in good. By 1865 the number of squatters had largely increased, and the rival clans, the Sekandarkhels and Achukhels, began to bestir themselves in order to secure as much of the land as possible for themselves and their clans. Both sides appealed to the District Officer, and a languid sort of investigation was carried on for the next five years. In the meantime the individual squatters, throwing off all tribal allegiance, were making the most of their opportunity, by extending their holdings as rapidly as they could, in disregard and probably in ignorance of orders prohibiting the breaking up of new waste until the main dispute should be decided. At length early in 1871 the District Officer (Captain Hare) passed orders in the case dividing the whole tract west of the Mushkin Nála between the rival clans, and reserving all east of it as Government property. At the same time he declared all squatters to be proprietors of their cultivated lands. Considering the weakness of all exclusive claims, and the expediency of stopping further litigation and confusion, Captain Hare's judgment, though summary and arbitrary, was both equitable and expedient. Both sides appealed to the Commissioner, Colonel Munro, but it was not until July 1873 that the appeals were decided. Colonel Munro gave the whole tract up to the Mushkin Nála to the Sekandarkhels, declared all east of that nála to be Government property and on the part of Government apportioned one-third to the Sekandarkhels and two-thirds to the Achukhels. The rights of the squatters were left for separate adjudication in the Settlement Courts. On special appeal to the Financial Commissioner, the Commissioner's order was upheld, and Government sanction obtained for that portion of the order disposing of the area which had been declared Government property. Meantime owing to the delays in settling the tribal dispute the position of the squatters had become very strong. Hitherto they had not been interfered with. Between 1865 and 1874, the period occupied by the tribal case, temporary huts here and there had grown into strong permanent hamlets surrounded by cultivated fields.

As soon as the great case between the Achukhels and Sekandarkhels was Settlement determination decided, a series of suits for the ejectment of of rights in the Thal-Tála squatters were launched in the Settlement Court. tract.

The Sekandarkhels too quarrelled amongst themselves as to the principle on which they should divide their acquisition *inter se*, as well as about a general re-partition of all tribal lands. The judgment is published in the supplement to the *Punjab Government Gazette* of 27th November 1873. In most cases it made the squatters, irrespective of clan, full proprietors of a portion of their holdings, giving each hamlet a small butt compact area. The more recent squatters were made tenants under Section 8 of the Punjab Tenancy Act, or declared to be tenants-at-will only. The rest of the land west of the Mushkin Nála was parcelled out amongst the Sekandarkhels *per capita* on the basis of their 1857 *vesh* enumeration. In carrying out the orders of Government respecting the division of the tract east of the Mushkin over 41 square miles, it was decided to make a small prior *Kannah* or service allotment to the three tribal chiefs, whose personal exertions through out the different disputes had been so beneficial to their respective clans. Accordingly two of them, Khan Mír Khan and Hakím Khan received

somewhat over 500 acre each, and the third, Arsala Khan, 100 acres, and the rest of the land was divided amongst their clansmen. Below is a statement showing the result of settlement action on tenures within the whole Thal-Tála tract.

Name of holders.	Number of holders.	Status.	Area in acres.	Remarks.
Sekandarkhel clan west of the Mushkin	580	Proprietor ...	22,019	Partition has been effected by Khels but not beyond. In common still.
Do. Do. east of the Do.		Do.	7,327	
Achukhel clan east of the Mushkin	2,222	Do.	16,768	Do. Do.
Kannah grants to the three chiefs, Squatters belonging to one or other of the proprietary clans.	3	Do.	1,220	
Squatters of the Mandrakhel clan	100	Do.	2,593	Most are Achukhels.
Miscellaneous Jat and other squatters	672	Do.	2,171	
Occupancy tenants of all sorts, Abdul Rahim Khan's grant ...	53	Do.	1,160	Two-thirds hold under Section 5, and the rest under Section 8 of the Punjab Tenancy Act. They pay málikana at the rate of Rs. 25 per cent. on the revenue.
	294	Occupancy tenants	2,982	
	1	Granted conditionally by Government in 1871-72 ...	166	
Jats of Kechi Kamor	152	Inferior proprietors under Sekandarkhels...	4,973	
Portion of hills attached to different hamlets ... ..	...	...	3,291	
Total	4,077	...	64,670	

The remainder of the tahsíl may be divided into the Tenures in the rest of Shamani Khatak and Kannah Totazai-Marwat. yan estates, the four Michankhel villages, the sandy thal north of the Kurram which belongs to the Totazai and Musakhel Marwats, the Bhitanni settlement of Harámatála and three other Bhitanni settlements. The tenures in these several tracts vary considerably, and are described in detail at pages to of the Appendix to this chapter.

Vesh or khula-vesh (mouth partition) is a form of that primitive collective tenure of land which seems to have almost universally arisen when nomad communities first become sedentary. In time the collective form of "ever shifting severalty" gives place to one or other of the many existing tenures of fixed individual severalty. It has done so in most civilized countries, except

in many parts of Russia and in some parts of India. In Marwat the system still survives, and shows signs of prolonged vitality in thirteen villages. In them all or most of the territorial blocks (wands), into which each village is parcelled, are held as communal property, which is periodically divided *per capita*, the position of each share or mouth (khula) being decided by lot. After the expiry of the term of a vesh a majority may within any reasonable time demand a new partition, in which case a redistribution of the land is made. During the regular settlement the proprietary body of one large village (Abbakhel) commenced a khula-vesh of themselves after measurements had been completed. And as it appeared that a strong majority were anxious for the partition, the Settlement Officer allowed the village to proceed, and had to prepare his maps *de novo*. The villages of Matora, Landiwah, and Mulazai also agreed to have new *veshes* early in the settlement, and hastened them in order to get them over by measurements. The village of Zangikhel also carried out a *vesh* during Settlement, the claim of the party, a strong minority, who opposed it, having been first heard and dismissed. Litigation during the settlement, precedents, and verified statement of custom establish that when the term of a vesh has expired, whenever a considerable majority demand a new one it must be conceded; also that in vesh villages land cannot be sold, and that when mortgaged, the mortgagee is at the next vesh entitled to receive fresh shares to the number of those he holds, or, if that be impossible, he should equitably be repaid his mortgage money. Conversely it has been established that on expiry of the term, a minority cannot enforce a new *vesh*, and that before the custom can be declared extinct from desuetude not less than the number of years fixed as the term, dating from the expiry of that period, must elapse without a vesh. In future when a considerable majority demand a new partition, and the demand is in conformity with the village custom it does not appear how the claim is to be refused. The supplement to the *Punjab Government Gazette* dated 27th November 1873, contains some details on this subject, also pages 124 to 134 of Mr. Thorburn's *Bannu or Our Afghán Frontier*.* In some villages in Marwat, in

* This Supplement is difficult to obtain, and the subject possesses the greatest sociological as well as administrative interest; the whole Supplement is therefore given as Appendix B. to this chapter.

which the practice of having general communal *veshes* has died out, a closely analogous custom still exists in individual families under the name of *badlun* or "exchange." It is simply that of periodically exchanging certain ancestral lands. The term ranges from three to twelve years and is often indefinite. Below is a list of the villages in which it may be expected that communal *veshes* will yet be made, or claims to make them be preferred.

Village.	Year of		Remarks.
	Last <i>vesh</i> .	Expiry of term of existing <i>vesh</i>	
Landiwah ...	1873	1884	Will probably <i>vesh</i> . Term is twelve years.
Mulazai ...	1873	1902	Term is thirty years. The <i>vesh</i> is a <i>vesh-badlun</i> of a very curious sort.
Zangikhel ...	1874	When Settlement expires.	
Matora ...	1872	1883	
Mandrakhel ...	1870	1881	
Dabak Mandrakhel ...	Different	years	Has three tarafs, each with a different custom.
Six Sekandarkhel villages.	1856	1876	Depends on a strong majority wishing it, which is very unlikely indeed.
Tala Sekandarkhel ...	1876	1888	Ditto ditto ditto.

Isakhel, west of the right high bank of the Indus, may be divided into three tracts which are Isakhel upland tenures. separately discussed below, in most of which the measure of individual right is now possession, although it originally was ancestral or customary shares. Fines and other exactions, and the greed of the strong before annexation, and alienation and short-sighted action since, have wrought the change.

The Khataks are said to be descended from one common ancestor named Bolák, and the Bhangikhel tenures. Bhangikhel branch is believed to have been in the possession of their present hilly home for over four centuries. Within the last four or five generations they have by purchase and other means acquired a good deal of culturable land from their Saghri kinsmen. They seem first to have divided their whole territory into blocks, allotting one or more to each of their sections. Within

each block families squatted at pleasure until all the arable portion of the country was appropriated. After that property devolved in the ordinary way. But as the Bhangikhels grew in numbers, and had no objection to foreign service, many of their young men mortgaged or sold their patrimony and went elsewhere. The clan is now very numerous, and most of the available ground is under tillage, hence alienations of land are frequent. As yet Hindús have little or no interest in the soil, but it is unlikely that this happy state of things will long continue. Cultivated plots, together with the surrounding waste, the drainage of which they receive, are held in severalty by the peasant proprietors, each of whom lives in a substantially built homestead on his own ground. But the greater part of Bhangikhel consists of stony hills suitable only as a pasturage for sheep, goats, kine and horses. All that part is still held in blocks and undivided.*

From Kálabágh southwards to Mítha Khatak the Bhangikhel and Gudikhel Khataks hold nine Mohár tenures. compact villages in that portion of the plain which skirts the Khatak Niázai range. Each village

*Mr. Thorburn writes:—In this Settlement out of three great disputes between the Bhangikhels and others, two have been decided and recorded, and an attempt to arrange the third has failed. They were as follows:—(1) The demarcation of the boundary line between the Bhangikhels and the Sághris. I laid this line down early in 1871. After some small modifications it was sanctioned in 1877 by Government, and is now absolute. A printed copy of the correspondence on the subject is in the district office. Both sides are satisfied with the result. (2) The long pending question as to the Kálabágh's Chiefs' grazing rights in Bhangikhel rakhs north of the Wagi Nála was disposed of by me in April last in the following way. The chief is only to graze his own cattle up to the following maximum numbers, viz., 150 kine, 50 horses, 50 asses during the three months of closure, one month within Babar limits, one within Jamalkhel and Jaldinkhel limits, and one within Khankhel limits. There are some other minor conditions. (3) The Kálabágh chief used to cut grass in fuel on the Dangot mountain and convey it by boat down to Kálabágh. The Sháhikhel and Ferozkhel Bhangikhels did the same. Disputes grew frequent. In 1868 the former claimed the proprietary right to the hill, which I, at that time new to the district and people, with some reservations decreed. On appeal the decision was that the proprietary right lay with the Bhangikhels, but that the Kálabágh Chief had acquired a prescriptive right to cut grass and fuel on the hill. The Chief Court upheld this order. Thus matters stand to this day. Several disputes and riots have since occurred. The entry in the Settlement Record is in accordance with the judicial order. I endeavoured unsuccessfully to effect a compromise in this Settlement. I proposed that the proprietors should give up about 1,250 acres to the Kálabágh Chief, he in return renouncing all claim to any thing beyond. The Bhangikhel would not agree. Sooner or later the dispute will have to be decided in some such way. I think that in 1868 I was deceived as to the boundaries of the hill. The decree should only have been for the abandoned site known as Dangkot and a little beyond, not for the whole mountain. For the last five or six years, I believe, the Kálabágh chief has cut neither grass nor wood from the hill, as the owners will not let him. Probably 1,250 acres are more than the Malik should receive.

was settled independently. Of the nine, Mallakhel is the oldest, dating from before the Niázai influx into the country. Though all agree that the lands near the village sites were first divided on ancestral shares, such shares are now untraceable. The Niázais assert the Khatak colonists came down and settled with their permission and acted as their humble allies, but it is hardly possible that such was the case. During the last two or three generations the Khataks have been largely displaced by the "Khwánín" and others in Kotki and Mitha Khatak.

The Trag, Kánju, Kalú and Bhut Jats are all said to have been first settled about Tánk, and
 Niázai and Ját villages. to have come with the Niázais *viâ* Marwat into Isakhel. On the partition of the country they were given land and settled down as separate communities. Both they and the Niázais divided their estates amongst themselves by lot on ancestral shares. Although the usual causes, and especially the power of Ahmad Khan and his successors, have reduced many of the Jats to the position of occupancy tenants or inferior proprietors, this division on shares is still easily traceable in their villages. It is also so in Kamar Musháni. Sultánkhel, a large village north-west of Trag, seems to have been finally settled only four generations ago by squatting. To the south amongst the powerful Isakhel Niázais, *tals*, *darras* and *lichhes* are still known, and to some extent followed. The first word may be translated as the allotment of a clan, the second as that of a group of families in the clan, and the third as a single share in such an allotment. But amongst the Isakhels, as with the Jats, the strength and ambition of Ahmad Khan and his successors, now represented by the "Khwánín," have done much to obliterate ancestral right, and shares are not acted on except where a *tal* is still held undivided, or in cases where the clan receives a fixed rent from the cultivators of the soil, *e. g.*, Kundal and Atak Paniála. Of the ten high bank villages in the south of the tahsil, of which the Isakhel clan were once proprietors, the "Khwánín" and Sher Khan together, now own the greater part of five. They or some of their members also own most of a large portion of four other upland and three other kacha villages. These latter three were however acquired since annexation. The "Khwánín" have divided almost all their

paternal estate amongst themselves since 1856, and hold it on eight shares. But as the partition was effected by lot, the respective areas of the shares differ largely.

The lowlying tract subject to Indus inundation, known as the Kacha, covers an area of 439 square miles, pays a fluctuating revenue of from Rs. 65,000 to Rs. 1,20,000 and supports about 60,000 souls. Proprietary right in this Kacha was at annexation, like the soil itself, in a very fluid state, and the tenures now at length determined and recorded owe their present forms, as much to the individual views of different officials, as to a rapid but natural evolution from earlier types. For many years subsequent to the allocation in their present homes of the communities now established on either bank of the Indus, the arable lands of the Kacha were a sparsely inhabited jungle, the home of the tiger, the swamp deer (*goin*), the boar and the hog deer. Here and there groups of Jat families, Hirayahs, Mahens, Bhambs, Chhinahs, Jakhors, Anotras, Trers, and many other gots led a pastoral life, shifting their quarters from time to time, whenever compelled to do so by the ever-shifting river. But immediately beneath the Pathan, Sayad and Jat* townships, fixed on both high banks of the river, there were strips and patches of cleared and cultivated land held in severalty on ancestral shares. In the jungle beyond lived the pastoral Jats just mentioned, each group confined to one particular locality within ill defined limits. Those Jats were the ancient possessors of the Kacha, and seem long to have been left undisturbed by their later settled Pathán neighbours. Though practically might was right for each community *quoad* the outside world, still men were few and land was abundant, so there was no occasion for the Patháns to hunt up and expropriate the amphibious Jat graziers. By Sikh times, however, numbers had largely increased. The villages crowning either bank at irregular intervals from Kálabágh to Piplán were strong. A common *modus vivendi* was necessary. So by degrees it came to be accepted that all the Kacha fronting each village was up to some joint boundary, generally the deep cold-weather channel wherever it happened to be, its communal property. Of the dominant communities the Mushnis and Isakhels along the west bank, and the Tajakhels, and after

* Of the gots now holding land in the Kacha, Bhambs, Hirayahs, Mahens, Chhinahs, Chamale, Kalukhel, Narus, Kundis, Talokars, Kits, Trers, Jakhors, Kallus, Kalyars, Anotras also some Awáns and Sayads seem to have been established in and about the Kacha before the Niázai Patháns spread from the west into the country. Some came subsequently, e. g., Lands and Ponrahs and Utras,

them the Ballukhels, and Wattakhels along the east bank held the largest domains. But on this latter side Pathán supremacy never extended south of a line drawn east and west about Kundi. There the two races met, commingled, and in conjunction formed village communities on equal terms. This Kundi was for many years the southmost limit of Sikh dominion, beyond which lay the territory of the Nawáb of Mankera. On his fall, about 1822, the southern position of what now is Miánwáli became part of a separate administration and remained so until annexation. It was latterly included in Diwán Sáwan Mal's Suba of Mooltan, and was administered by him, with one break of nine months from 1831 until his murder shortly before the first Sikh war. Though the Sikhs treated the whole kacha as crown land, the Pathán communities of the neighbourhood, and especially the Isakhels and Tajakhels never acquiesced in this view. Thus during Sikh rule squatters had two masters to propitiate. Many of the pastoral Jats had already settled down into a semi-agricultural life, paying, when coerced, a loose allegiance to the nearest Pathán village. Sayads too had squatted by invitation here and there, more particularly on debatable land, their sanctity securing them from attack by rival claimants. With the advent of Sikh dominion all cultivators became, so to say, crown tenants, and men of all classes were encouraged to break up jungle. A fee to the Kárdárs obtained a sanad or lease, and such a title-deed was valid against all tribal rights. But despite of such sanads, the neighbouring Pathán clans exacted when they could some dues. Thus the Isakhels took *loshatobra* or "plate and grain bag," i. e. corn for themselves and their horses, and the Tajakhels "*khuti*" which was a small share of the grain of each harvest. Not unfrequently some Pathán more enterprising than his fellows, either with or without a sanad, led a colony from his high bank township, and squatted on unoccupied land within the elastic limits of his tribal domain. Once a clearing was made, and a few shanties run up, miscellaneous persons would be sure to join in the undertaking. But at the best such colonies had a precarious existence. A successful one always provoked jealousies, and jealousies sooner or later provoked an attack, in which Sikh soldiery, acting under the orders or with the connivance of the fickle Sikh officials—often figured as principals or participators. The Sikh Jágírdárs and Kárdárs or their underlings had small respect for each other's districts, and in order to compel the return of absconded cultivators or criminals or on some other pretext, would poach freely on each others preserves, harrying cattle, burning huts and carrying off grain when they could. Though most existing estates in the Kacha were founded during the Sikh regime, yet so unstable was the tenure of possession, so fickle and changeful the character of each Kárdar's administration, that the term "*sikha shahi*" is used to this day to describe official levity of temperament. There was one honourable exception. Within the limits of Diwán Sáwan Mal's government, in which were the Miánwáli villages south of Kundi, life and property were fairly secure. In those villages there was a clear distinction between proprietor and non-proprietor. When new land was required for cultivation by a person of the latter class, he either purchased it by paying a small fee called *juri*, or he held it as a sort of occupancy tenant, and paid a small fixed grain rent, *khuti*, or *sol-satárhwin*. The latter was sometimes taken, not as rent, but as a rate for village expenses, a cess analogous to the *malba* item of to-day. With the exception of this one favoured tract, it may be said that at annexation individual proprietary rights did not exist in the Kacha, and that whatever rights the actual

cultivators may have had, they all possessed in an equal degree. Each settlement was effected on a joint-stock principle, and the founder or manager had at most a claim to some little special fee. The contrast between then and now is a favourite theme with Kacha grey-beards. There are still scores of them, vigorous old men now, who remember in the days of their youth how long stretches of the Kacha were one dense jungle tract of trees, reeds and tiger grass; how they and their countrymen would at times, having sworn a truce to all jealousies, assemble in hundreds and drive the country for days and days, snaring, spearing, and baiting pig and deer, and now and again shooting a tiger. Madad Khan, Tajakhel, whose village paid Rs. 7,086 revenue in 1873-74, tells how his father Ahmad Khan led a colony from Mochh, the high bank parent settlement of his clan, and clearing land made a home for himself and his friends in the midst of the jungle, until one night the Sikhs swept down, killed his father, and burnt the whole hamlet; how after a year or two he propitiated the Kárdár, resettled the deserted hamlet, and continued extending his area until in, 1856-57 the bounds of his village were demarcated. Similarly Hassan Khan Isakhel, whose willage paid Rs. 3,840 in 1873-74* tells how having been robbed of his inheritance by his kinsmen, his father and uncle and himself sought safety and a new home in the jungle across the river. Established there they were attacked in turn by both Wattakhels and Tájakhels; were finally expelled by the Sikhs, and with their co-squatters, for several years sought shelter away south in Bhakra, and at last having made their peace returned to their jungle hamlet. Such was the Kacha with the exception of the divided and cultivated lands immediately under the high banks about thirty years ago, and being such it is regrettable that on annexation the greater part was not declared Government property, and recent cultivators crown-tenants. Had this course been followed, Government would now have been the owner of a valuable tract, and the people would have been saved from the harass of never ending litigation.

For the first four years of our rule, our officials had no leisure to inquire into tenures. During that period an immense area was brought under cultivation, and many new hamlets took root. In 1853-54 a Summary Settlement was made. Whilst it was in progress, the claims of old established communities on the Miánwáli side to levy what they called *khuti* (málikána or proprietary dues) from lately founded villages were investigated. It was found that many villages had never paid any *khuti*, that no fixed rate had ever existed, as the amount varied with the relative power of the two parties,—*khuti* itself being in fact a forced grain contribution extorted by strength from weakness, that Sayads had been exempted from payment, that *khuti* was sometimes taken by an individual, sometimes by a clan, and that the boundaries of the different so-called tribal domains were disputed. In the end most claims were disallowed, and where allowed, as they were for all

* Mr. Thorburn writes:—"I am sorry to say the abadi and much land were destroyed by fluvial action in June last. In trying to transport his grain to a place of safety, Hassan Khan lost two boat-loads and the boats as well. Early in May when I passed by the village, reapers were standing up to their knees in water cutting off the heads of the wheat. In other villages I saw men conveying heaps of corn sheaves to high ground by binding them together in little stack and floating them down stream. Scenes like the above occur every year in the Kach."

the villages within Tadjakhel limits and those of the "Piplán iláka" (Bhakra excepted) in the south of Miánwáli—a cash percentage on the revenue was imposed and grain rates abolished. The Tadjakhels received an uniform rate of 3 per cent., and the Biloches and others of the Piplán iláka Rs. 1-12-0 per cent. on the revenue. For villages in which the founder or leader of the colony (bunyád-dár) was a Tadjakhel or Sayad, half of the percentage went to such founder, and half to the Tadjakhel clan, in ancestral shares. Sayads and Tadjakhel squatters paid, as such, the founder's share only. In other cases the whole percentage went to the Tadjakhel clan. In the Piplán iláka the whole percentage went to the proprietary family. Thus all family or tribal claims over lately settled villages were either compounded for or dismissed. In every other respect every squatter was full proprietor of his holding, and could extend it at pleasure. Any man, who had broken waste, was within Tadjakhel limits entered as being a *butamar asdmí* or *málguzár*, both terms vague as to status; and south of such limits generally as a full proprietor. The founders were always made lambardárs, and in this latter capacity had the management of the waste. South of Khundi, within Diwán Sáwan Mal's former jurisdiction, certain families were regarded as having a right once for all to a small proprietary fee (*juri*) when a cultivator broke up jungle land. But nowhere had the recipients of fees (where maintained), whether *khuti* or *juri* or *sol-satárhwin*, any clear authority for prohibiting cultivators from extending their cultivated area. The object of investing founders or rather lambardárs with the management of waste was to promote self-government, and exclude outsiders if the community so willed. On the Isakhel side no pretence was made of making an inquiry into tenures at the first Summary Settlement. The Isakhel Kacha was not extensive at the best, and very little of it was at the time above water, as the main force of the Indus was then pressing towards its right bank. Such lands as were not yet submerged, south at least of Trag, were mostly old lands in a part of the canal irrigated upland tract held directly on ancestral shares. But the rise and supremacy of one particular section of the Zakkukhels, and more especially of Umar Khan's family in that section, had given a shock to the old law of devolution, and encouraged individuals to grasp all they could. However there was little for them to grasp at, as most of the Kacha belonging to the Isakhel tahsil at the time of the first Summary Settlement was under water. In both Miánwáli and Isakhel all the estates at any distance from the high bank, which had been settled in the preceding twenty years, were roughly classed as *butamari*. By this was meant that the breaking up of waste conferred a proprietary title.

Second Summary Settlements were undertaken in 1857-58 for Isakhel, and in 1860-61 for Miánwáli, and it was not until about those dates that village boundaries were generally demarcated, hence the most energetic communities rightly received the largest areas. In the interval between the first and the second Settlements, many of the poorer squatters had sunk to the position of tenants paying in kind. Fixed assessments, coupled with the uncertain action of the river, had driven them to abandon their holdings, or compound with their lambardárs or others for the payment of the revenue in kind instead of cash. Besides this those who had been entrusted with the management of the waste, and who were generally shrewd, energetic men, had turned that management to good account for themselves, and were now large land holders. The 1857 to 1861 Settlements did little more than repeat what had been done in 1853-54. There was no inquiry into rights.

Growth of Kacha tenures
from Second Summary
Settlement to 1872.

The cultivating classes in Miánwáli were generally settled with indiscriminately, whether recorded as occupancy or non-occupancy tenants or as inferior or full proprietors, and the Rs. 1-12-0 and Rs. 3 per cent. *khuti* dues mentioned above were raised to Rs. 6 per cent. and divided in the same way as before. In Isakhel there was little revenue-paying land, hence it was thought enough to give leases to lambárdárs and frame no other record at all. Whilst the Settlements were being made, the Indus was shifting over to its Miánwáli side. This change affected every holding, and, as the assessments were still fixed poor cultivators who had been settled with had no alternative but to abandon their lands or arrange with richer men for the payment of their revenue, and thereby commence a connection which has in most cases ended by reducing them to tenants. As the river shifted a general scramble ensued for its forsaken bed, most of which was after much litigation secured, and rightly so, by Isakhel villages. The lands in the south, some of which had once been canal-irrigated, were mostly obtained by the whole clan, and the more distant lands by Umar Khan's descendants. The Deputy Commissioner too stepped in and appropriated a share for Government, in all about 11,000 acres, of which now only one compact portion of 2,772 acres remains as Government property. But the changes caused by the reversion of the Indus to the Miánwáli side were so tremendous, that it soon became an impossibility to maintain fixed assessments, and so between 1862 and 1864 a fluctuating system of assessment was introduced. This saved needy cultivators from the necessity of further relieving themselves from the responsibilities attaching to their position as revenue payers, and gave a great impulse to cultivation. The managers of waste everywhere strained their powers to the utmost, and by importing tenants, and clearing land, and other means, acquired for themselves what they could to the total or partial exclusion of their co-squatters. Knowing that a regular Settlement was at hand, and aware of the ambiguous entries in the summary Settlement records, the most sagacious lambárdárs and colony leaders (*Bunyáddárs*), or their successors, strengthened themselves by inducing many of the cultivators to formally acknowledge themselves to have no higher status than that of tenants-at-will or at most occupancy tenants.

When at length the regular Settlement did come, the two burning questions related to the status of those who had cleared waste, and whether they or the colony leaders had the right to clear what remained. As to the former, it was evident that in the newer villages the founders had for years bid, so to say, against each other for cultivators, until a period arrived when waste became scarce and valuable, and tenants competed against each other for permission to cultivate it. The supposed transition year was fixed for each village, up to which anyone who had cleared jungle was declared to have thereby acquired occupancy or superior rights, the precise status depending on summary Settlement entries, form in which revenue or rent had been paid, &c., whilst those who had settled subsequently were held to be tenants-at-will. The year so fixed differed for different villages, but was somewhere between 1861 and 1867. As to the second question, it was found that the area of the still unappropriated waste, except here and there in the actual channel of the Indus, was nowhere extensive. The right to cultivate what remained was generally declared to appertain to the founder or his representatives. In a few cases, *e. g.*, Bán Mahé, an allotment of waste was made to the body of the inferior proprietors, before the rest declared to be at the founder's disposal.

In the case of the Isakhel Kacha south of Trag the question of proprietary right was not an easy one to decide. Most of the land had re-appeared after 1861, and the lease-holders, the cultivators and the Isakhel clan had all some grounds to claim. The latter had the best for all land which had a century before been on the high-bank and canal irrigated. The period of erosion was seventy or more years ago, and the date of emergence was in all cases recent. In the end the clan secured for itself on ancestral shares most of the Kacha of the villages of Kundal, Atak, Paníála, Kacha Núr Zamán Shah, and Khaglanwála. The "Khwanín" succeeded in retaining more outlying estates. Of the many Kacha proprietors, besides several of the "Khwanín," who have now handsome and well secured properties, though twenty years ago their rights were little superior to those of their co-settlers, the richest are Daráz Khan, Hasn Khan, Maded Khan, and Ali Khan. Of the 6,402 tenants in the Kacha 2,723 have occupancy rights, * 308 holding under Section 5, and 1,848 under Section 8 of the Punjab Tenancy Act, and 567 under special agreement. The remaining 3,679 are tenants-at-will. Of the occupancy class a large majority have been recorded as having a right to recover their holdings in the same way as a full proprietor can on the re-appearance of the land on the same site after any period of submersion or erosion. There was no custom to the contrary, and it would have been unfair to the descendants of the old Jat graziers of the Kacha not to safeguard to them such a privilege. Moreover it is an established principle of law that mere submersion does not alter the ownership of land, and that "tenancy with a right of occupancy is just as much ownership in its way, and as far as it goes, as any other right of property. It is a dismemberment of the proprietary right."

Those who hold by agreement are mostly the "butamárs," who would have been made inferior or full proprietors of their holdings had they not admitted in writing that they were of a lower status. Of the 14,396 proprietors, other than superior, 9,358 are full and 5,038 inferior proprietors. Both classes are almost entirely self-cultivating. It must be acknowledged that the Kacha tenures are complicated; but considering the past history of the tract, it would have been possible to have made them simpler, and yet been just to its ancient Jat inhabitants, who loosely owned the Kacha before the influx of Niázais and Sayads.

The Miánwáli upland tracts are three, the Mohár and Danda villages to the north, which receives the drainage from the Miánwáli upland tenures. western side of the Salt Range, and which are mostly owned by Niázai Patháns, the Thal proper to the south held by Jats and miscellaneous communities, and the Pakhar iláka east of the Salt Range owned by Awáns. It will be necessary to briefly mention the forms of proprietary right in each.

Each of the existing Pathán communities settled independently. Land being plentiful, and cultivators few, no regular partition seems ever to have been made. Each family squatted and cultivated where it chose. But as soon as the available area had all been loosely appropriated, regular partition became the rule, and holdings began to devolve in equal shares to sons. Thus much of the land now appears *pattiwand*, the shareholders in each patti being descended from a common ancestor, and collectively known by his name. As with the land so with the hill torrent water. But owing to its limited supply, the difficulty of

* About 100 more tenants were declared to have occupancy rights under Section 8 after these figures were compiled.

dividing it, and the almost excusable greed of the upstream holders, the general rule now approaches one of *saroba pátina*, i. e., of highest first, and lowest last. But in many cases the size and position of dams or training spurs, and the share of water each is meant to intercept, have been determined by civil suit. Similarly, in many families, a like result has been amicably attained, and been entered in the Settlement record.

In the Thal both communities and individuals acquired their exclusive rights by squatting. Until boundaries of estates were laid down in 1856-57 Government had a better claim to all outlying waste than any of the villages within whose limits it was measured. To the south, whoever sunk a well became *de facto* regarded as the proprietor of the culturable area around it, and of a sufficiency of grazing waste as well for the pasturage of his plough oxen. Every member of the so-called village had a right to sink a well, and sometimes outsiders did so too with or without the permission of the sub-divisional officer. This was the practice until a few years after the second summary settlement. To the above general rule there is one exception. The lands immediately surrounding Van Bhachrán were acquired about one hundred years since by a Bandiál Chief named Malik Súrkhurú, progenitor of the present Maliks. He built a fort there, and each workman was recompensed with a strip of land adjoining it. The land so allotted was called *thobíwand*; *thobí* meaning as much earth as a man can raise in his two hands. Theoretically all the rest of the land was at the disposal of the chief, and after him of his descendants. But the colonists soon proved too strong for them, and broke up new land in all directions. After annexation the then chiefs, two brothers named Maliks Sardár Khan and Ahmadyar Khan, instead of combining against the encroachments of the men of their village, opposed each other, and much litigation ensued. At the regular Settlement an endeavour was made to rehabilitate the family by recording all unappropriated lands in the names of the two heads of the house. As to the Ván Bhachrán waste south of the high road and elsewhere, what now remains unappropriated by either individuals or the state has been recorded as *shámilát deh*. On partition shareholders cultivating plots here and there will be entitled to retain up to the area of their respective shares, but it is not contemplated that any partition should be made, as only a small area is culturable without an increased water-supply, and as pasturage is wanted for the village cattle.

Awáns have owned the Phakar tract since, it is alleged, the time of Sultán Mahmúd. It is divided into five large and two small villages. The rights of the Kálabágh Chief in Masán and Niki are described at pages 152-3 of Mr. Thorburn's Report. In Thammewáli and to some extent in Chakralla, the two large central villages, one family obtained predominance in Sikh times, and made itself proprietor of nearly the whole of the former village, and about one-fifth of the latter. After long litigation the custom of primogeniture was ruled to obtain in the family. With the above exceptions the holdings in the tract are not large and possession is the sole measure of right. For years after annexation any villager who chose seems to have brought waste under the plough and became thereby the proprietor. In Sikh times cultivation was not extensive, as there was no security for life and property, and owing to the irregularity of the ground much labour was required to level a plot and divert water on to it.

Table No. XVI., shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they stood in 1878-79, while Table No XXI. gives the current rent-rates of various kinds of land as returned in 1881-82. But the accuracy of both sets of figures is probably doubtful; indeed, it is impossible to state general rent-rates which shall even approximately represent the letting value of land throughout a whole district. And in Bannu cash rents are almost unknown, a share of the produce being almost invariably taken. The nature and extent of tenancy rights and the prevailing rates of rent are described below for each tahsíl separately.

The following statement gives some particulars about tenants of all sorts in the district :—

Name of Tahsíl.	Number of tenants entered in Khewat.	Occupancy tenants according to Section 5.		Occupancy tenants according to Section 8 and special agreement.		Tenants-at-will.		Percentage of total cultivated area held by tenants.
		Cash.	Kind.	Cash.	Kind.	Cash.	Kind.	
Bannu ...	6,643	9	170	30	85	...	6,349	5
Marwat	4,429	17	82	34	633	912*	2,751	2
Isakhel	6,805	445	233	2,430	1,114	882†	1,701	9
Miánwáli	6,885	142	63	1,600	323	1,481	3,276	5
Total ...	24,762	613	548	4,094	2,155	3,275	14,077	4

* They are mostly ejected proprietors who now cultivate their former holdings as tenants and pay a part of the revenue in cash and a kind rate as well.

† Here and in Miánwáli such men pay the revenue in cash plus a kind rate over and above. Probably they will all soon have to pay purely kind rents.

In the above statement all tenants, who pay the revenue in cash are entered under the heading "cash" whether in addition they pay *malikana* or *khuti* in kind or by way of a percentage on the revenue. A few occupancy tenants holding under Section 2 are included as if holding under Section 5 of the Punjab Tenancy Act. The total number, holding by special agreement are 263 in Marwat, 936 in Isakhel, and 608 in Miánwáli.

In Bannu proper the measure of right of each proprietor is his holding. There is hardly any *shámilát* land at all. Almost all tenants are tenants-at-will. The proprietors are mostly self-cultivating, and the area of each holding is something very small, generally under two acres in all but poor villages. Rent rates vary greatly in the different tappas, and according to the crop grown or whether cultivation is by the spade, or plough. They range from a half to three-fourths of the produce. The average for good lands is two-thirds. There are no cash rents. In all but the two lately settled Nár and Landidák circles the rule is that the landlord supplies both seed and manure. Canal clearance work generally falls on the tenant, as an ordinary condition in his lease. The following table condenses information on this subject :—

Name of Circle.	Number of			Percentage of tenants to owners.	Average area in acres of cultivated land held by each individual of classes			REMARKS.
	A. Non-self-cultivating owners.	B. Self-cultivating owners.	C. Tenants-at-will.		A.	B.	C.	
Lohra ...	196	2,901	251	8	...	4	4	1. There are only 104 occupancy tenants in Bannu proper. 2. The average area of tenants holding is larger than that of proprietors because they generally cultivate the poorest and most distant from the village site lands. Besides they could not live on smaller holdings and pay the heavy rents they do.
Landidák...	55	265	124	39	...	6	12	
Bannu ...	1,130	17,038	3,843	21	...	1	3	
Nâr ...	45	97	659	464	...	22	13	
Trikha ...	685	4,765	815	15	...	1	6	
Total ...	2,111	25,066	5,689	23	...	2	5	

The Wazírs are mostly self-cultivating. The Ahmadzais employ Khataks and fellow clansmen as tenants: the Utmanzais, Marwats and fellow clansmen. The rent is generally a share of the produce, but sometimes it is the revenue and a small kind rate in addition. The prevalent rates are one-fourth and one-fifth the grain produce amongst the Ahmadzais, with frequently one rupee per plough added, and from two-fifths to one-fourth amongst the Utmanzais. In no case is a share of straw taken by the landlord. Rents amongst the Wazírs are rising, and before many years pass the average rate will probably be one-third, if not higher. The number of non-self-cultivating landlords is very small—only 366 amongst the Ahmadzais, and 142 amongst the Utmanzais. There are only 190 occupancy tenants amongst the Wazírs. Other particulars are supplied in the following statement :—

Section or Village.	Name of		Average area in acres of cultivated land held by an individual of classes	
	A.	B.		
	Self-cultivating owners.	Tenants-at-will.	A.	B.
Hathikhel	1,345	285	16	18
Sirkikhel	335	95	3	15
Isparka	843	116	3	5
Bizankhel	450	19	3	2
Umarzai	608	4	2	4
Muhammadkhel	668	95	3	5
Bakkakhel	1,210	29	7	12
Janikhel	842	17	7	29
Total	6,299	660	7	13

The great mass of the Marwat peasantry are self-cultivating proprietors, each holding containing on an average six cultivated acres. Occupancy tenants are only 766 in number, and are mostly a creation of this settlement. Other tenants, who are mostly Jats and Marwats, hold from harvest to harvest. The average extent of their cultivated areas is six acres. The general rent-rate in sandy unirrigated tracts is equivalent to one-half of the grain produce; on stiff hill torrent or kaslahdar land to a little under one-quarter; and on irrigated lands to one-third.

Until within a year or two ago tenants generally paid the revenue in cash plus a kind rate of from one-fourth to one-sixteenth; but since the distribution of the new jamas pure kind rates are becoming general. The above rates are very high for the sandy tracts, when compared with the lowness and uncertainty of the yield. This is partly due to the high assessment, partly to the entire dependence of the Marwats upon agriculture and their reluctance to leave their homes; but perhaps most of all to the little labour involved in the cultivation in all parts of the tahsíl, and in the light sandy soil of the three southern circles in particular. When it is sufficient to drill in the seed without previous ploughings, and then to leave the rest to the season, as is the case in sandy soils, it is reasonable that rent-rates should be high. The following statement exhibits details:—

Circle.	Number of			Average cultivated acreage held by individuals of classes		
	A.	B.	C.	A.	B.	C.
	Non-self-cultivating owners.	Self-cultivating owners.	Tenants-at-will.			
Pakha	387	7,551	619	...	5	5
Gadwad	97	4,938	476	...	8	7
Tandobah	240	4,141	775	...	5	5
Nár	40	961	464	...	7	13
Shiga	235	9,908	848	...	6	6
Shiga Khatina	125	9,119	481	...	6	4
Total	1,124	3,678	3,663	...	6	6

Note—The areas held by men of classes A and B are really larger than those shown because some twenty per cent. of them hold land in different villages and are therefore counted more than once in this statement. Of class A fully half, though employing tenants on some lands, are also self-cultivating.

Unlike tahsís Bannu and Marwat, nearly half of the cultivation, if we exclude Bhangikhel and Khatak villages, is done in Isakhel by tenants, and of that class nearly two-thirds have occupancy rights. In the two exceptional tracts just named the cultivators are mostly peasant proprietors. Owing to the power of the landlord class, the uncertain status of many of the tenants since declared to have occupancy rights, and in cases the heaviness of the old jama, there was at the beginning of the recent settlement, and there is still in the Kacha and on lands owned by men of the Isakhel clan, a great sameness in the

rent-rates of both occupancy and non-occupancy tenants. The majority of the former and a large minority of the latter. now pay the revenue in cash plus from a one-twentieth to a one-sixth share of the grain produce, the average being one-tenth. Such a rate is generally held to be equivalent to a full one-third share of the produce, which is the prevalent tenant-at-will rate when the rent is paid in kind alone. There has been for the last year or two a general movement on the part of landlords to enhance their rents. In the Kacha the tendency is to raise kind rents to one-half the grain produce, and tenants are easily found willing to pay at this rate. The increased acreage revenue demand, and the general improvement in the soil of the Kacha during the last few years, are the two reasons which are inducing landlords to insist on being given a larger share of the produce. The following table shows the relative numbers and classes of proprietors and tenants. As five acres represent the average area of cultivated land held by both tenants and self-cultivating proprietors, there is no occasion to specify it in each case:—

Circle,	Number of				Percentage of tenants to owners.
	Non-self-cultivating owners.	Self-cultivating owners.	Occupancy tenants.	Tenants-at-will.	
Bhangikhel ... ..	...	1,432	25	353	28
Mohár	68	1,585	455	240	42
Danda	32	2,810	568	663	43
Kacha	393	1,594	1,209	622	92
Kacha-Pakka	1,034	543	192	104	19
Nehri	58	1,960	1,773	601	118
Total	1,585	9,924	4,222	2,583	59

Of the whole cultivated area 31 per cent. is so by tenants, who as in Isakhel are most numerous in the Kacha. Tenants in Miánwáli. There are many too in three large villages in the Pakhar circle. The rent-rates are various, and at first sight perplexing, as a large number of tenants, and many of them tenants-at-will too, pay the jama themselves, and in addition a rent or proprietary due either in cash or in kind as the case may be. Such cash

payments range from Rs. 6 per cent., which is the commonest, to Rs. 15 per cent. and such kind payments from one-sixteenth to one-seventh. This state of relationship between tenant and landlord is most frequently found in the Kacha, and is to be explained partly owing to the heaviness of the jama on some of such lands, and partly, and in several villages solely, owing to the state of uncertainty in which the want of a regular settlement had long kept both the bútamár, and the so-called proprietor of unbroken waste, with regard to their respective rights and status. In a few cases attestation or decree of court has brought about the anomalous result that a tenant-at-will or occupancy tenant is paying the same to his landlord as an inferior proprietor to his superior proprietor, namely revenue and six per cent. on it. For tenants-at-will paying in kind alone, one-half the produce is the usual rent-rate in the Kacha and one-third elsewhere. In the Pakhar iláka a one-third share of the straw is also taken. Elsewhere landlords generally left all the straw to the tenants, but of late many of them even in the Kacha have commenced to exact a share. The average cultivated area held by a self-cultivating proprietor is four to seven acres, and seven acres by a tenant. The following statement gives the same particulars as given in the last paragraph for Isakhel :—

Circle.	Number of				Percentage of tenants to owners.
	Non-self-cultivating owners.	Self-cultivating owners.	Occupancy-tenants.	Tenants-at-will.	
Kacha	126	4,440	426	2,085	55
Kacha-Thal	41	2,806	301	190	17
Kacha-Pakka	403	3,713	535	988	37
Pakhar	160	1,668	486	1,109	87
Mohar	37	1,413	156	191	24
Thal	48	1,603	204	194	24
Total	815	15,643	2,128	4,757	42

Occupancy tenants are classed under their respective sections and clauses of sections of the Punjab Tenancy Act. A number also hold by special agreement. The few who exist in the Bannú tahsíl are found amongst the Wazírs, and received their rights in the regular Settlement. The same may be said of those in Marwat. There they are confined to tracts brought under the plough since annexation. Most of them have received their rights in virtue of having cleared waste in dangerous outlying tracts, and held for some years as *quasi*-proprietors.

They pay at various rates either revenue in cash and a small share of the produce, or from a fourth to an eighth in kind, plus an equivalent share of the revenue. Most of those holding under Section 8 in the Isa-khel and the Miánwáli tahsils are found in the Kacha, and derive their status from having broken up and cultivated jungle waste at a time when tenants were less easy to obtain than now. They generally pay the revenue in cash plus Rs. 6 per cent. on it, or plus a kind due of from one-eighth to one-twentieth. In addition to the privileges secured them under the Act, some have also the right to alienate their holdings, and most have a title to resume possession of submerged land on its reappearance.

The figures in the margin show the number of village headmen in the several tahsils of the district. The village headmen succeed to their office by hereditary right, subject to confirmation by the Deputy Commissioner. Till the regular

Tahsil.	Village headmen.
Bannu	461
Marwat	407
Is-akhel	160
Miánwáli	271

Tahsil.	New Appointments.	Reductions.
Bannu	74	9
Marwat	87	12
Isa-khel	61	12
Miánwáli	53	9

Settlement, which began in 1872, no careful inquiry into the rights of headmen had been made, and a thorough revision then took place. A few reductions and a large number of new appointments were made as shown in the margin. No lambardárs had previously been appointed in the Landi-dák and Nár assessment circles of Bannú, the Nár circle of Marwat, and the Bhangi-khel circle of Isa-khel. Many men whose only claim to the post was long occupancy were allowed to retain it for life. Each village or section of a village is generally represented by a lambardár, and, especially in the Bannú and Marwat tahsils, where the system is mainly tribal. Sections and sub-sections of the tribe are represented. They represent their sections in dealings with Government and the outside world generally, are responsible for the collection of revenue, and are bound to assist in the prevention and detection of crime.

No chief headmen or Zaildárs have ever been appointed in this district. It was decided during the Settlement that none should be appointed, owing to the unpopularity of the titles of Zaildár and Ala-lambardár among Patháns. Instead of their appointment, a system of *Zamindári ináms* to the principal village headmen of the district was adopted. In the Bannú tahsil (Bannú proper) there was no need for any alteration, as the country was already divided into 21 *tappas*, at the head of each of which was a *tappa malik*, who received 5 per cent. on the revenue as an *inám*. This arrangement has been maintained, and 10 new *ináms* granted to others than the Tappa Maliks. The remainder of the Tahsil is occupied by Wazirs, among whom a large number of *ináms*, aggregating 10 per cent. on the revenue, were distributed. In Marwat 25 *Zamindári ináms* were given, besides the *baráts* given to the chiefs of the Marwat tribe, which

do not date from Settlement. In Isa-khel 20 and in Miánwáli 30 ináms were given. Nothing of the sort had previously existed, and the holders correspond more nearly in their position to Zaildárs and chief headmen than do the holders of Zamíndári ináms in Bannú and Marwat. The greater part of these ináms are either Rs. 25 or Rs. 50 per annum in Marwat, Isa-khel, and Miánwáli. It has been laid down by Government that they are not hereditary, and on the death of an incumbent the Deputy Commissioner, with the sanction of the Commissioner, is authorized to nominate a successor.

The names of the Bannu tappas, &c., are given in a tabular form below:—

Tappa.	Number of Villages.	Annual Land Revenue.	Tappa.	Number of Villages.	Annual Land Revenue.
Ismailkhání ...	2	1,146	Fatma khel ...	9	6,452
Bázár Ahmad Khán ...	8	7,728	Mand-án ...	23	8,015
Ismail-khel ...	14	10,165	Kakkí ...	1	6,531
Ghoriwála ...	22	11,049	Kúlti Sádát ...	1	1,635
Amandi ...	1	1,815	Landidák ...	22	1,784
Fazid Khán ...	15	6,099	Mammá-khel ...	2	3,014
Farakzai ...	5	6,426	Músá Khán ...	7	5,740
Bharth ...	1	2,754	Masti Khán ...	4	3,452
Jhandu-khel ...	5	3,549	Mammash-khel ...	3	2,694
Hassanni ...	6	3,827	Mita-khel ...	11	3,636
Khilat ...	7	3,129	Nár ...	23	8,325
Dharma-khel ...	7	4,624	Núrar ...	1	4,125
Dáúd Shah ...	7	3,666	Hawed ...	1	2,039
Sádát ...	5	2,051			
Sherza Khán ...	3	1,034			
Shabdeo ...	2	1,048			
			Total ...	218	1,27,552

There are now 1,299 lambardárs in the district, and their average percentage range from Rs. 14 in the Bannu and Marwat tahsils to Rs. 26 in Miánwáli. Between the above averages the individual allowances run from two rupees to several hundreds. In some villages, particularly in Miánwáli, the formerly vague and undefined position of *warhidár* has now been recognized. Where so, he is generally excused the payment of *pachotra* on his own holding, and has the privilege of collecting the revenue from his own little *got* or *khel*, and making it over to the lambardár. In a large majority of cases the revenue-payers have been grouped under.

particular lambardárs ; but in those villages in which the lambardári is held on fixed shares, whether equal or unequal, no such grouping has been made. In them each *khewatdár* will pay as before through whom he prefers.

The kamian or village menials, who are paid by fixed dues in kind or cash, may be divided into two classes, agricultural and domestic. In the former class is the blacksmith and the carpenter, in the latter the barber and the sweeper. The leather worker (*mochi* or *chamiár*), the *mirási* or *dúm* (called in Bannu proper *kutwál*) render mixed services. The duties of the above joint-stock menials are so obvious, that they need not be here described. Their respective dues, which vary considerably in different tracts will be stated presently. Claims to arrears rarely come into court. As the menial class is numerous, and all in it are entirely dependent on their masters; did one man sue he would make himself so obnoxious that he would find it difficult to get further employment in his village quarter. Village servants are as a rule entertained in the spring, and are dismissible after the rabi harvest. The rate of grain wage of blacksmith, carpenter, leather worker and barber is about equal, but in some tracts that of the two latter, generally where they make a fair income by extras, is from a quarter to a half lower. The rate ranges from five to eight seers per plough or house on each of the staple crops. For extraordinary services a special money payment is made. Thus in Bannu proper the carpenter is paid Re. 1, when he repairs the sugar-cane press, and Rs. 3 when he makes a new one. Similarly the barber when taking part in a betrothal or marriage, receives a customary fee of from Re. 1 to Rs. 5. On the latter occasion the *dúm* is generally presented with five rupees. Throughout the district the average grain wage paid to village menials for services connected with agriculture may be reckoned at four per cent. of the gross produce.

The extra police duties of the village *chaukidár* of the present day were performed prior to annexation by *kutwáls* or *dúms*. The former now only exist as an established village institution in Bannu proper. The latter are found everywhere, but in many villages they are rather the servants of a family or clan than of the whole community. After annexation we introduced *chaukidárs*, who do the work of a rural constabulary. Their pay was met either by a more or less graduated house cess, or by an octroi. Collections and disbursements were in the hands of the lambardárs, and the consequence was that the *chaukidárs* did not receive their pay with proper regularity. As a remedy it was arranged that the house cess should be deposited six-monthly in advance in the *tahsíl*s, and thence disbursed monthly or quarterly by a *munshi* styled the *Bakhshi chaukidáran*. This change was initiated in 1868 in the two frontier *tahsíl*s, but later in the others. In *Miánwáli* octroi was maintained in several large villages until about 1873, but elsewhere all watch and ward charges were met by a house cess. The octroi practice was much preferred by the people at large, because to most it was an indirect tax, fell lightly on the poor, households being taxed according to consumption of dutiable articles, and as the shop-keepers and petty traders seemingly paid manifold more than others. The system of periodical

disbursement from the tahsíl continued until July 1878 since which time lambardárs both collect and disburse. The tax now consists of a house cess at one fixed rate on each collection of houses maintaining a chaukidár. At the periodical distributions each community can exempt those whom it pleases, *e. g.* widows, sayads and imáms. The usual rate of pay is Rs. 4 a month, and its incidence falls at under one anna a house.

According to Mr. Thorburn's estimate, framed for purposes of assessment, the *Kamin's* dues amount to one-tenth of the gross produce for Isakhel and Miánwáli, one-ninth elsewhere, except for the sandy tracts of Marwat, in which they average one-eighth. This exceptionally high rate is mainly owing to the heavy expense of carriage of drinking water to reapers, farm servants, and others engaged in harvesting operations, which last for, say, forty days. The extra expenditure of water during this time is about two donkey loads a day per 100 maunds of grain ingathered, and as each donkey receives whilst working a seer of gram a day or more, two maunds ($\frac{2}{100}$) are thus consumed during harvesting. The items in the whole account for the three sandy circles of Marwat are as follows:—

	Per 100 maunds of grain=average yield of a plough of land=25 acres.			
	M	S	C	
Black-smith	1	5	0	
Carpenter	1	5	0	
Crop watchman	1	10	0	
Cobbler	0	25	0	Half his dues only allowed on account of his repairing water-skins.
Sweeper	0	15	0	Winnows the grain, prepares <i>trangars</i> (nets for <i>bhusa</i> , &c).
Reapers	5	25	0	They are universally employed. The rates vary from one-tenth to one twentieth, depending on the out-turn as they must. A little over half full rates is allowed here as proprietors reap so much themselves.
<i>Topah B smillah</i> , or alms given to ensure a blessing on the crop ...	0	15	0	
Donkeys for water ...	2	0	0	
Total ...	12	20	0	or one-eighth.

The detail of items is very similar throughout the district. In Bannu allowance has to be made for the whole dues of the *chalweshla*, or watchman of irrigation channels, and for half those of the *kutwál* or village bailiff, one of whose duties it is to collect the canal working parties. Mr. Thorburn writes thus "Where hired reapers are not employed, as for the finer crops, "like sugar-cane, or amongst the Bhangikhels and to some extent amongst "the Wazirs and the pettiest Bannuchi proprietors, my rates for *kamiana* "deductions are very liberal indeed. But, speaking broadly, I think they

"are no where too much so. Harvesting operations are, as a rule, conducted "in a very wasteful manner."

A custom called dharat has obtained for generations in twenty-eight villages in Bannu proper, and in fifty-five in Marwat. It is as follows:—The monopoly of weighing all agricultural produce sold wholesale inside the village site belongs to the lambardárs. They lease their right to a farmer for so much a year, or they take a fixed share of the weighman's dues, and are supposed to expend what they receive on oil, &c. for the village mosques, chouks and hujras. The monopoly holder's right has never been challenged. Were a seller not to employ the authorized weighman, he would soon repent of his obstinacy as he would suffer social ostracism, that is, be debarred from using the chouk.

A special house tax on low-caste non-agriculturists used to be levied by lambardárs in the Kacha and other tracts, but was abolished at the first summary settlement. It now survives only in Pakhar in Miánwáli under the name of *búhd* (doorway or entrance). There it is something of the nature of a customary ground rent charge. Blacksmiths, carpenters, butchers, weavers, washers, barbers and potters if not agriculturists, pay *búhd*. For Masán and Niki the rate is Rs. 1-4-0 and for the other villages of the tract Re. 1 a year on each house. In Chakralla as the proprietors fought amongst themselves about the partition of the *búhd*, it was decided that its proceeds should be credited to malba. Elsewhere the lambardárs divide the income amongst themselves.

The last two lines of Table No. XVI. show the number of persons holding service grants from the village, and the area so held. It amounts to only 810 acres in all, but the figures refer only to land held free of revenue, which is by no means the only form which these grants assume. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of or in payment for services rendered, to attendants at temples, mosques, shrines, or village rest-houses so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools, and the like. Many of the dues paid to these gentry have already been noticed in the description of chouk hujrahs, mosques and imáms (page) and of kamiana (page) while the allowances they receive from Government are fully described in Chapter V., (page.)

Large numbers of hill men flock into the district at the commencement of the cold weather, principally Khostis, Jadráns, Agricultural labourers. Powindas and Ghiljis, in search of employment either in harvesting or as ordinary coolies, and it is from this number that the supply of daily labour in the district is mainly kept up. As a rule, they return to the hills at the first sign of the approaching hot weather.

The price of labour has nearly doubled since annexation. In the early years of British rule the rates for unskilled labour ranged from one to two annas only; they now range as high as four annas.

The subject of the employment of field labour other than that of the proprietors or tenants themselves, is thus noticed in answers furnished by the District Officer and inserted in the Famine Report of 1879 (page 721.)

"In reaping time wages are paid in kind, generally 1-26th portion of crop reaped. Other field labourers get their food, a pair of shoes, a blanket and some very small share of the crop. All classes who have leisure assist in reaping. Others are generally of an agricultural class, but have lost their land or their oxen, or through other cause have been reduced to poverty. In some cases they work as weavers also.

"The Mazdúr class domiciled in the district may number from 4,000 to 6,000. This estimate does not include village menials or men from the hills who flock down in search of work in the cold months. The condition of such labourers is in average years in respect of indebtedness, better than that of the poor agriculturists, because having no credit they cannot easily borrow. So long as they continue able-bodied, a fair subsistence is assured to them in average years; they live on grain collected at harvest time, and after that from hand to mouth. The village banker does not let their credit account amount to more than Rs. 10 or Rs. 15, if he gives them credit at all."

The wages of labour prevailing at different periods are shown in Table No. XXVII., though the figures refer to the labour market of towns rather than to that of villages.

Table No. XXXII., gives statistics of sales and mortgages of land; Table Nos. XXXIII. and XXXIIIA. show the operations of the Registration Department; and Table No. XXXIX. the extent of civil litigation.

But the statistics of transfers of land are exceedingly imperfect; the prices quoted are very generally fictitious; and any figures which we possess afford but little real indication of the economical position of the handholders of the district. The subject is discussed at some length at pages 332ff of the Famine Report of 1879, where actual figures are given for instances selected as typical. In forwarding these figures, the Settlement Officer wrote as follows, noting at the same time that some of his Superintendents were of opinion that he had drawn too favourable a picture of the condition of the ordinary peasant proprietor, and had under-estimated the degree of indebtedness of the land holding classes.

"The large majority of the land owing classes are self-cultivating peasants of small means and frugal habits. With two important exceptions they are all fairly prosperous and in infinitely easier circumstances than they were thirty years ago. Taking a family to consist of a man, his wife and two young children, the annual cost of living in an average year to an ordinary peasant proprietor ranges from Rs. 70 in Marwat to Rs. 110 in Bannu proper. It is lower amongst the Marwats than elsewhere, because their extreme poverty, and the fewness of home-produced consumable articles enforce great simplicity in diet, and a close economy in every other branch of domestic expenditure, especially in clothing. It is highest amongst the Bannuchis, because every man's holding produces a large variety of consumable articles, and the exhausting nature of the climate requires them to live well. The Bannuchi frequently indulges in flesh, meat and ghi; the Marwat seldom in either, except on great festivals or occasions of rejoicings on the two Eeds, say, and at a marriage. Every peasant has a running account with his bunniáh,

and borrows money as a matter of course to defray marriage or burial expenses, and at times to pay his revenue. When he has sold or eaten the last of his own reserved store of grain, a frequent occurrence about a month before the next crop is ripe, he borrows food grain from his *bunniáh*, and returns up to double after harvest. Still, in canal irrigated parts, on *sailába* lands, and elsewhere in fair average years there is no general real indebtedness, and from Rs. 20 to Rs. 50 will represent the average amount of a man's liabilities two or three months after the harvest has been ingathered and the revenue paid. Most peasants live up to their means, and except in the shape of bangles, never have any capital in hand. When a man has a good balance, he either redeems a mortgage, or invests it in land or buries it. Money saved in this latter way is generally referred to as treasure (*khazánah*). Savings are hardly ever invested in cattle.

"These remarks apply to the ordinary peasant, but with two exceptions. They are the Marwats of the poor sandy tracts, the larger half of Marwat, and those of the Bannuchis, whose holdings are so minute as to give the owners a bare subsistence. With both the struggle for existence is terrible when any thing occurs to increase expenditure or reduce income, and numbers drop down every unfavourable year into the position of tenants or of labourers. With the former, once a debt of the class known as *ghára* (neek) is incurred, it is pretty certain that in a few years the debtor must sell his land. This pernicious *ghára* system of securing a loan dates from some twenty years back. Under it the debtor either engages to pay as interest a certain portion of his earnings, and thus makes himself the *quasi*-bondsman of his creditor, or a certain measure of grain each harvest, crop or no crop. The usual rate is a *topa* of grain, *i. e.* about five seers per rupee lent, hence this species of debt is known as *topa rupái*. The sum of *ghára* debts in Marwat was in 1875 considerably over half a lakh of rupees, but now it must be less owing to the continuance of good years. The indebtedness of a large proportions of the Marwats is due, chiefly to over-assessment, and the rigidity of our revenue system, but there is also no doubt that without any assessment at all in bad years or cycles debts would be incurred, and some old peasant proprietors would have to sell or mortgage their holdings.* In the recent settlement the over-assessed villages have received substantial reductions, but Government still owes them reparation for the great wrong of having for the twenty-two preceding years unwittingly rack-rented them, so to say; and as long as the existing rigid revenue system is maintained, the rules sanctioned for suspensions and remissions should be worked with a wise liberality. In the other exceptional case, that of the owners of the minutest of the minute Bannuchi holdings, Government neither can nor ought to do any thing. The assessment is fair, and a crop being a certainty, our system is elastic enough. The cause of the smallness of the holdings is over-population, and for that the State is not called upon to find a remedy. Besides, the Bannuchis are such a poor hybrid race as to be of little political account. With them there is no fear of a stalwart hereditary peasantry being expropriated as there is in Marwat.

"As to the tenant and labouring classes throughout the district they are probably as well off as their fellows in any part of the Punjab. Able bodied men can always get employment at a fair remuneration, and cultivators are still in demand for the *Nár* tracts, but the supply is deficient except during drought cycles.

* The Marwats are fast increasing in numbers too, and are spreading as tenants over all the northern parts of Dera Ismail Khán.

"Now to pass on to the landlord class, the *sufaid-poshes*, who do not cultivate with their own hands. As a rule, they are neither so frugal nor prosperous as the better of the peasant proprietary class. Good twenty per cent. of them are deeply involved in debt, and a large minority habitually live beyond their income. A few of course, say ten per cent., are shrewd, careful men, and their holdings and incomes are growing not diminishing in amount. Old families sink into poverty from two causes, both due to a foolish pride. The head of the house thinks he must maintain a reputation for hospitality, the highest of virtues amongst Patháns, and to maintain it he mortgages and borrows freely. Then his sons are brought up in idleness and married early, and no matter how the *res augusta domi* may press, they disdain to work with their own hands."

As a rule zamíndárs do not sell or mortgage land unless from necessity. An exceptional case is when a man owns scattered plots in different villages, and desires to concentrate his possessions. Such cases were until lately frequent in Marwat, and account for about one quarter of the transfers which have occurred amongst the Marwats themselves. Of the whole area now found to have been alienated in the last twenty years about 94,000 acres are so to zamíndárs. This robs the figures of much of their gravity, but still it must be recollected that of this fraction the transferees of the major portion are moneyed, non-self-cultivating proprietors, and that, but for property devolving in equal shares to all sons, large landed proprietors would be now springing up throughout the country, and the bulk of the old peasant proprietors would sink down into the position of tenants. Without first examining the cause of each sale or mortgage by itself, it is difficult to generalize safely. But there can be little doubt that, in the majority of cases, when a peasant parts with his land, and drops down into the tenant class, the reason is poverty caused by the rigidity of our revenue system, or by the holding being economically too small to support the number of mouths dependent on it. In many villages in the sandy tracts of Marwat the cause has been over-assessment combined with the exaction of revenue throughout a series of bad years. But speaking of the district as a whole, over-assessment by itself has never driven a peasant to alienate his holding. The market price of fully assessed land nowhere throughout the district falls lower than twenty times the amount of the assessment. The general range is from twenty-four to thirty years' purchase of the revenue. The latter is the average market value for the highest assessed villages of Bannu proper. Thus it is clear that for a man of means neither is the assessment heavy, nor is the inelasticity of our revenue system oppressive.

The following statement gives some particulars regarding recent alienations in certain tracts:—

Tahsil.	Tract.	Percentage of assessed land to whole assessed area transferred since 1857-58, by purchase or mortgage and now recorded as held by		
		Zamíndárs.	Hindús.	Other out-siders.
Bannu ...	Bannu proper ...	6	4	10
Marwat...	Old sandy villages over-assessed in last summary settlements ...	20	10	3
	Other villages ...	19	7	5
Isakhel ...	Uplands, i. e., all but Bhangikhel and sailába lands ...	17	7	5
Miánwáli ...	Country between Salt Range, Shahpur boundary and bank of Indus	9	6	6

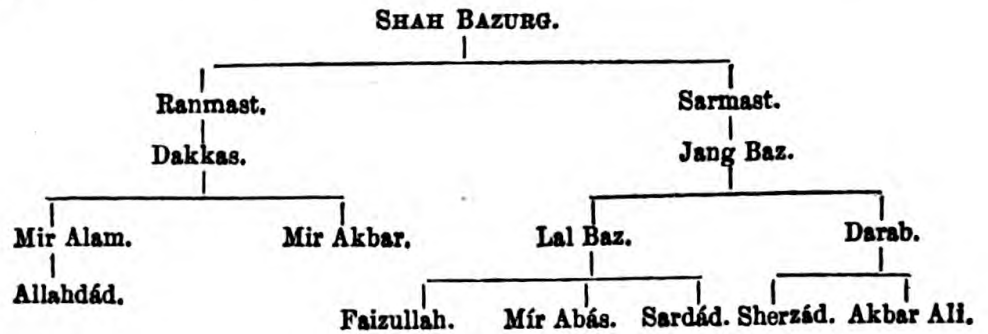
SECTION E.—LEADING FAMILIES.

The leading families of each tahsil are noticed below. Further, details of jagírs, Ináms and other assignments of land revenue will be found in Chapter V., (pages to).

Thirty years ago the leading Bannuchis were Lál Báz Khan and Jáfir Khan, and then *longo intervallo*, Bazid Khan and Shermast Khan, whilst amongst the Wazírs the most prominent chiefs were Sohán or Swáhn Khan and Azim Khan. All six men had acquired distinction by personal merit. The places of all six are now filled by one or other of their sons, some of whom have neither the strength nor the individuality of character which renders one man worthy of being a chief over his fellows. Below will be found a short account of each of their families.

The founder of the family was Ahmad Khan an Isakki. He wrested much land from the Sukarris and the Lál Báz Khan of Bazár Hinjals, and built himself a walled village thereon. His patronage of traders induced Hindús to settle in numbers under his protection, whence his village became known as Bazár Ahmad Khan. He died about 1740. Of his immediate successors Sháh Bazurg, a grandson, is best known. By killing his relations and seizing their property he made himself secure in the chiefship. All his descendants are known after him as Shah Bazurgkhels. In Sikh times his grandson Dakkas attained power in the same way, and his name is still respected by both Bannuchis and Marwats. On his death in 1842 Khan Súba, a cousin, killed the late chief's eldest son Mír Alam, and seized the tappa. But the Sikhs espoused the cause of Dakkas Khan's widow. As however his surviving children were then infants and a *man* was wanted to rule the tappa, the usual struggle ensued amongst the ambitious members of the family, and finally Lál Báz Khan, a cousin, emerged the victor, after assassinating his most dangerous rival. During the second Sikh war, Lál Báz gave us hearty assistance. Whilst his brother Darab Khan was fighting for us before Mooltan, he himself was taken prisoner by the Sikhs on the capitulation of the Bannu fort in 1848. In reward for his services the tappa malikship was confirmed to him, together with the perpetual cash jagír assignment of one quarter the revenue of his tappa, in which was included the connected tappa of Sádát. On his death in 1854 Faizullah Khan his son succeeded to his allowances, and on Faizullah's death without male issue in December 1874, a younger brother, Mír Abás Khan, succeeded, and now receives Rs. 2,337 as cash jagír, and Rs. 297 as holding a two-third share of the tappa. The other third is held by Mír Akbar Khan second son of Dakkas Khan. In 1850 Lal Báz Khan and his brother

Darab were given land in Nar, which has been now assessed at Rs. 550. The family has been very handsomely treated by us. The present head is a loyal, well-intentioned man, but of little influence and not much intelligence. Mír Akbar is the prominent man, the family is much divided. The following tree shows their inter-relationship.



Hasan Khan the progenitor of the Moghalkhels was an adventurer from Yusafzai, who settled in Bannu early in the last century. His son Umar Khan removed to Ghorawal, and by degrees worked himself into the position of a chief, his followers being mostly Jat and Awán "Hindkais." Fourth in descent from him was Moghal Khan, who has given his name to his small but powerful clan. He was a great man, had six wives and many sons, and greatly extended the limits of his tappa. His grandson Jáfir rose to power by first subjecting all his relations to his will, and then the neighbouring tappa of Ismailkhel, over which Allahdád, a distant cousin of his, became chief. On the outbreak of the second Sikh war Allahdád and Jáfir took opposite sides, the former against the latter for us. Jáfir Khan raised two hundred men for us for service in Bannu, and sent his eldest son, Sardad at the head of twenty-eight sowárs to assist at the siege of Mooltan. For these and other services Jáfir Khan was rewarded with the perpetual jágír assignment of one-eighth the revenues of both the Ghoriwál and Ismailkhel tappas, and on his paying a balance of revenue due from the latter was made its malik as well. He also received a grant of land in Nár now assessed at Rs. 940. He died about twenty-five years ago, and was succeeded by his eldest son Sardad Khan, who now draws Rs. 2,523 as his jágír grant and Rs. 1,063 as head of the two tappas above named. He was made a Police zaildár in 1863, and deprived of the office owing to incapacity in December 1871.

This man was head of the Jhandukhel tappa in Sikh times. **Shermasi Khan of Jhandukhel.** He was succeeded by Zafar Khan his son, and on his death in 1867 by Dost Muhammad Khan, the eldest son and present incumbent. The Duranis and Sikhs used to allow the head of the tappa a large *bardt*, and in 1864 Government similarly sanctioned a perpetual grant of one-eighth of the revenue of the tappa. It now amounts to Rs. 452. The tappa confronts the lands of the Isperka Wazirs, between whom and the men of Jhandukhel is an old standing feud. Dost Muhammad is very poor, as are most members of his family, many of whom are hostile to him.

The history of this man and of his sons is altogether remarkable. He began life without a friend, acquired a name for reckless bravery, and in time carved his own way to the headship of the tappa, since known by his name. He is said to have killed over one hundred men by his own hand, before he attained "great honour." He died in 1864 at the age of 100, after having ruled his tappa for forty years. He had in all eight wives, and twenty sons, besides many daughters. Of those sons ten pre-deceased him, meeting their deaths in various ways. Of those who survived him, one was killed inadvertently by an officer, one was murdered, one was hung, and one transported for life for the murder, and one blew himself up accidentally, and there are five still in Bannu. On Bazid Khan's death his son Khan Suba succeeded him. He blew himself up in 1870, and was succeeded by Asad Khan his half-brother, a man who received the order of merit during the mutiny. He was assassinated by some of his half-brothers in 1875, since which time Khyder Khan his full brother has been tappa malik.

The Sohán is the Wazir who was so powerful and useful to Major Edwardes on his first and second visits to Bannu. He is said to have been a man of gigantic size and strength. For his hearty services in early days he was rewarded with a chair and a pension of Rs. 600 per annum. On his death in 1854 his son Najib Khan succeeded him, and received a grant of land in Nar now assessed at Rs. 525. Najib died in 1866 leaving a young son, Jullundur Shah. Since that time Máni Khan, a younger brother of Najib, has acted as head of the family and clan, and in 1872 his father's pension was revived in his favour. Jullundur Shah is now a fine young man, and

will probably before long assert himself as rightful head of the family. He and Máni Khan have been recorded as headmen of their clan with equal shares, and each has received a *lungi inám* of Rs. 50. Máni Khan's influence is much inferior to that of his father: still owing to the blunt shrewdness of his character he has more influence than any other Wazíri chief. Of late years his hill campaigns against the Masauds have not been successful, and they have wrested much land from him.

This man had the sagacity to obtain a *sanad* from Major Taylor in 1850 for land on the Wazíri-Thal, and to occupy himself in bringing waste under cultivation whilst half his tribe remained content with their position as graziers. On his death in 1868 his son Nezám Khan continued in his father's foot-steps, and the consequence is that he is now a most prosperous man and a large land-owner, his holding being 3,568 acres, of which 3,192 are cultivated. He was given a chair in 1876, and has since received a *lungi inám* of Rs. 125. He is Máni Khan's rival, and to some extent enemy. To him and his father belong the credit of heading the tribal movement which has converted the Hathikhels from a collection of half-savage shepherd highlanders to well conducted plain-settled agriculturists.

Chief of the Begukhel section of the Achukhel branch of the Marwat tribe, is a great grandson of Begu, the founder of the family, and is also the head of the "white" party in Marwat, better known as the *Gundi Nawázán*. Begu and a contingent of 120 Marwat horsemen served under Ahmad Shah, Durání, in the campaign which closed with the destruction of the Maráttá army at Pá nipat near Delhi in 1761. After his return he led some attacks against Niázais in Isakhel, in the last of which he was killed. Nawáz Khan, his second son, was elected to succeed him. All Marwat was at the time divided into two hostile factions. A murderer had some years before been given an asylum with the Achukhels. This led to other murders of revenge, until at last the blood feud became so ramified that every clan and every family of note in the country became involved in the great quarrel. The leaders of the one party were the Nawáz Khan just mentioned, and another man of the same name, a Midadkhel, the father of Sáhíbdad Khan, whose family will be presently noticed. On the other side the leader was Abezar Khan, a distant cousin of Begu Khan's son, and one who aspired to be chief of the whole Achukhel clan. Thus arose the two great parties which divide Marwat to the present day, and which gave rise to the saying "God is one but the Marwats are two." The one party is known as the "whites" or *Gundi Nawázán* and the other as the "blacks" or *Gundi Abezar*. Nawáz, son of Begu, spent his whole life in trying to war down the Abezar party. Beaten in

Leading Families.

Marwat tahsíl. Khan Mir
Khan.

several fights, he was so unpatriotic as to invoke the aid of the Nawab of Mankera. The Nawab's army routed Abezar's in 1819, and from that year the Marwats lost their independence. A few years afterwards the Abezarites allied themselves with the Wazirs, who were ready to assist either side when there was a prospect of plunder, and many fights ensued, in one of which the Wazirs suffered heavily and were pursued across the Kurram to the hills. When the rule of the Sikhs superseded that of the Nawab, the Nawazites sought favour with the new power, and in 1843 assisted Fateh Khan, Tewana, to build the Lakki fort. Nawáz son of Begu died two years after. His male descendants now alive number 132 souls. To this day the local measure of length in use is that of his arm from elbow to tip of longest finger, and the length of the hand more, and is known after him. It is thirty-one inches long. Abúsamand Khan, a younger son, was elected to succeed him, and held the chiefship until his death in 1864 when Khán Mír Khan became head of the family.

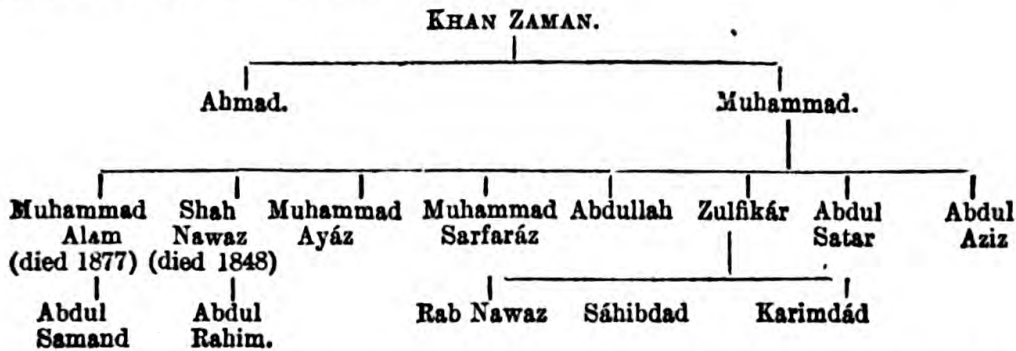
Is head of the Isakhel branch of the Achukhels, and grandson of
 . **Arsala Khan.** that Abezar whose rivalry with Nawáz, son of Begu, cost Marwat her independence. Abezar and Nawáz were contemporaries. Both lived to old age, and both died within a year or two of each other on the eve of annexation. Abezar's father, Almar, may be regarded as the founder of his house. This Almar was a fine, honest character, and had such influence that he united all Marwat to fight the Khataks. On Abezar's death in 1847, his son Sarwar was recognized as head of the clan. He died in 1860, when he was succeeded by his son, the present chief. He is a quiet, simple man, partially blind from cataract, and is greatly respected by the Marwats. He receives a *barát* of Rs. 1,000 a year. He and Khan Mír Khan, as heading the rival parties in the country and being hereditary enemies, have no intercourse together, though their villages adjoin each other. Both families sent representatives to assist at the siege of Mooltan, but neither family, nor indeed the Achukhel clan generally was heartily with us until the battle of Gujrat annihilated the Sikh army. Their lukewarmness in our behalf gave Hakim Khan and the Sekandarkhel clan an opportunity of distinguishing themselves in 1848, when Major Taylor besieged the Sikh garrison in the now dismantled Lakki fort.

The Midádkhel family has for many generations supplied chiefs
 Sáhíbdád Khan. for the Bahrámkhel branch of the Marwats, but the tenure of chiefship was always very uncertain, and the hold of any individual in the clan was never strong. Power depended entirely on personal qualifications, and the clan was from the first split up into two opposing parties. The present chief's father was Nawáz Khan, who with his Begukhel namesake gave the name *Gundi Nawázán* to their party. This Nawáz was a

man of great ambition, and ruled by art more than by force. Latterly he attempted to consolidate his hold on his clan by entertaining a band of foreign mercenaries, and began building himself a fort in the hills about a mile and a half up the Kharoba Nála. Before the work was completed he was assassinated by a youth whose father he had murdered. This was in 1835. On his death Langar Khan a distant clansman rose to power, and held it until he died in 1856, when his son Wali Khan and the late Nawáz Khan's son, Sahibdád Khan, were jointly made heads of their clan. In 1878 Wali Khan was deprived of his *barát* of Rs. 195. That of Sáhibdád is now Rs. 405.

Isa Khan, the common ancestor of the Isakhel clan, left two sons **Leading Families.** The Zakku and Apu, and two grandsons, Badu **Isakhel Khans.** (Badan) and Mammu. Their respective descendants are known by their patronymics. For many generations the clan was not governed by chiefs, but by its council of elders. In time feuds between the different sections became frequent, the numerically stronger domineering over the numerically weaker. Thus the Zakkukhels and Apukhels were both weak, and the Badanzais and Mammukhels strong. This state of things continued until the time of Khan Zamán, Zakkukhel. Procuring help from Ahmad Shah, Duraní, he raised himself to the chiefship, and so turned the tables on the two rival sections who had so long oppressed him. In 1761 he led a troop of his clansmen to Pánipat, and took part in the battle which destroyed Maratta pretensions in Upper India. His son Umar Khan succeeded him and administered the southern parts of Isakhel in the interest of the Nawáb of Mankera. It was this Umar Khan who excavated the canal called after him, and did so much to revive and develop canal irrigation. He was allowed one-quarter of all revenue collections made by him. Ahmad Khan, his son, succeeded to his position. Under him the fortunes of his house continued to improve until the Sikh conquest of Isakhel. When that had been effected, Ahmad Khan and his family took refuge in Bannu proper and in Dawar. On his death in exile in 1838 Muhammad Khan his brother made terms with his new masters, and was granted one-eighth of the revenues of Isakhel and one-third of the proceeds from the alum pans at Kotki, instead of one-quarter of the former and all the latter, which he and his father before him had enjoyed in the Nawab's time. But the rapacity of Diwán Lakhi Mal, the Sikh kárdar, drove the family once more into exile, and it was not until nearly ten years later that they returned and were re-instated in all their old rights and privileges by Major Edwardes. The restored Khan proved his gratitude a few months afterwards by siding with us throughout the second Sikh war. His third son, Shah Nawáz, was killed in action near Mooltan in 1848 before the eyes of his benefactor, and his other sons joined Fateh Khan, Tewána, in withstanding the Sikhs in Bannu proper. Muhammad Khan died in 1855, having first divided his property into eight equal shares, one for each of his

seven sons, and one for his grandson Abdul Rahim Khan, son of the Shah Nawáz just mentioned. Government confirmed the jágir in perpetuity in the same shares after reducing the alum proceeds item to a sixth. When the mutiny broke out, the Khans again came forward, and did right good service both in the neighbourhood of Delhi and in the district, for which they were rewarded with special life jágirs and pensions. Below is their genealogical tree omitting the common surname "Khan."



Of the sons of Muhammad Khan, Nos. 1 to 5 inclusive, are by his senior wife, No. 6 by his second wife, and Nos. 7 and 8 by his youngest wife. The children and grandsons by the two latter are all poor and thriftless, whilst those of the senior wife, who are also the eldest, are comparatively rich and thriving. Abdul Samand holds aloof from the rest of the family, fancying that he should be recognized as its head. Muhammad Sarfaráz is the ablest and richest man in the family. Besides his Isakhel lands and certain lands in Nár he has a grant in Shahpur, the net profits from which are large. Abdullah is an Extra Assistant Commissioner in Dera Ismail Khan.

Sher Khan is the sole surviving descendant in the male line of Jangi Khan, grandfather of the Khan Zaman named in the last paragraph. His father Hasan Khan was Umar Khan's right hand man. At his death Sher Khan was a child. Grown up he sided with the Sikhs, and did not share in the long exile of the other branch of his house. On their re-instatement Muhammad Khan's sons treated their kinsmen with scant consideration, and in consequence Sher Khan has been their bitter enemy ever since. During the second Sikh war he was shut up in the Bannu fort with Fateh Khan, Tewána, and taken prisoner on its fall, but released after the battle of Gujráat. In the mutiny he did excellent local service as commandant of mounted police, and was rewarded with a pension of Rs. 600 a year. Altogether he now receives an annual pension of Rs. 1,360. He is still an active old man. His whole life has been one long contention. He has been hitherto unable to convert his pension into a land jágir, and in the recent settlement some of the fruits of his former deeds have been lost to him. He leaves no male issue. His only daughter is married to the Abdul Rahim mentioned in the last paragraph.

This is an Awán family which has been rooted at Kálábágh for upwards of two hundred years. The immediate progenitor was one Shekh Adu, who nine generations ago is said to have settled on the barren rock of Dang Kot, a natural fortress on the left bank of the Indus a few miles up-stream from Kálábágh. His grandson Band Ali is supposed in the family to have founded Kálábágh. In any case he made himself strong there, and he and each of his successors derived a good income from the neighbouring salt mines, making alum, levying toll at the ferry, and latterly from judicial fines on the Bhangikhels. At the first approach of the Sikh power to the Indus the then chief declared his allegiance, and benefitted largely in consequence. The countenance of the Sikhs enabled him to strengthen and extend the hold he had lately acquired on the cis-Indus lands of what are now the villages of Masán and Niki. In the second Sikh war Malik Allayár Khan the then chief did us useful service in Bannu proper. In the mutiny his son with a number of followers served in Pesháwar for nine months. Allayár Khan died in 1863, when Government consolidated the family jágír, until then held for life, and made it perpetual. The present chief Mozaffar Khan is a "Khan Bahadur," and exempt from personal attendance in the civil courts. His annual jágír income is now worth as follows :—

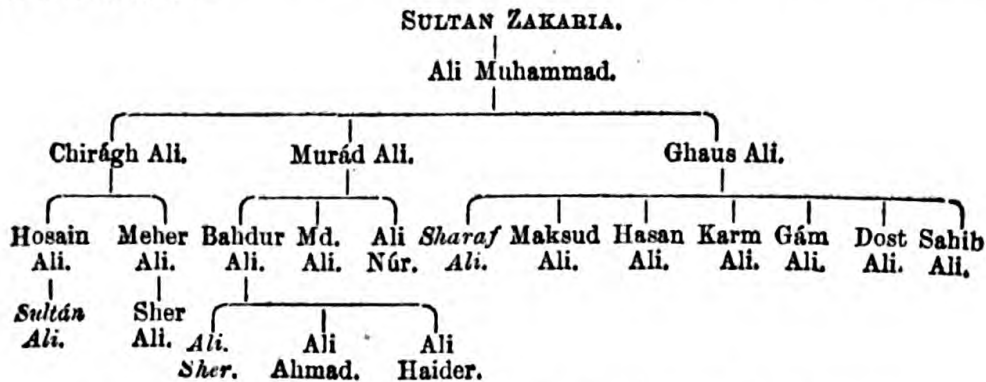
Lands in Isakhel	...	...	...	...	Rs.	670
Masán and Bannu in Miánwáli	...	...	...	...	"	5,520
Alum proceeds in Kálábágh	...	...	...	...	"	4,500
Miscellaneous	...	...	...	...	"	310
Total						11,000

In 1865 the above were estimated to be worth Rs. 14,000 a year, but although in the recent settlement the assigned land revenue has risen from Rs. 4,926 to Rs. 6,190, the net jágír income has diminished owing to the smaller profits now derived from the alum manufactory.

For the last three or four generations the eldest son has in each case succeeded to all the property left by his father, so that now primogeniture is the recognized custom of the family, and younger sons are only entitled to a fitting maintenance. The chance of two eldest sons in succession being both able men, and the estate not devolving until they had attained middle age, enabled first the one and then the other in Sikh times to exclude his younger brothers from their share, and warranted us in considering the rule of primogeniture so established. On annexation the cadets of the family sought to obtain in our law courts what they conceived were their rights, but, though the age of law had succeeded that of brute force, none of the claimants succeeded in getting more than a maintenance allowance decreed him. Thus, as may be supposed, they are very hostile to the head of their house, to whom they now stand in the position of humble but sullen dependants.

Mián Ali, who founded Miánwáli in Ghakkhar times, is said to have been a holy man from Bagdad. He gained ascendancy over the Pathán settlers in the country by encouraging them to throw off the yoke of the Ghakkhars. His promises of success were fulfilled, and the Ghakkhars were driven out of the country about the middle of the last century. His son Sultán Zakaria was spiritual guide of the peasantry for many years, and is credited with having possessed miraculous gifts. To him succeeded his son

Muhammad Ali, a less known man. In 1847 Muhammad Ali's three sons Chiragh Ali, Murad Wand (or Ali) and Ghous Ali were in power, and rendered Lieutenant H. Edwardes valuable assistance in settling a blood feud which had until then cost many lives annually. From that time the family exerted all its influence on our side. After annexation an investigation into its revenue free holdings was made, and continued until, in 1864, revenue to the amount of Rs. 1,200 a year was released in equal shares to the three heads of the house, with the condition attached that each grant was "to be reconsidered on the death of the representative of that branch." By mistake the sanction has hitherto been taken as equivalent to a perpetuity grant. The genealogical tree is as follows :—



The present heads of the family are the three men whose names appear in italics. They alone are on the provincial darbár list. All the members of the family have hitherto shared in the *maáfi* as though it were an ancestral estate. Sultán Ali who represents the eldest branch, received Rs. 100 *indm* in the recent settlement. His ancestor Sultán Zakaria's shrine also received a small endowment of Rs. 15, and his handsome new mosque one of Rs. 10 a year. He is the only thriving man in the family. Ali Núr is fairly well off, and enhances his income by selling amulets and by breathing on the sick, (*dam darúd*). Most of the other Míáns, though desperately poor, are yet so impressed with their own dignity as to be above honest work. This is unfortunate, as the family is prolific, and the physique of its members is good.

APPENDIX B. TO CHAPTER III.
VESH TENURE IN THE BANNU DISTRICT.

[Will be a reprint of the Supplement, Punjab Gazette of 27th November 1873.]

APPENDIX A. TO CHAPTER III.

**DETAILED NOTICE OF THE WAZIRI AND CERTAIN OF
 THE MARWAT TENURES.**

The tenures of the several Waziri clans will now be described taking them in order from the north, south-wards.

Their chief plots are called *Arl—stir* and *kam*—or large and small, and *Karlásta*, both of which once belonged to the Khataks and Marwats, but were almost unoccupied owing to the feud between the two tribes. The larger *Arl* plot was divided on ancestral and customary shares long before annexation, and is still so held. The *Karlásta* land and the smaller *Arl* plot were regarded as common tribal property. The early Deputy Commissioners held both to be at their disposal, and gave away thousands of acres to leading *Hathikhels*, who generally shared their grants with their relations. But most of this so-called Government land was settled on without permission by the *Hathikhel* squatters, and it was not until after measurements that this mode of acquisition ceased. Several of the grantees and squatters are now wealthy men and cultivate largely through *Khatak* tenants. In the recent settlement it was thought best as a rule to recognize each man's cultivated area and land attached thereto as his holding. In exceptional cases where a too enterprising spirit had attempted to grasp too much for himself he was compelled to disgorge, and the area so recovered was allotted to landless *Hathikhels*, particularly to men of the *Purbakhel* and *Patolkhel* sections.

They are either a branch of the *Hatikhels* or related to them and hold on customary shares in their *bobla* and *chumi* sections. Their lands are very sandy and not extensive, as the *Ispirka* and *Hathikhel* clans have rather encroached on them.

Their possession consists of three tracts, *Karlásta*, *Thal* and *Sadráwan*, which were almost unoccupied owing to the rival claims of *Bannuchis*, *Marwats*, and *Khataks*. The *Karlásta* portion was appropriated or "purchased" by the *Sirkikhels*; but, owing to their misconduct soon after annexation, it was treated as Government property, and some time after given partly to *Sohán Khan Bághbankhel's* sons, and

partly to certain Badinkhels, who hold with the Sirkikhels. The Thal plot was squatted on by members of the Ispirka clan at pleasure. The Sadráwan tract was first divided according to the amount of canal excavation work done by each household, but, owing to subsequent alienations, little trace of such a partition is now to be found. Thus in all three plots the measure of individual possession at settlement was regarded as the measure of right.

Their possessions are in three plots, Sadráwan, Dabak and Bizankhel. Adhami, and all three are said to have been

mostly acquired by purchase, the first from the Surání Bannuchis and the other two from the Marwats. Individual right in the Dabak plot is derived from squatting, in the other two it depends on shares. The Sadráwan tract is still held sectionally on ancestral shares, but within the limits of each section families seem to hold by squatting. The Adhami land is as yet undivided.

Their lands were obtained by seizure, and are now partly divided on shares and partly held by squatting.

Umarzai. A large plot called Karlásta is still regarded as common undivided land. A few shareholders have squatted on it here and there. The clan has four sections, Tappai, Boza, Manzar and Sayad. The last named has hitherto taken little to agriculture. In the regular settlement a one-quarter share has been decreed it in the Karlásta plot, but not as yet in three others, *viz*, Sadráwan Dabak and Sitti.

Their plots are three, Kas or Kachrich ; alluvial land in the bed of the Kurram, Patona and Khydari, the latter two on the right bank of the river.

Muhammadrakhel. All were originally held on shares by the four main sections, consisting of Trafas, Muhammadrakhel Khas, Sadaikhel, Sadukhel, and what may be called miscellaneous; but owing to dissensions and voluntary alienations the areas of individual holdings now bear no ratio to each other.

This clan and the cognate Jánikhels jointly acquired the tract they now occupy from the Barákzai and Nurar Bannuchis and the Musakhel Marwats. After a time they amicably divided their conquest together. The Bakka-khels have three main sections, *viz*., Takhti, Sardi, and Narmi, and their respective shares in the Doura or ancestrally divided lands are five, seven and six, each of which was sub-divided on customary shares. But since the original partition many changes have occurred, and the Takhtikhels, whose allotments were nearest the heads of the tribal irrigation channels, are now by far the richest both in land and water. Plots held from the first by individual seizure or "purchase" are collectively termed *dhand*. In them each man's holding has always been the measure of his right.

Most of their lands were acquired from the Marwats. Some plots are held by squatting and some on fixed shares, *dadas* particularly one called Doura, which is irrigated by the Shakdú and Khisor torrents. The water is also held on shares.

Jánikhel.

The following statement gives particulars about the Wazír estates referred to in the last paragraph, a Statistics of Wazír hold- well as about miscellaneous plots they hold ings. inside the limits of the Bannuchi tappas, all of which latter are supposed to have been acquired by "purchase." Many certainly were, though perhaps the original title to the majority of those in their possession on annexation was the right of force. The richer Wazír land-owners to the north of the Kurram are, compared to their Bannuchi neighbours, so well off and so lightly assessed that it is probable that within the next fifty years a good half of the Jhandukhel and Suráni tappas will pass by *bonâ fide* purchase and mortgage into Wazír hands :—

Name of khel or estate.	Number of		Name of principal chak or locality.	Area in acres.		
	Proprietors.	Tenants.		Cultivated.	Uncultivated	Total.
Hathikhel	1,425	301	Arl, Karlâsta, and Marghâdi.	26,716	25,017	51,733*
Sirkikhel	350	95	Karlâsta. and Kas	2,544	996	3,540
Ispirka	823	116	Mardikhel.			
Bizankhel	416	...	Karlâsta, Thal and Sadráwan.	9,489	15,789	25,278
Umarzai	684	...	Sadrâwan, Dabak and Adhami.	1,158	7,082	9,040
Muhammadkhel ...	563	77	Sadrâwan, Dabak and Sitti.	1,615	14,426	16,041
Bakkakhel	1,150	17	Kas, Patona and Khydâri.	2,679	1,636	4,315†
Janikhel	816	170	Rabotak, Wazír and Mírali.	13,991	12,130	26,121
Ispirka, Umarzai, Hathikhel, Bizan- khel and Sirkikhel.	1,177	842	Doura, Raghzai and Abúsapa.	13,371	26,808	40,179
Ispirka and Bizan- khel.	106	17	Miscellaneous plots in Surani tappas.	808	58	866‡
Miscellaneous Wazírs.	407	97	Do. in Jhandúkhel	208	2	208
Sudankhel	43	10	Miscellaneous plots in tappas Khilat, Sherza Khan, &c.	321	25	346
Ispirka	43	7	Estate of Shahjahán Wazír in tappa Mandán.	260	240	500
			Estate of Najib Khan in Bannu Nár.	740	34	774
Total of Wazíri hold- ings in Bannuchi tappas.	1,776	973		2,335	359	2,694
Grand Total	8,003	1,749		74,698	104,243	178,941

* Area of minor chaks is included in the last three columns.

† In some cases the same proprietor has been counted twice over especially amongst the Hathikhels; all the proprietors are not Wazírs, some are Khataks, &c.

‡ All entries here refer to the lands held by Wazírs inside the limits of the Bannuchi tappas.

This is a tract of arable but sandy land, intersected by several small ravines and torrent beds. It lies north of the Kurram between the Nariwah nála and the village boundaries of Maghára and Dadiwála, and has an area of 5,685 acres. Up to 1864 no squatters had settled within its limits, but the Marwats were in possession of it as graziers. In that year Shamaní a Khatak refugee from Shinwah, and some of his clansmen located themselves on it. In the following year the Deputy Commissioner declared the whole area to be Government property, but gave the Khatak refugees and two Wazírs allotments aggregating about 1,000 acres. Their status was to be that of Crown tenants, but no rent was to be taken. Soon after the Khataks arranged their disputes with their chief, and many of them returned to their homes in Shinwah, but by occasional visits or through their relations retained a hold on their Marwat land. The Deputy Commissioner reported his proceedings for sanction to the Commissioner, but for some reason the case remained pending until 1871, when, looking to the fact of possession, the then Deputy Commissioner confirmed their holdings to the Wazíri squatters and the case was filed. When in the following year settlement operations commenced, the whole area was treated as a part of the so-called Shamani Khatak estate. The Wazíri and Khatak squatters growing ambitious sought to grasp all the waste for themselves. Disputes began, and an investigation into rights was made. It was established that the whole area was within the original tribal allotment of the Totazai Marwats, and belonged especially to the Ghaznikhel, Land, Titarkhel and Bayistkhel sections in equal shares. To undo what had been done or disregard possession was inexpedient, and to divide the unappropriated waste plots *per capita* amongst the four sections above named was impracticable, the shareholders being very numerous, and the available area small. Accordingly two compact blocks of waste aggregating 2,515 acres were allotted conditionally amongst the thirty-one chief representatives of the Totazai sections concerned, and the tract erected into a separate estate termed "Kannah Totazaiyan." The rest of the land, 3,170 acres, composes the "Shamani Khatak" estate, and the Wazíri and Khatak squatters have been recognized as full proprietors of their holdings.

The Marwats first settled on both banks of the Kurram, expelling most of the Niázais found there. But of the Niázis the Michankhel Sarhangs being inoffensive men and known as fakírs, were allowed to remain. Their lands on the left bank of the Kurram fell to the lot of the Musakhel Marwats, who divided them amongst themselves. They then seem to have put back the old Sarhang occupants as their tenants, and these latter before long worked themselves into the position of mortgagees. For the last eleven generations the mortgagors have been in the habit of occasionally raising money on their

mortgaged holdings, and sometimes of selling or redeeming them. In the regular settlement the rare spectacle presented itself of a large proportion of the occupants of four villages, though in hereditary possession of their holdings for upwards of 250 years, acknowledging their title to be that of mortgagees only. Proof of the terms of this curious relationship had depended from the first on the verbal good faith of the parties concerned, as there were hardly any written instruments.* At attestation a series of most complex questions had to be resolved. Of the possessors, who held as purchasers, who as mortgagees, and what was now the mortgage money in each case? Of the mortgagors what was now the share or holding of each, and could that holding be redeemed? Disputes were numerous, but owing to the simple good faith of both sides solutions were easily effected. The right to redeem was seldom challenged. Those who have been entered as mortgagees are now liable to ejectment, ancient hereditary possession notwithstanding. However the redemption money has in all cases been fixed high, and some owners have accepted a few rupees and sold their holdings outright to the mortgagees. There now remain 1,296 mortgagors, whose lands are held by 230 Michankhel and other mortgagees. On all the rest of the area somewhat over two-thirds, the occupants have been recorded as proprietors. Hindús and Jats have now a great hold on all four villages.

Besides the tracts mentioned in the four last paragraphs and the village of Daddiwála, whose case is somewhat analogous to that of the Michankhel villages, except that the mortgagees are many of them Hindús of only eighty or one hundred years standing, there is a large extent of sandy Thal north of the Kurram, which belongs to the Totazai and Musakhel Marwats. The cultivation of the better plots began many generations ago, but progress was much hindered by attacks from Khataks and Wazirs. Owing to this and there being plenty of tribal land elsewhere, any group of families who could establish itself on the Thal, all more or less debatable land, acquired *de facto* a proprietary right, tribal claims notwithstanding. This mode of acquisition, *vis.* squatting on unappropriated communal waste and holding it successfully for a number of years against all comers is called *níwah* or "seizure." The now flourishing village of Landiwah was thus founded about 150 years ago by the Tajazai Totazais, and a few hardy outsiders. By admitting such men as co-squatters and giving them an equal share in their periodical *khula-vesh* partitions, and by their own strength, the Tajazais gradually knit together a strong well organized community on the Khatak border. Later on they had sometimes to give way before the

* The great mass of the mortgages recorded in the settlement throughout the district were so on the verbal statements of the parties concerned. The practice of drawing up a formal instrument in writing is of recent date, and is still uncommon in the less litigious communities. All this bears high testimony to the natural honesty of unsophisticated natives.

cold weather incursions of the Wazírs, but as a rule they managed to hold their own. Of the *Niwah* estates Landiwah is the oldest and best. The other three, Wánda Mush, Gangu Naríwah, and Maghára, date only from thirty to fifty years back, and are still little developed.

Of special tracts south of the Kurram that of Harámatála requires some notice, it being a grant to certain Bhitanni settlement of Bhitannís. This people occupies part of the Harámatála in Marwat. Gabar mountain, and thence southwards to the Gumal Pass in Dera Ismail Khan. In 1866 Major Minchin, the then Deputy Commissioner of Bannu, took 2,500 acres of waste from several Marwat villages, allowing them some canal water as compensation, and gave the land so appropriated to the Dhanna and Wurgára Bhitannís. The conditions of the grant were that the grantees should be responsible for their passes, as the Wazírs were, should cultivate their estates themselves, and should on the expiry of a term of ten years pay a full-rate assessment. To facilitate cultivation an irrigation channel was dug from the Kachkot canal to Harámatála, as the settlement was called, and an allotment of water made for it free of the obligation of doing a proportionate amount of t́nga. From first to last 20,000 (*kanáls*) of "surplus" (*afzúđ*) and 8,000 *kanáls* of "fixed" (*puktha*) water have been given the Bhitannís. As Harámatála lies in the centre of Marwat, and in its appropriation little consideration was shown its ancient owners, the location of a thieving hill-tribe in such a place was very galling to the Marwats. Those "Masaud's jackals," as the Bhitannís were called by the Marwats, who had never ventured to show their faces in the plain in pre-annexation days, and who had been held in stern subjection by Major Nicholson, were thus bribed into better ways at the expense of a strong, loyal, but well-behaved tribe. For several years the Bhitannís showed small appreciation of their great good fortune. They did not settle on their grant. They did however sell their water to full advantage to the very men who had been expropriated on their account. But during the last six years a great improvement has taken place in this once ill-conditioned clan. They occupy their grant in numbers in the cold weather, and Marwats now cease to speak of Harámatála as the "thieves' station." Last year 839 acres were under crops, and of the cultivators a fair minority were Bhitannís. According to the boundaries and measurements of this settlement, Harámatála comprises 2,621 acres, mostly culturable. It has been divided into sixteen main shares thus :—

Wurgáras	...	...	...	...	2					
Dhannás {	Babáhs...	...	...	...	7	{	Tarákhels	...	...	3½
							Adamzais	...	...	3½
	Bobaks...	...	...	...	7	{	Alikhels	...	...	3½
							Shadikhels	...	...	3½

The partition is so far on ancestral shares, but the allotments of the sub-sections of the clan, where a further partition has been made,

are rather according to their respective strength in men than ancestral right. Many Dhanna Bhitannís still reside in the hills all the year round. The tribe has made provision for them to the effect that absentee shareholders on settling in Harámatála and agreeing to pass responsibility, will receive a proper share of land to be determined by agreement or by the Deputy Commissioner, provided they first make good a proportionate amount of past losses. A good quarter of the land is admirably suitable for well cultivation, sweet water being found at from fifteen to twenty feet below the surface. The net profits from the sale of *khár* manufactured in Harámatála are not less than Rs. 300 a year.

Besides the Harámatála location, the Bhitannís hold three other tracts in Marwat, each of which requires a passing notice.

Other Bhitanní villages in Marwat. This is a village containing 16,184 acres near Darakka. The Bhitanní Paikásht, Wurgára and Dhanna Bhitannís have been Darakka, the cultivating occupants of the greater portion of it for many generations. They were originally partly squatters and partly mortgagees. In the regular settlement they asserted a proprietary title whilst the Marwats declared them to be mortgagees only. In most cases the order was in favour of the Bhitanní occupant. The Bhitannís have two hamlets within the Thakbast area and two beyond it on the eastern slope of their own hills. The revenue is very light and is divided over the whole culturable acreage.

This little village contains 4,141 acres, and lies between Tajori and the hills. The Bhitanní portion was acquired by squatting about one hundred years ago. Ratanzai and Alikhel Bobak Bhitannís, also Marwats, are the owners. The former have two hamlets outside the Thakbast limits in their own hills. The revenue is annually divided on ploughs by the owners themselves.

The 1,019 acres so designated are really a part of Mulazai, the Bhitanní Paikásht, largest of the three villages lately transferred to Dera Ismail Khan. The cultivating occupants are Mandikhel Warspún Bhitannís, and though many of them have been in possession for about eleven generations, they have mostly admitted themselves to be mortgagees, and have been so recorded. The whole account is very complicated. Thus the cultivating sub-mortgagee pays the Marwat owner half a topa of grain per *chhatti*, about one-forty-eighth, and the original mortgagee one-sixth the grain produce, who on his part finds a similar share of the revenue. The jama is distributed on the cultivated and fallow acreage. The two parties have hitherto lived in perfect concord, but should claims to redeem be brought, that concord will cease.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION,

SECTION A—AGRICULTURE, ARBORICULTURE, AND LIVE-STOCK.

Table No. XIV. gives general figures for cultivation and irrigation, and for Government waste land; while the rain-fall is shown in Tables Nos. III. and IIIA. and B. Table No. XVII. shows statistics of Government estates, and Table No. XVIII. of Forests. Table No. XX. gives the areas under the principal staples, and Table No. XXI. the average yield of each. Statistics of live-stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this chapter. Land tenures, tenants, and rent, and the employment of field labour have already been noticed in Chapter III. at pages . The table on the opposite page gives the areas of cultivated, culturable, irrigated, and manured land for each of the assessment circles adopted in the regular Settlement. The figures below give some further details of the uncultivated area :—

Name of Tahsil.	AREA IN SQUARE MILES.								Grand Total.
	Uncultivated.								
	Culturable.		Unculturable.				Total.		
	With present rain-fall.	Only if means of irrigation be improved.	Mountainous.	Sandy and sterile.	Marsh or under water.	Other.			
Bannu	25	77	...	83	29	3	217	445	
Marwat	93	266	* 313	239	32	5	948	1,332	
Isakhel	38	205	260	15	32	2	552	675	
Mianwali	49	674	277	69	145	2	1,216	1,479	
Total	205	1,222	850	406	238	12	2,933	3,931†	

* Measured 182 + unmeasured but estimated at 131=313.

† These areas are those of the Settlement Survey.

GENERAL ABSTRACT OF AREA PREPARED FROM THE SETTLEMENT RECORDS.

1	2	3	4	5	6	7	8	9	10	11	12
Tahsil.	Name of Assessment circle.	DETAILS.									
		Total area.	Banjar.	Abandoned.	Fallow.	Cultivated.					
						Sailaba.	Irrigated from canals and wells.	Unirrigated.	Total.	Measured.	Irrigated (including abandoned and fallow).
Bannu.	Western Waziri Circle	70,595	30,943	11,196	9,583	...	7,120	11,753	18,873	272	7,120
	Lohra ...	22,167	3,685	3,348	1,484	...	13,650	...	13,650	1,763	18,482
	Landidak ...	7,330	1,420	2,024	805	...	3,081	...	3,081	175	5,910
	Bannu ...	44,233	7,913	2,592	760	...	32,968	...	32,968	9,339	36,320
	Nar ...	13,039	672	978	403	...	10,974	...	10,974	1,455	12,355
	Trikha ...	21,367	4,177	5,535	506	...	11,149	...	11,149	1,835	17,190
	Eastern Waziri-Thal	105,997	24,038	39,918	2,554	...	1,412	38,075	39,487	250	1,412
	Total ...	284,728	72,848	65,591	16,095	...	80,354	49,828	130,182	15,089	98,789
Marwat.	Pakha ...	194,467	134,913	16,365	4,034	...	...	39,155	39,155	...	...
	Gadwad ...	138,149	90,061	7,080	1,833	...	...	39,175	39,175	...	...
	Tandobah ...	115,811	66,723	22,757	3,336	...	11,174	11,759	22,933	667	11,174
	Nar ...	22,751	8,445	2,058	1,696	...	9,467	1,085	10,552	268	9,467
	Shiga ...	271,636	199,139	11,232	2,421	...	...	58,762	58,762	...	...
	Shiga-Khatina ...	109,870	45,014	2,879	423	...	...	61,529	61,529	...	...
	Total ...	852,684	544,295	62,371	13,743	...	20,641	211,465	232,106	935	20,641
	Carried forward ...	1,137,412	617,143	127,962	29,838	...	100,995	261,293	362,288	16,024	119,430

GENERAL ABSTRACT OF AREA PREPARED FROM THE SETTLEMENT RECORDS—(Concluded.)

1	2	3	4	5	6	7	8	9	10	11	12
Tahsil.	Name of Assessment circle.	Details.									
		Total area.	Banjar.	Abandoned.	Fallow.	Cultivated.					
						Sailaba.	Irrigated from canals and wells.	Unirrigated.	Total.	Manured.	Irrigated (including abandoned and fallow).
ISAKHEL.	Brought forward	1,137,412	617,143	127,962	29,838	...	100,995	261,293	362,288	16,024	19,430
	Bhangikhel ...	112,145	102,441	243	159	...	6	9,189	9,195	...	6
	Mohár ...	71,734	48,043	11,813	1,153	...	...	10,725	10,725	...	...
	Danda ...	118,261	85,907	12,413	1,105	3,960	317	12,904	17,181	267	317
	Kacha ...	46,564	27,175	2,154	1,158	16,018	59	...	16,077	59	59
	Kacha-Pakka ...	26,422	22,125	292	772	2,144	...	511	2,655	...	...
	Nehri ...	56,890	36,474	2,946	1,691	1,640	11,567	1,958	15,165	310	11,567
	Total ...	432,016	322,165	29,861	6,038	23,762	11,949	35,287	70,998	636	11,949
MIANWALI.	Kacha ...	80,302	57,535	816	1,997	19,727	70	...	19,797	70	70
	Kacha-Thal ...	110,957	98,062	436	1,034	10,034	130	818	10,982	130	130
	Kacha-Pakka ...	191,753	139,478	19,059	5,749	5,433	173	21,525	27,131	173	173
	Pakhar ...	210,042	147,481	16,427	4,153	...	177	41,748	41,925	177	177
	Mohár ...	104,639	69,317	10,631	2,240	...	153	22,004	22,157	...	153
	Thal ...	248,784	230,366	4,692	1,675	...	325	11,306	11,631	325	325
	Total ...	946,477	742,234	52,061	16,848	35,199	1,028	97,401	133,623	875	1,028
	Grand Total ...	2,515,905	1,681,547	209,884	52,724	58,956	113,972	393,981	566,909	17,535	132,407

In the central portion of the Bannu valley, the call upon the soil is incessant. It is preserved, however, from exhaustion by the use of manure, which is plentifully resorted to, and by the deposit of alluvium from the freshes of the Kúram, called 'nuz.' Thus refreshed, the lands of a great majority of villages are sown year after year for both harvests without showing signs of deterioration.

In the 'nár' tract, upon the borders of the Bannu and Marwat 'tahsils,' the soil is hard and comparatively poor. Irrigation, always uncertain, fails almost entirely in a dry season; for the 'nár' lies at the extremity of the irrigation channels, and the lands at the head of the stream being of course first watered, there remains but a scanty supply for more remote holdings.

In Marwat, the land may be divided into three classes :—

(1) The high sandy tract of eastern Marwat.

(2) The land lying between the Wazíri hills and the Gambíla. Here the soil is hard, and in some places very poor, and cultivation is entirely dependent on the seasons. Such soil, here as in Dera Ismail Khan, is termed 'path.'

(3) The portion of the 'nár' tract which lies in this 'tahsil.' The Marwat 'nár' only differs from that of Bannu in being at a still greater disadvantage in respect of irrigation. It seldom, in fact, gets a sufficiency of water, for the greater part of such water as reaches the 'nár,' is used up in Bannu.

In eastern Marwat the land, as already described, is in parts sandy, with a tolerably productive soil beneath, and in parts pure sand. Cultivation here is entirely dependent on the seasons. The soil has the appearance of utter sterility; yet with a few seasonable showers of rain it yields harvests of wheat and gram in marvellous abundance. The preparation of the soil involves but little labour. If there is a favourable rain in the cold season, the husbandman revels in anticipation of an abundant crop; if not, he resigns himself with oriental composure to the disappointment.

In Isakhel, the land is of three denominations :—

(1) 'Abi' land, watered by cuts from the Kúram.

(2) 'Baráni' land, dependent on the rain-fall for irrigation.

(3) 'Sailába' land, lying below the high bank of the Indus, and subject to the river action.

In Miánwáli there are two classes of land :—

(1) The 'kachi,' or low land exposed to the action of the Indus.

(2) The high 'thall' which stretches eastwards from the high bank of the Indus.

In the 'kachi,' large tracts of country are under cultivation, but agriculture is, at best, precarious in the extreme, and depends from year to year on the caprice of the Indus. In some villages, the area under cultivation will vary from thousands of acres in one year, to a few hundreds, or even none at all, the next. The distinction between

'kachi' 'and sailába' land, is that the latter term describes land not actually inundated, but adjacent to land that is inundated, and therefore constantly moist; while 'kachi' land is such as consists of a deposit of loam resulting from actual inundation. As the action of the river is quite as often to scour away existing beds of mould as to deposit new, it is not difficult to estimate the anxiety with which the subsidence of the floods is awaited. The crops of the 'kachi' are peculiarly fine. More detailed information will be found in the description of the assessment circles of the regular settlement given in appendix to Chapter V., (pages to).

The following account of the nature of the crops on lands other than those irrigated from the canal for the seasons 1868-1878. eleven years from 1868-69 has been taken from Mr. Thorburn's Report, and affords most valuable information as to the variation of the seasons. The rain-fall figures will be found in Tables Nos. III., IIIA. and IIIB.

"In a district like this where the area under crop and the yield per acre varies largely from year to year, assessment would be haphazard work without an extended acquaintance with the past agricultural aspect of each tract. Believing that information on the subject must be useful, I here append a statement showing in a condensed form the result of my own and others' crop observations for the past eleven years. The three great staples, wheat, bájra and gram are alone entered in the statement, which refers solely to bārání and sailába lands, except when otherwise specially mentioned. Loss from hail is not taken into account. It will be seen that the area sown was wonderfully constant even in bad years, and that, subject to local exceptions especially in Marwat, the out-turn from 1868-69 to 1871-72 inclusive, was generally very poor, and at times for bájra and gram almost nothing, but that since 1872-73 the crops, with the exception now and again of the two just named, have been uniformly above average and occasionally very heavy indeed. Of the three staples wheat appears less liable to total failure than either of the others. Regarding the last column, the "scale of yield," I would observe that in giving the adjectival equivalents of the figured values I have rather followed the nomenclature a zamíndár would use. He, if belonging to the Kacha, would call any thing over tenfold a "good" yield for wheat, and from eight to tenfold an "average" return. If the yield were only enough to replace his seed and pay his revenue or a part of it and no more, he would certainly call the crop a 'failure.'"

Tahsil.	Year.	Crop.	The cultivation.	The out-turn.	The scale of yield. 15 & 16=bumper. 12 to 14=good. 8 to 11=average. 6 & 7=poor. 3 to 5=failure.
Bannu, Marwat, Mianwali, Isakhel ...	1868-69	Wheat	Largely cultivated: timely rain.	Grains small from want of rain and high winds in March and April. Little came to maturity on barani lands.	6
Do.	Do.	Do.	Little sown on canal lands: Kurram low. Elsewhere average area sown.	Ditto ditto but on sailaba lands yield was good.	8
Marwat ...	Do.	Gram	Very largely sown	High winds and other causes blighted the crop in March and April.	3
Whole district.	Do.	Bajra	Average area sown	Much dried up: no rain when wanted.	6
Bannu, Isakhel, Marwat ...	1869-70	Wheat	Kurram low: canals low: little rain: sowings small.	Much dried up: no rain when wanted	5
Do.	Do.	Do.	Average area sown	Ditto	5
Mianwali ...	Do.	Do.	Indus inundations failed: sailaba area sowings everywhere small.	Ditto	6
Marwat ...	Do.	Gram	Little sown	Ditto	0
Bannu, Isakhel, Mianwali, Marwat ...	Do.	Bajra	Little rain; small area sown.	Ditto	6
Do.	Do.	Do.	Largely sown: enough rain.	Ditto	6
Bannu ...	1870-71	Wheat	Average area sown	Rain-fall deficient: grain did not fill out: much withered.	6
Marwat ...	Do.	Wheat and gram.	There was moisture enough for average sowing.	Enough rain fell at intervals on most lands to keep the crop alive.	10
Isakhel, Mianwali, Whole district.	Do.	Wheat	Average area sown	Very poor crop on barani lands: good on sailaba and canal irrigated.	11
Do.	Do.	Bajra	Ditto	Almost all dried up	3

Tahsil.	Year.	Crop.	The cultivation.	The out-turn.	The scale of yield 15 & 16 = bumper r. 12 to 14 = good. 8 to 11 = average. 6 to 7 = poor. 3 to 5 = failure.
Bannu ... Other tahsils.	1871-72 Do.	Wheat ... Do. ...	Average area sown ... Ditto ...	Almost all dried up ... Much came to maturity, but grains were small and shrivelled: yield good in Kacha.	3 10
Marwat ... Whole district.	Do. Do.	Gram ... Bajra ...	Ditto ... No timely rain: little sown except in Marwat under the hills.	Almost a fair yield ... Very poor ...	8 5
Whole district.	1872-73.	Wheat ...	Largely sown in Mianwali and Bannu: elsewhere an average area.	Generally good, except on light soils in Marwat, and on Isakhel barani lands, where yield was below average.	12
Marwat ... Other three tahsils.	Do. Do.	Gram and Bajra. Do. ...	Largely sown ... Average area sown ...	Rain-fall small: crops poor ... A heavy yield for area cultivated ...	6 15
Whole district.	1873-74.	Wheat, gram and bajra.	Large area sown everywhere.	A bumper crop ...	16
Bannu, Isakhel, Mianwali.	1874-75.	Wheat ...	Average or above ...	Very good except on canal-lands ...	15
Marwat ... Whole district.	Do. Do.	Wheat and gram. Bajra ...	Ditto ... Ditto ...	Rain failed: yield much below average except on light soils. Good everywhere except in Marwat where it was barely average.	7 13
Whole district	1875-76.	Wheat and gram.	Above average sown...	Everywhere good, except on canal lands and in several Marwat villages.	14

Tahsil.	Year.	Crop.	The cultivation.	The out-turn.	The scale of yield. 15 & 16 = bumper. 12 to 14 = good. 6 to 11 = average. 6 & 7 = poor. 3 to 5 = failure.
Bannu, Marwat. Isakhel, Miánwáli.	1875-76. Do.	Bájra Ditto	Above average sown Ditto	No rain in August and September : crop much dried up. Rain sufficient : yield good	6 12
Whole district. Ditto	1876-77. Do.	Wheat and gram. Bájra	Average area sown Largely sown except in Issakhel where cultivated area was small.	Very good on all bárání : below average on sailába lands. Yield good, except in Marwat where it was average.	15 12
Whole district.	1877-78.	Wheat	Largely sown.	Too much rain : also high winds in spring : yield generally below the average, but owing to area sown aggregate yield up to average : that of bunds was good. The excessive rain and cloudy weather blighted the crop.	11 3 0
Marwat and elsewhere. Whole district.	Do. Do.	Gram Bájra	Ditto Hardly sown at all : no rain.	<i>Nl.</i>	
Whole district, except Marwat.	1878-79.	Wheat	Largely sown	Would have been very good but for constant rain or cloudy weather in May and June : sailába yield was poor.	10
Marwat and elsewhere.	Do.	Gram	Ditto	Rain and clouds in the cold weather killed the crop except on Waziri-Thal where there was a poor yield.	2
Whole district.	Do.	Bájra	Ditto	Heavy yield ...	16

The varieties of soil recognised in the district are numerous. The following table shows them as arranged into classes for the purpose of assessment at the regular Settlement. Regarding them Mr. Thorburn writes. "The shade of distinction is often fine, definitions are never easy, and zamindárs in particular attach no very precise meaning to many of their agricultural terms. Thus the correct application of the popular terms was sometimes difficult."

Tahsil.	Class or tract.	Native name of soil.	Definition.
Bannu ...	1st Irrigated.	<i>Sarrah-Khara-Warboi</i>	Comprises all land near the village site (<i>warboi</i>) also land in receipt of silt from the (Kurram <i>Khara</i>), also all manured land (<i>sarrah</i>). As a rule land near the village site enjoys both the adjuncts of manure and silt, hence best land of all is " <i>sarrah khara warboi</i> ." It is mostly " <i>do fasli</i> " or devoted to the culture of single crops of the greatest value, <i>e. g.</i> turmeric, sugar-cane, tobacco, vegetables. It is seldom fallowed and is generally spade worked.
	2nd do. ...	1. <i>Pallon</i> ...	Is the opposite of <i>warboi</i> ; is not near village site; is generally " <i>ek fasli</i> ;" gets neither manure nor silt; is generally good land disadvantageously situated.
		2. <i>Lwara</i> ...	Is high lying land to which water reaches with difficulty, but which is otherwise good.
		3. <i>Kas or Kach</i>	Is low lying land in bed of Kurram, or Kach Kot.
		4. <i>Sira warzin</i>	Is a rufous clayey low-lying soil, workable only with the spade and common in the Trikha circle.
	3rd do. ...	1. <i>Trikha or Tar-kha.</i> (saline or bitter)	Is affected by <i>reh</i> efflorescence, but not seriously so.
		2. <i>Non or War-dna.</i>	Marshy soil, and often has springs bubbling up in it.
		3. <i>Kurri.</i>	A broken, uneven, but otherwise good soil.
	1st Unirrigated.	<i>Pakha</i> ...	A clayey soil containing three sub-classes, viz:—
			1. Barah or hill torrent (<i>náladár</i>). 2. <i>Bundúna</i> , equivalent to the " <i>kaslah-dár</i> " of Marwat and Isakhel. 3. <i>Pakha</i> , a loamy soil, light, but fairly cohesive. Each cultivated plot only receives its own rain water.

Tahsíl.	Class or tract.	Native name of soil.	Definition.
Marwat ...	2nd Unirrigated	<i>Uma</i> ..	A light sandy soil equivalent to the <i>shighakhatina</i> of Marwat, but rather more sandy perhaps.
	3rd do. ...	<i>Shiga</i> or sand.	Has several sub-classes which need not be given; is a poor soil.
	4th do. ...	<i>Raghzi</i> .	A pebbly stony soil, common at foot of the hills; is a wretched soil.
	1st irrigated.	<i>Tandobah</i> or canal irrigated.	This word is used for the first class lands those possessing a good soil and receiving a fixed share of water or <i>dehmas</i> , i. e. close to village site. The few acres of well or <i>jhalari</i> irrigated land are also included.
	2nd do.	<i>Lissi</i> or poor (un-productive)	Is commonly applied to the lower Nár lands, and includes lands which only receive an occasional supply of water for the spring crop only (<i>afzúd</i>); also those in which <i>kankar</i> gravel is found (<i>sakror-wáli</i>).
	3rd do.	<i>Trikha</i> or <i>tarkha</i> (saline or bitter)	Is applied to soils in which <i>reh</i> is prevalent.
	1st Unirrigated stiff soils.	<i>Barak</i>	Land irrigated from hill torrents (<i>rodkahi</i> or <i>náladár</i> of elsewhere) which is generally of three classes, viz.— 1. <i>Pakha tora</i> , clayey dark-coloured soil. 2. <i>Pakha sira</i> , loamy rufous coloured soil. 3. <i>Kachúna</i> , alluvial land in bed of a torrent.
	2nd do.	<i>Dagaralsokaslah-dar</i> .	Clayey land which receives drainage of higher lying waste, conducted to it by means of small dykes and trenches <i>warraura</i> or <i>kaslah</i>). It includes <i>palatú dagar</i> land, that is clayey land receiving the drainage from the lower slopes of the hills.
	1st Unirrigated sandy soils.	<i>Shiga khatina</i> or <i>gadwad</i> .	Applied to the best of the light sandy soils which either contain a good admixture of earthy or clayey matter, or have, though superficially very sandy, a stiff subsoil which retains moisture well.
	2nd do.	<i>Shiga yaj</i> .	A sandy soil whose surface stratum is large-grained thick sand, but which has a good moisture retaining subsoil.

Tahsil.	Class or tract.	Native name of soil.	Definition.
Isakhel.	3rd Unirrigated sandy soils.	<i>Shiga</i>	Seems almost pure sand. With it is included <i>shiga topa</i> , that is a white sandy soil when lying on sand hillocks or mounds. It is the poorest soil in Marwat, and would in some places have been entered as unculturable but for the fact that it is cultivated.
	1st Bhangikhel.	<i>Sam</i> (smooth level.)	A rich loamy soil, with a fairly level surface formed by gradual distintegration of surrounding hills, all the drainage of which it gets.
	2nd do.	<i>Dág.</i>	A stiff clay soil with a subsoil of gravel.
	3rd do.	<i>Ghazán.</i>	Stiff poor pebbly soil on a slope.
	4th do.	<i>Gor</i> (or <i>gar</i>).	A stiff poor soil full of stones hardly culturable with profit.
	1st Uplands	<i>Ratti.</i>	A light loamy soil of a reddish tinge, most prevalent in northern parts, and in lands irrigated from the Chicháli nala.
	2nd do.	<i>Ghassar.</i>	A light greyish soil with a varying admixture of sand in it; most prevalent in southern parts. Often, especially in irrigated lands, has a sandy subsoil which prevents retention of moisture.
	1st <i>Sailába</i> .	<i>Mat Khalis.</i>	Where the alluvial deposit of silt is two or more feet in thickness and has little or no sand mixed with it.
	2nd do.	<i>Drakkar.</i>	In which the deposit is under two feet in thickness or has a large admixture of sand. With plenty of moisture it will often produce as good a crop as <i>mat khalis</i> .
	3rd do.	<i>Kallari.</i>	Soil of any sort impoverished by a saline efflorescence.
	<i>Sailába</i> lands.	As above.	The same as for Isakhel.
	1st Uplands west of Salt Range.	<i>Naladar.</i>	Land which receives hill torrent water.
Marwáli	2nd do.	<i>Kaslahdar</i> or <i>raridar.</i>	Land which besides its own rain-fall receives that of higher lying waste conducted on it by small dykes and trenches.
	3rd do.	<i>Maira.</i>	Level land which only receives its one rain-fall, may be <i>pakka</i> or <i>reti</i> (sandy).
	4th do.	<i>Langa.</i>	Depressions between billowy Thal undulations: only common to south; produces <i>bajra</i> mostly.
	5th do.	<i>Tibba ret</i>	Land mounds or wavy sand undulations: produces nothing but water melons: only common in southern parts of Thal
	1st Pakhar Ilaka.	<i>Hail.</i>	(1). Hill torrent land, or (2) land in a hollow receiving drainage from surrounding hillocks or washings from village site.
	2nd do.	<i>Maira.</i>	Equivalent to the <i>kaslahdar</i> of uplands west of Salt Range.
	3rd do.	<i>Rakkar.</i>	Equivalent to the <i>maira</i> of uplands west of Salt Range but which is gravelly or stony.
			<i>Note.</i> —Wherever there is a well or <i>jhalari</i> the word <i>chahi</i> or <i>jhalari</i> is prefixed.

Kallar appears to be inherent in the marshy lands of the Ghorawal, Shamsikhel and Jhandukhel tappas in Kallar or *reh* in soils. Bannu proper, and from the point at which the united Júr and Káshu hill torrent empties itself into the Kurram, a little below Jhandukhel, all lands irrigated from the Kurram are largely impregnated by it. The torrent just named is perennial, being fed from small springs near its mouth. Though its ordinary cold weather discharge is very small, not enough to turn a water mill, it yet so affects the Kurram as to make the water of that river even thirty miles lower down, appreciably brackish to the taste. No remedy is practicable. In the three tappas above named the general opinion is that the kallari area is rather less than it was thirty years ago, as cultivation has extended, and the consequent repeated floodings to which the fields are subjected, have largely carried off the pernicious salts. But in Marwat and Isakhel the affected area has grown larger with the growth of canal irrigation.* To reclaim soil sterilized by kallar rice, is frequently sown, as that crop requires constant floodings. The following statement exhibits the kallari area in each tahsíl:—

Tahsíl.	Area in acres.			Remarks.
	Cultivated.	Uncultivated.	Total.	
Bannu ...	5,829	4,669	10,498	Liberal manuring and application of sweet water enable the land to produce good crops.
Marwat ...	3,018	20,914	23,932	No sweet water is available. The crops are never good.
Isakhel ...	4,000	17,000	21,000	The whole of the canal irrigated area and the sailába lands at the mouth of the Kurram are included.
Máinwáli ...	236	...	236	The area is insignificant and the quantity of kallar in the soil is nowhere large.
Total ...	13,083	42,583	55,666	

* Mr. Thorburn writes that excepting where the *reh* evil has affected new lands, he has with eleven years experience of the district nowhere observed any permanent deterioration of soil. When over-cropping has exhausted a particular plot, the exhaustion is invariably cured or curable by a fallow of longer or shorter duration according to the local circumstances. In the light Marwat soil deterioration would no doubt occur did not almost periodic droughts give the over-worked land time to recover itself. But in any case all soil deterioration throughout the district is in his opinion of a temporary nature, and is always remediable by a rest.

The general figures for irrigation will be found in the table at page . The rough figures obtained from the settlement measurements, which do not agree exactly with the final results, showed the distribution of irrigated

Tahsil.	Canals.	Wells.
Bannu	79,957	...
Marwat	19,255	66
Isakhel	11,735	337
Miánwáli	154	964
Total	111,101	1,367

areas in acres as given in the margin. The canal irrigation is fully treated of in Appendix to Chapter I .

The number of wells in the district was thus stated by the Settlement Officer in 1873 :—

Tahsil.	For drinking purposes only.		For agricultural purposes also.	
	Bricked.	Unbricked.	Bricked.	Unbricked
Bannu	9	232	...	...
Marwat	3	103	...	...
Isakhel	10	...	106	6
Miánwáli	67	15	200	8
Total	89	350	306	14

In 1878 there were reported to be 294 wells in the district used for cultivation, of which 13 were unbricked; of these 101 were less than 20 feet deep, 45 between 20 and 30 feet, 60 between 30 and 40 feet, and 88 between 40 and 60 feet.

The Bannu district is as a whole unsuitable for well cultivation, because of the great depth of the water level. There are no irrigation wells at all in the Bannu tahsil, and only two in Marwat, besides nine jhalárs on the banks of the Gambála. In Isakhel and Miánwáli there are at the present time only 281 pakka and 13 kacha irrigation wells and jhalárs in use. The average area irrigated in one year from a well is only about three acres. The finest wells are those in the southern part of the Miánwáli-Thal, but their working is expensive, the depth to water being from thirty-five to forty-seven feet. There are also some profitable wells near the high bank of the Indus on the Isakhel side. Unlike the Indus Kacha of the Dera Ismail Khan district, that in Bannu has few wells. The constant shifting of the channels of the river, and the height of the summer inundations, hardly permit of their construction. The few existing only supplement river inundation and percolation, and are more for drinking than irrigation purposes. The cost of a pakka well of a depth, say, of forty feet would be as follows:—excavation and masonry lining, Rs. 300; gear Rs. 80; two yoke of oxen Rs. 75; total 455. Well cultivation might be advantageously introduced or extended in and about the Bhitanni settlement of Haramatála in Marwat, in the southern

parts of the Miánwáli-Thal, and along and in places under the high banks of the Indus.

A peculiar feature in Bannu of the preparation of the soil for the seed, is that in a large portion of the cultivated area, instead of the plough, manual labour is employed for turning up the soil. The implement used is a kind of spade called 'kurza.' It consists of a long handle above the height of a man fixed into a spade, which is heart-shaped and rather hollowed in front. A cross bar is fixed on the handle about a foot or a foot-and-a-half from the point of the spade. The labour of turning up the soil with this rude implement is very great.

In eastern Marwat ploughing, sowing, and harrowing, are completed in one process, a hollow tube being fixed in the shaft of the plough, through which the ploughman drops the seed-grain as he ploughs. The loose sandy soil falling in on either side after the passage of the ploughshare, covers the seed and completes the preliminary labour of the harvest. From that time, till the grain is ripe for the sickle, the husbandman does not touch his field.

The same facility attends the operation of harvesting. As the Marwat husbandman, "the most indolent, even of Patháns," cuts the stalk close by the ear leaving the whole straw to rot in the ground.

Sowings of wheat, barley, and gram commence in October, and last on generally into November. Peas are sown in January; tobacco not until February or March. Lentil is also sown in January.

For the autumn harvest sowings commence as early as December and January, when sugar-cane is planted out. Cotton is sown in April and May; Indian corn in July; and pulses in July and August.

The reaping of grain and barley begins about the middle of April or a few days later; that of wheat about the end of the month. The date on which the same crops are ready for the sickle depends so much on the soil, and the measure of moisture therein, that Thal wheat throughout the district ripens from ten to twenty days earlier than wheat grown on stiff canal irrigated land or in the bunds fed from the hill-torrents. Thus cultivators have leisure to assist each other in reaping. The villages of the high lying Sôn iláka in the Salt Range (Shahpur district) have time to work as reapers in the Miánwáli-Thal, and even in the Kacha, before their wheat is ripe. So trans-Indus, the Marwat and Wazíri owners of light sandy soils cut their own crops, and afterwards do the same for their neighbours in the clayey tracts skirting the hills and in Bannu proper. All who are poor, work out as reapers. There is no class prejudice, and the labour is not held to be lowering to any man's personal dignity. Wazirs, Marwats, and Bannuchis, Hindús and low caste or no-caste people may be seen in the fields together. Women and children too of all ages do a good share of the work. The usual rate of payment is every twentieth sheaf (gaddi) or heap (paura). But sometimes the reaper's share runs up to one-fifteenth and even one-tenth, and in any case he seldom fails to make his quantum more than its nominal amount. Peas and lentils are ripe in April, and tobacco is cut in May and June. Of the autumn crops cotton is ripe by the end of October, and is quickly followed by the pulses and Indian

corn. Harvesting goes on all through November, and sometimes well into December.

After the reapers come the gleaners, generally women and children, and they manage in a day to collect nearly as much as the share of an indifferent reaper. Of course the number of gleaners is small. Then whilst the reaping is going on, Sayads and Koreshis or their agents go about on horse-back, or with oxen, and collect their dues from their disciples. Fakirs too wander here and there, and receive their dole, for when the peasant's hands are full, he is a charitable fellow. The above is more the practice in Isukhel and Miánwáli than in the two frontier tahsils. In the ways just described it may be reckoned that between a fifteenth and a twelfth of the harvest, except in small holdings in Bannu proper where it will not exceed one-twentieth if so much, is appropriated before being placed in the common heaps on the threshing floor.

Agricultural implements
and appliances.

Table No. XXII. shows the number of
cattle, carts, and ploughs in each tahsíl of the
district as returned in 1878-79.

The manured area is shown in the table at page . In 1878 it
was estimated that of irrigated land 15 per
cent. is constantly, 12 per cent. occasionally,
and 73 per cent. never manured. So highly is manure prized by the
Bannuchis that they store it until wanted in their house-yards, and
encourage their children, and often their women too, to attend to
calls of nature on the family dung heap. As the average house-yard
covers a space of about 40 square yards, and is surrounded by a
high mud wall, the atmosphere in the midst of which a family sleeps
and eats must at times be very vitiated. Reckoning four souls, three
heads of neat cattle, and two goats or sheep to a household, the
annual out-turn of refuse matter (sarra) may be computed at four-
fifty to one hundred donkey-loads. This manure is little bought and
sold, but is worth from Rs. 4 to Re. 1 per hundred donkeyloads.
The latter is the wholesale rate at which the cavalry sell their stable
refuse in cantonments, and at which purchasers readily come forward.
No other beasts but donkeys and oxen are used for the transport of
manure from the house to the field. Reckoning a donkey load at
nearly one and a half maunds, an acre of turmeric receives 340
maunds of manure; an acre of sugar-cane 300 maunds; an acre of
tobacco or *do fasli* land 200 maunds. But if we take the average
quantity applied to all lands which ever receive a manure dressing,
it will not be more than 30 maunds per acre, if so much. Inside the
village walls, if the house materials and the building site both belong
to one owner, he keeps all his manure for himself, but if to different
persons, the owner of the site receives in most tappas, as a sort of
ground rent, half the manure collections. This is the general custom,
but different tappas and villages have particular practices of their
own. Thus in tappas Bazíd and Dharmakhel many *hamsáyah* occu-
pants pay a cash rent of one rupee a year, and retain all their house
refuse for themselves. In 13 tappas the house-sites and

superstructures are mostly owned by the same individuals, hence no partition of manure is made. In eight the ownership is distinct, and the *hamsáyahs* pay half their manure to the site-owners. In six tappas the *hamsáyah* in all cases retains all his manure.

Excepting in Bannu proper manure is little prized. Manure is hardly ever applied to rain-irrigated or *sailába* land. Where well cultivation exists as in some of the Isakhel and Miánwáli villages, it is used, and it is freely spread over the *bhora* lands immediately surrounding the town of Isakhel and the other canal irrigated villages of the Isakhel tahsíl. As there is a large area of land watered by cuts from the Kurram in that tahsíl, it is to be regretted that manure there is not better utilized. It is not that the people are ignorant of its value, but that they are too lazy to convey it any distance to their fields. The case of *bárání* villages is different, as manure would be too heating for the soil in any but years of super-abundant rain-fall. The extra productiveness of land which receives the drainage of the village site is well understood, and here and there the site has been changed purposely, in order to benefit by such refuse-charged drainage.

On *bárání* soils, in which *naladar* or hill torrent lands are included, Crop rotation on *bárání* the amount and timeliness or otherwise of the and *sailába* lands. rain-fall generally determine what crop shall be sown or whether an enforced fallow is to be endured. In the sandy parts of Marwat, if there be sufficient moisture wheat is grown for two consecutive years, and gram in the third year. Comparatively little barley is produced. In years when moisture is deficient, the areas under wheat and gram are about equal in Marwat, otherwise the proportion is two acres of wheat to one of gram.

On *naladar* lands all over the district the same bund or banked field is generally sown for two or three succeeding years with wheat and then with cotton or *bájra*. The cotton is hardly considered an exhausting crop, as it is sown sparsely, and the leaves falling and rotting on the ground act as manure. *Bájra* is held to be a very "cooling" crop. The area under it varies greatly according to the nature of the season. Barley is not much sown on the Thal except by poor men who have no seed-wheat in hand. It is considered a very "cooling" crop.

On Thal lands which get the drainage from upperlying waste, cropping of the same plot is continued for from three to five years, after which a long fallow ensues, an adjoining plot at the lower end of the field being brought under the plough. The first year's crop on this new land is generally *bájra*, as its roots loosen and soften the soil and enable it to retain moisture. Next year wheat is grown.

On *sailába* lands wheat is raised year after year on the same plot until the increase of weeds and the smallness of the out-turn compel a fallow. A good *sailába* soil, well replenished with silt and water, will yield wheat for eight or even nine consecutive years before exhaustion takes place. When water remains standing on land in September, the sowing of wheat that year is impossible. In such a case either *bájra* is sown in the following spring for the next *kharíf* or the land lies at rest for a year.

No regular system of rotation is practised in the district except in Bannu proper. Elsewhere the variety of crops is so small and so much depends on the season, that, beyond the substitution of gram or bájra for wheat, any other change is almost impossible. But in Bannu proper with water at command and with manure always obtainable, a constant succession of crops is possible, and indeed imperative for the maintenance of a super-abundant population. Although the Bannuchi farmer knows nothing about agricultural chemistry, experience has taught him what succession is best to get the most out of his land, at the minimum expenditure of labour. He classifies all plants as either "heating" or "cooling" to the soil. When one of the former class has imparted too much heat, he substitutes one of the latter and so renovates the soil. The order of the more important "heating" or exhausting crops is (1) turmeric, (2) tobacco, (3) cotton, and (4) wheat: that of the "cooling" or non-exhausting crops is (1) clover, (2) maize, and (3) barley. Sugar-cane and rice, though both taking much out of the soil, are hardly included in either category, and for the following reasons. The former requires repeated waterings, quantities of manure, and is only grown on good land, which receives plenty of Kurram silt; hence, on the final removal of the cane, after it has been cut for three or even four years in succession, the soil is nearly as productive as it was before the setting of the cane in it. On removal either cotton or maize is sown; if the latter, wheat very likely follows, and the cane is again set in it whilst it is young. As to rice, it is supposed rather to enrich than to impoverish the soil, because, in the course of the perpetual floodings which go on, an enormous quantity of river silt is deposited. Rice is rather sown on poor and lowlying than on good land, unless the object be to raise the level of a plot or fill up inequalities in the ground, in both of which cases it is freely grown. It is generally followed by wheat or clover.

The following detail shows the four "heating" crops named above, and the "cooling" crops by which they are followed:—

- I.—*Turmeric* is sometimes succeeded by itself, but never grown for three consecutive years on the same grounds: is generally followed by maize or clover and then wheat.
- II.—*Tobacco* is little grown except in the Mirián and Shamsikhel tappas, where it seems to thrive best on land slightly impregnated with *reh*, and is almost invariably followed by maize.
- III.—*Cotton* is little grown on the best soils: is supposed to be exhausting, perhaps because its roots strike so deep: is generally followed by clover and sometimes follows sugar-cane, or the soil is left fallow for a year.
- IV.—*Wheat* is generally sown after barley or sugar-cane or even cotton, and on good lands is sometimes continued for three years. On poor lands two crops are seldom raised in succession. It is succeeded by clover or barley or a fallow. The richest *do fasli* land can bear a succession of wheat and maize for three years.

In the canal irrigated part of Isakhel the rule is no rotation, but a fallow for from one to three years after each fairly good crop. Sometimes the same land will produce wheat or barley for three or four consecutive years before fallowing is allowed. A wheat crop is often followed by cotton.

In Bannu proper fallowing is not customary except on lands which get little of the Kurram silt and no manure. Most villages comprising over 200 acres have some remote or high-lying plots which are alternately cropped and fallowed. In Isakhel the general rule is one, two, or at most three crops in succession, and then a one or two years rest. Whilst lying idle, the soil is neither turned over nor watered, unless a grass crop is wanted for the cattle, hence much of gain derivable from fallowing is lost. For unirrigated fields the practice is to continue cropping until soil exhaustion compels a fallow, and when that occurs, the field is left untouched for three or four years. The occasional failure of rain at seed time is not always a loss to the cultivator, as in consequence he saves his seed, and his land gets a rest. In the case of bunds fed by hill torrents cultivation can and does continue year after year until a break in the supply of mud and water occurs.

Table No. XX. shows the areas under the principal agricultural staples. The remaining acres under crop in 1880-81 and 1881-82 were distributed in the manner shown below :—

Crop.					1880-81.	1881-82.
Kangni	...	...	...	...	...	1
Mattar	...	...	...	...	1207	1355
Másh (Urd)	...	...	...	...	10,506	10,499
Múng	...	...	...	...	1,892	871
Masur	...	...	...	...	1,201	1,068
Arhar	...	...	...	...	25	...
Turmeric	...	...	...	...	51	48
Coriander	...	...	...	...	3	5
Chillies	...	...	...	...	36	37
Other drugs and spices	...	...	...	...	300	285
Linseed	...	...	...	...	22	27
Mustard	...	...	...	...	209	185
Til	...	...	...	...	1,626	1,192
Tára Míra	...	...	...	...	4,110	1,570
Hemp	...	...	...	...	1	...
Other crops	...	...	...	...	5,032	956

The figures on the opposite page show the crop areas as ascertained at the regular settlement. Each of the principal staples is described below :—

STATEMENT SHOWING THE DISTRIBUTION OF CROPS AT THE REGULAR SETTLEMENT.

Tahsil.	AREA IN ACRES OF ZABTI CROPS.								AREA IN ACRES OF OTHER CROPS.								
	Turmeric.	Sugar-cane.	Henna (mendi).	Vegetable.	Cotton.	Rice.	Tobacco.	Clover.	Total.	Wheat.	Gram.	Barley.	Bajra.	Maize.	Miscellaneous.	Total.	Total area in acres.
Bannu	485	4,047	11	365	3,462	1,489	188	3,479	13,526	79,156	897	18,454	10,938	17,934	4,666	132,045	145,571
Marwat	159	1,063	...	13	...	1,235	125,338	43,102	7,175	43,063	...	12,193	230,871	232,106
{ Kacha... Pakka... }	121	235	...	19	...	375	18,597	372	1,134	3,642	...	1,572	25,317	25,692
	108	2,604	...	79	...	2,791	18,557	17	3,878	19,784	...	278	42,514	45,305
Isakhel
{ Total ... }	229	2,839	...	98	...	3,166	37,154	389	5,012	23,426	...	1,850	67,831	70,997

{ Kacha... Pakka... }	287	249	...	15	...	551	39,613	2,362	2,776	3,480	...	4,836	53,067	53,618
	72	4,098	...	29	...	4,199	22,761	2,393	748	61,162	...	6,944	94,008	98,207
Mianwali
{ Total ... }	359	4,347	...	44	...	4,750	62,374	4,755	3,524	64,642	...	11,780	147,075	151,825

{ Kacha... Pakka... }	408	484	...	34	...	926	58,210	2,734	3,910	7,122	...	6,408	78,384	79,310
	485	4,047	11	704	11,227	1,489	309	3,479	21,751	245,812	46,409	30,255	134,947	17,934	24,081	499,438	521,189
Grant
Total	485	4,047	11	1,112	11,711	1,489	343	3,479	22,677	304,022	49,143	34,165	142,069	17,934	30,489	577,822	600,499

The four great staples of the district are wheat, grown in the year of the settlement measurements on 304,112 acres or 51 per cent. of the whole cultivated area; gram, bájra and barley. Together they occupy 530,079 acres or 88 per cent. of the whole cultivated area. Of the four, wheat is by far the most valuable, being grown everywhere, and not largely consumed by the producers themselves. The Thal grown grain is of a very superior quality, and fetches a higher price than that produced on sailába or canal irrigated land. If the last named were selling at thirty seers a rupee, sailába grown would be at twenty-eight, and Thal grown at twenty-seven. With the exception of sandy soils, which at most require only a preliminary weeding, the ground always undergoes from three to six ploughings preparatory to sowing. Round about Edwardes-abad the stiff clay soil is often first dug up with the iron heart-shaped spade used by Bannuchis. The clods are then broken up, after which the plough is passed over the ground as thus prepared some three or four times. The first turning over of the soil commences in June, immediately after the spring crop is harvested.

Sowing begins about the middle of October or earlier, and continues to the end of December. On the best irrigated lands it may be continued up to the middle of January. As a rule the sooner the seed is in the ground the better the crop, and the more uncertain the supply of moisture the sooner must the sowing be. On báráni lands wheat sown after the end of November seldom produces more than six or eight fold. In despair of rain, Marwats often sow in a perfectly dry soil, in which case the chance of a fair return is very small. In 1862 and again in 1869 an earthquake caused the moisture to rise so high in sandy soils in Marwat as to enable the people to sow and the seed to germinate without a previous fall of rain. Drill-sowing is always practised where the ground permits of it. In the sandiest soil of Marwat the seed is drilled three or four inches into the ground without any preliminary ploughing at all. As to the quantity of seed used, it ranges from thirty to forty-eight seers per acre, the general rule seeming to be that the stiffer the soil the greater the quantity of seed required. Once in the ground the husbandman leaves almost all the rest to Fate, and until the grain is actually threshed and garnered, his faith has often a sore trial. In Bhangikhel fences and scare-crows are here and there put up. Elsewhere fences or mud walls are rarely seen, except close to villages.

Weeding is seldom attempted. When the crop is ripening, a hired watcher (*kasha* also *rdkhá*) is engaged, or the cultivator himself keeps a look-out. The former is the practice in Marwat, the latter elsewhere.

Reaping begins about the end of April, and the whole crop is generally cut and ingathered by the third week in June, but sometimes the threshing floors are not cleared before the end of that month. The date depends on the number of clear, cloudy and rainy days in May and June. In threshing (*ghobal* also *gáh*) the universal practice is to have the grain trodden out by oxen on a prepared floor in the open. The sheaves are spread about on all sides of an upright pole, round and round which the bullocks, and in Marwat cows and

donkeys as well, are driven. The grain is next collected and separated from its chaff by throwing it up in a light breeze by means of pitch-forks or shaking it through sieves. Where winnowing is done by hired labour, as in Isakhel and Miánwáli, the winnower generally receives as pay two *topaks* or about twelve seers a day. In Miánwáli threshing is frequently done by bullocks drawing a weighted branch of some thorny tree over the outspread stalks. As to the storing of wheat and other cereals there are two methods, *viz.*, the grain is kept in the court-yard or inside the house in roomy jar-like receptacles made of mud and called *kalotis*, or it is deposited on round prepared platforms in the open, and each heap is well leaped over, and protected with a shallow trench and often with a thorn hedge as well. The latter is a common way of preserving *bhusa* until required for consumption in the coldest months.

Gram is grown on light sandy *báráni* soils throughout the district. That of Marwat, where the settlement measurements show that in 1872-73, 43,102 acres were sown with it, is famous, and is larger and softer than any produced elsewhere in Bannu. A little is grown on the lightest Indus *sailába* soils, but is very inferior. Previous to sowing, the ground requires fewer ploughings than for wheat. Sowings are generally begun and fairly completed in October. The amount of seed runs up from sixteen to twenty-four seers an acre. Though a hardy crop, the out-turn is very uncertain. Rain in March and April, so beneficial for wheat, and indeed abundant rain or prolonged cloudy weather at any time after germination, is injurious for gram, as it causes the plant to sprout too exuberantly, and to flower prematurely. Thus in the spring of 1877 a rainy March and April, though at first it made the gram look beautiful to the eye, blighted a most promising crop in all parts of the district except on the Wazíri-Thal; and again the following November and December were wet and cloudy, in consequence of which the plants all died off throughout the district, with again, oddly enough, the partial exception of the Wazíri-Thal. In Marwat alone nearly 50,000 acres of gram were entirely lost, representing a dead loss in seed grain alone of over Rs. 25,000.

The crop ripens about fifteen days earlier than wheat and is generally plucked by hand before wheat reaping

commences. In Marwat it is rotated with wheat, the people alleging as a reason for the practice that gram leaves catch the dust of the spring dust storms so common in that tract, while the high even surface of wheat hardly intercepts any.

Bájra is a *báráni* crop grown largely throughout the district on the stiffer Thal soils. In the *naládar* lands of the circles skirting the hills the acreage under it in most years equals, and in some exceeds, that under wheat. Entering largely as it does wherever grown into the dietary of the peasantry, the importance of the crop can hardly be over-estimated. The land is generally ploughed three or four times between March and July preparatory to sowing, but for light soils Wazírs and Marwats think once sufficient. The sowing season is from the middle of March to the end of July, and as usual the earliest sown land affords best hope of the heaviest return. The same field is often sown twice with an interval of a month or two between, and by this means a continuous crop is secured in the autumn months. Very little seed is required, only from two to five seers per acre being used. In some parts of Marwat the soil is lightly run through again with a plough soon after the seed is put in, but in the other parts of the district this after ploughing is not performed until the bájra shows itself from six inches to a foot above the ground. The object is to loosen the soil and prevent the plants springing up in clumps. The first sown crops begin to ripen about the middle of August, from which time until early in December the ears are plucked as they successively come to maturity. The stalks are left in the ground for the cattle to graze on, as once cut they dry up, and can only be used as fuel or for roofing purposes. As the ears ripen, watchers are required, about one to every five acres.

In the year of settlement measurements 34,000 acres were under barley, of which more than half were in Bannu proper. This crop is mostly grown on inferior irrigated lands, and on the poorer Indus *sailába* tracts. Its cultivation proceeds in very much the same way as wheat, except that less seed grain is required, and that it is sown a few days earlier, and ripens about ten days or a fortnight sooner. Thus its reaping is generally finished before that of wheat is begun. The yield to the acre would be largely in excess of wheat were the two

cereals grown on soils of similar quality, but being generally sown on inferior land the excess is not more than a sixth or seventh if so much. Barley is not prized by the agriculturists, being in little demand for exportation out of the district, and not widely used as an article of diet in the district, except in the Kacha, and being held too in small esteem for cattle and horses, though largely given in the hot weather and whenever gram is dear.

Of highly remunerative crops two deserve special mention, sugar-cane and turmeric. Their cultivation is almost entirely confined to the richest parts of Bannu proper. The area under sugar-cane at settlement was a little over 4,000 acres. Both crops require large quantities of manure and repeated irrigation. The cane used in setting is cut into pieces about nine inches long so as to leave the knot or joint in the centre of each. It is then hand-planted piece by piece horizontally in February or March, sometimes in prepared soil, but generally in the midst of a wheat or barley crop. About twelve rupees' worth of cane to the acre are so used. But fresh planting only occurs once every fourth and sometimes fifth year, as three or four crops are cut from the same root. Those of the second and third years are the best. After the crop in which the cane has been set is removed, the soil is loosened and weeded, and, if there were none such before, a low mud wall or hedge is run round each plot. The cane is of two sorts red and white. The former is the superior, but it is also the more delicate, being very sensitive to frost. Both varieties are very thin in the stem, and grow in clumps very close together. The crop begins to ripen about the end of October and is cut by degrees between November and the end of March. The clumsy wasteful oil press of the Punjab (*kohlu* local *gauri*) is in general use for extracting the juice, but within the last five years fifty-six English presses have been imported, and are immensely popular. As yet only well-to-do men possess them. The *gur* produce is very inferior and dirty.

From first to last the cultivation of the cane is careless in the extreme. There is no division of labour. Each household has its own press, and works it very leisurely, hence the extended period of cutting the cane. The juice is boiled

down in iron pots to about one-quarter its original bulk, by which time its consistency is that of treacle. It is then put to cool in wide mouthed wooden or earthenware vessels, and when cooled, the stuff is made up into round balls of about $2\frac{3}{4}$ seers each. This is *gur*. Little sugar is made, the people not having the skill to manufacture it, or perhaps the juice being in most tappas too poor to crystalize. The yield of *gur* is very uncertain. Of the many causes which tend to diminish the supply of juice, frost in December and January is the most baneful, and most frequent. The average yield of *gur* per acre is over twelve maunds, and the price current from ten to twelve seers the rupee, hence the average gross profit per acre may be set down at from forty rupees to fifty rupees. But the best lands in the best tappas (Suráni and Mítakhel) produce up to thirty-two maunds an acre, which would give a gross acreage profit of from Rs. 120 to Rs. 165. A little of the large thick cane known as *pounda*, and only used for chewing, is grown about Kálabágh, and yields enormous profits. It has lately been introduced in Bannu proper and in Miánwáli, Its cultivation will extend.

Turmeric is the most remunerative product of the Bannu valley. It is only grown in certain localities, being almost entirely confined to certain villages in the Suráni and Mítakhel tappas and the immediate neighbourhood of Edwardes-abad. It can only be raised by men of means, as it requires a heavy expenditure, much care, and the grower has to wait a whole year for a return to his outlay. Besides this the crop is a delicate one, and the amount of yield is always uncertain. It grows better in a comparatively soft, friable, rather than in a stiff cohesive soil. The ground is prepared between February and April, being first turned over with the spade, then broken up with wooden clubs, and then ploughed several times. The roots are sown in May, about twenty maunds of the moistened tubers being sown to the acre. During the three following months the ground is watered every fourth day, and thenceforward less frequently. Weeds are removed as they appear. About sixteen rupees worth of manure is used to the acre. Watering ceases about the 10th of March, and the tubers ripen early in April. The withering of the leaves is the one visible sign by which it is known that crop is ready for removal.

The tubers are then dug up by degrees with the spade much as potatoes might be, and being cleared of earthly particles by the hand, are spread out in the sun or in the shade, the latter the better but the slower process, to dry. In drying, the roots shrink much, and lose from three-fourths to four-fifths of their weight. The process takes about a month. The output is from 80 to 160 maunds (moist) per acre, and the gross profits thereon from Rs. 100 to Rs. 200, sometimes more. Only about one-fifth of the produce is retained for local consumption, the rest being exported. Bannu turmeric is of a rich deep yellow colour, and fetches a lower price than that grown in Hazara or Jummoo.

On the opposite page a statement containing information respecting the cultivation of some of the more important minor crops :—

Other minor crops.

Name.	Quantity in seer so f seed sown to the acre.	Time of sowing.	Time of reaping.	Average produce in maunds per acre on different soils.	Remarks.
Cotton	1 to 2½	March, April and May.	Weekly pickings from end of September to end of December.	2½ to 3½ unginned.	Area under cultivation is from 10,000 to 11,000 acres. The plant is left standing two or three years. Less is grown in Marwat than elsewhere. Supply is not enough for local consumption; still about a quarter of the supply is exported into the hills. Little care is bestowed on the cultivation.
Rice	20	May 15th to June 15th.	October 15th to November 15th.	4½ to 7½	Rice is only grown in Bannu proper on about 1,500 acres. It is sown broadcast and <i>never transplanted</i> , and is in consequence of very inferior quality. Once sown, little care is taken of it, except to flood the plots repeatedly. A little is grown in Marwat.
Maize	12 to 24	July 1st to Aug. 15th.	October and November.	7½ unmanured. 10 manured.	Is only grown on irrigated lands on about 18,000 acres in Bannu proper, and 1,000 acres in the Marwat Nár: is rotated with wheat on <i>do fasli</i> lands: is much used as food in the cold months by the Bannuchis. Cultivation is fairly careful, and the grain is good.
Jowár	10 to 24	June, July, and in Marwat into August.	October 15th to December 15th, according to time of sowing.	4 to 6	Is not much cultivated except as fodder for cattle. Whole acreage under it is but little over 9,000.
Moth	4 to 12	June 13th to end of July.	Ditto ...	4	A little more than 5,000 acres are under moth cultivation. It is mostly grown on the stronger Marwat soils. Its straw is prized for the winter fodder of horses. It is frequently sown with <i>bájra</i> but reaped six or seven weeks after its tall companion. <i>Másh</i> and <i>mung</i> are also grown, but over a very small area.
Clover	4	October 15th to November 15th.	March to June.	4 cuttings.	Is only grown in Bannu proper to the extent of nearly 3,500 acres: is very valuable as fodder: is much grown in the vicinity of cantonments, where the crop is worth from Rs. 12 to Rs. 24 per acre: is generally sown in ground occupied by maize or cotton. It requires repeated waterings: is generally manured and is very hardy. It is often sown in a maize field about the time the maize begins to ripen.

Table No. XXI. shows the estimated average yield in pounds per acre of each of the principal staples as shown in the Administration Report of 1881-82. The average consumption of food per head has already been noticed at page . The total consumption of food-grains by the population of the district as estimated in 1878 for the purposes of the Famine Report is shown in maunds below.

Grain.		Agriculturists.	Non-agriculturists.	Total.
Wheat	...	433,101	289,373	722,474
Inferior grains	...	748,083	202,014	950,097
Pulses	...	131,243	54,599	185,842
Total	...	1,312,427	545,986	1,85,8413

The figures are based upon an estimated population of 287,547 souls. On the other hand the average consumption per head is believed to have been over-estimated. A rough estimate of the total production, exports, and imports of food-grains was also framed at the same time; and it was stated that there was an annual export of at least five lakhs of maunds, mostly down the Indus towards Sindh, though partly also eastwards towards the Jehlam district, some three-fourths of which consisted of wheat, and the rest of gram. The following figures show the estimates of the yield of wheat which were framed for assessment purposes at the regular Settlement. The yield of several of the chief staples has been noticed while describing them in the preceding pages.

1	2		3		4		5		6		7		8		9	
Tahsil.	Irrigated or sailāba.						Unirrigated.						General tahsil average.	Remarks.		
	From		To		Average for tahsil.		From		To		Average for tahsil.					
	M.	S.	M.	S.	M.	S.	M.	S.	M.	S.	M.	S.				
Bannu ...	8	...	2	...	5	18	5	20	1	10	3	31	4	24	1. Yield for well lands not shown, area under wells being very small. 2. For the two Frontier tahsils irrigated lands are referred to in columns 2 to 4, and for the two Indus tahsils sailāba lands.	
Marwat ...	6	30	4	...	4	28	5	10	1	15	3	13	3	21		
Isakhel ...	8	...	3	...	6	6	7	...	1	10	6	35	6	14		
Miānwāli	8	...	5	...	7	22	7	10	4	...	5	32	6	22		

Table No. XXII. shows the number of live-stock returned for the district at different periods. The number of cattle in the district varies largely with the season and the year. At the recent settlement an enumeration was attempted during measurements and checked at attestation, and Mr. Thorburn considers the figures, which are given below, to be a fair, though somewhat low approximation, to what the number is in a favourable year. Sheep, goats and camels were underestimated, he believes by more than 10 per cent. As to the quality of the different classes of stock, with the exception of buffaloes generally, of camels in Isakhel and Miánwáli, and of the dumbah sheep in Bannu proper, it may be described as poor and small. The average prices of fair stock in ordinary years are as follows :—

Plough bullock	...	...	From Rs. 16 in Miánwáli to Rs. 22 in Marwat.
Cow	...	...	About the same.
Buffalo bull	...	...	From Rs. 14 in Miánwáli to Rs. 20 in Bannu Proper.
Buffalo cow	...	...	From Rs. 40 in do. to Rs. 50 in do.
Horse	...	...	Rs. 80.
Mare	...	...	" 110.
Pony	...	...	" 30.
Camel	...	...	" 40 to 50.
Donkey	...	...	" 6 to 10.
Short tailed sheep	...	...	" 2.
Fat tailed sheep	...	...	" 4.
Milch goat	...	...	" 3.

The appended statement shows the results of the settlement enumerations. The cattle of outsiders were not included. For the Bannu tahsíl most of the camels and donkeys and a good half of the sheep and goats are Wazíri property. The Wazírs largely under-stated the number of their stock, but it was not easy to say what proportion belonged to the plain settlers, and what to their hill kinsmen who own no land in the district.

	Bannu.	Marwat.	Isakhel.	Miánwáli.	Total.
Plough oxen	17,058	25,054	15,164	36,814	94,090
Cows and calves	22,260	21,981	17,093	23,224	84,558
Buffaloes and calves	4,300	300	1,217	5,226	11,043
Horses, mares, ponies and mules	2,115	626	353	1,192	4,286
Camels	1,000	4,308	2,068	1,796	9,172
Donkeys	2,500	9,253	992	3,000	15,745
Sheep and goats	17,286	21,188	13,707	55,968	108,149
Total	66,519	82,710	50,594	127,220	327,043

SECTION B.—OCCUPATIONS, INDUSTRIES, AND COMMERCE.

Table No. XXIII. shows the principal occupations followed by males of over 15 years of age as returned at the census of 1881. But the figures are perhaps the least satisfactory of all the census statistics, for reasons explained at pages of the Census Re-

Population.	Towns.	Villages.
Agricultural ...	3,474	210,083
Non-agricultural ...	22,302	96,718
Total ...	25,776	306,801

port; and they must be taken subject to limitations which are given in some detail in Part II., Chapter VIII. of the same Report. The figures in Table No. XXIII. refer only to the population of 15 years of age and over. The figures in the margin show the distribution of the whole population into agricultural and non-agricultural, calculated on the assumption that the number of women and children dependent upon each male of over 15 years of age is the same whatever his occupation. These figures, however, include as agricultural only such part of the population as are agriculturists pure and simple; and exclude not only the considerable number who combine agriculture with other occupations, but also the much larger number who depend in great measure for their livelihood upon the yield of agricultural operations. More detailed figures for the occupations of both males and females will be found at pages 143 to 151 of Table XIIA. and pages to of Table XIIB. of the Census Report of 1881. The figures for female occupations, however, are exceedingly incomplete, no occupation being returned for of the females of more than 15 years old in the district. Those occupations that were returned by the largest numbers of women are shown below :—

Occupation.	Number of females over 15 years old.	
	Towns.	Villages.

The figures for the agricultural population given in the preceding paragraph may be usefully supplemented by the following distribution of the population already referred

Population divided into
agriculturists and non-
agriculturists.

to under the head of Settlement Census in Chapter III. (page). The distribution was made by Mr. Thorburn, and it will be seen from his remarks which follow the figures that the principle of classification differed considerably from that adopted in the census :—

Tahsíl.	Agriculturists.		Non-agriculturists.				Grand Total.
	Muhammadans.	Hindus.	Shop-keepers and traders.	Artizans and Craftsmen.	Menials.	Total.	
Bannu ...	76,006	3,500	2,950	2,489	3,748	9,187	88,693
							Edwardes-abad 3,890 Cantonments, 3,224
							95,807
Marwat ...	57,684	2,579	1,400	1,900	1,156	4,456	64,719
Isakhel ...	34,166	948	4,581	3,358	4,699	12,638	47,752
Miánwáli...	62,888	3,031	3,212	12,016	7,104	22,332	88,251
Total ...	230,744	10,058	12,143	19,763	16,707	48,613	289,415
			Add Edwardes-abad and Cantonments.				3,890+3,224=7,114
							296,529

“ For the three trans-Indus tahsils all persons, irrespec-
 “ tive of caste or nominal profession, who depend for their
 “ livelihood mainly on the cultivation of the soil, have been
 “ classed as agriculturists. Still many of those shown as
 “ traders and artizans do also own land or cultivate a plot or
 “ two. For the Miánwáli tahsíl the mistake has been made
 “ of treating all persons of a low caste or of a professional
 “ class as non-agriculturists, instead of following the rule I
 “ adopted for the three trans-Indus tahsils. The population
 “ of three municipal towns of Lakki, Isakhel and Kálabágh
 “ is included in the body of the statement, but that of
 “ Edwardes-abad and of the cantonments is shown separately
 “ in last column only.”

Table No. XXIV. gives statistics of the manufactures of the district as they stood in 1881-82. The mineral products and their manufacture have already been noticed in Chapter I., (page). Iron instruments of all sorts are manufactured at Kálábágh, and striped cloth (súsi) is also made there in considerable quantities. These are the only manufactures of importance in the district. Country cloth for home wear is woven in almost every village in quantities sufficient to meet the local demand. The water mills of the district are noticed in Chapter V., (page).

Mr. Lockwood Kipling, Principal of the Lahore School of Art, who examined the Bannu exhibits at the Lahore Exhibition of 1881-82 reports that none of them presented any especial merit or peculiarities.

The trade of the district, with the exception of the mineral products of the Salt Range exported from Kálábágh and Mari, is practically confined to an interchange of country produce with the hills and to internal traffic. Sugar, piece-goods, and other articles, are imported in small quantities by river, and by the same route about 200 or 250 boat-loads of merchandise annually leave the river-board of the district. The principal items are salt, alum, turmeric, cotton, wool, gram, wheat, oil-seed, 'bájra,' (spiked millet), and pulses of various kinds. Horned cattle and sheep are also exported by river. The grain, as a rule, is destined for Dera Gházi Khan, while the cotton, wool, and oil-seeds go on to Sakkar or Karáchi. The gram is principally from the Marwat country, and the wheat from Bannu, and the 'kachi' of Miánwáli.

The principal seats of commerce are Dalípnaggar (Edwardes-abad), Lakki, Isakhel, Kálábágh, and Miánwáli. At Dalípnaggar the trade is mainly carried on at the weekly fair, described in Chapter VI., (page). At the other towns there are no specified market-days, and business is transacted in the ordinary bazaars.

Besides sugar and piece-goods, already mentioned, the following articles are imported into the district :—

Silk, indigo, drugs, 'ghi,' wood, oil, iron, mats and tobacco.

There are no statistics available for the general trade of the district, though Table No. XXV. gives particulars of the river traffic that passes through the district.

The exports and imports of food-grains have already been noticed at page .

The estimate given on the next page is made by Mr. Thorburn, and may be accepted as a fair one, as it is the result of long local observation by the most experienced officials and traders, checked by the returns of the two foreign trade Registrars and the statements of traders and the octroi registers kept in the four municipal towns of the district, three of which may be said to stand like frontier Customs houses on its very borders, *viz.*, Edwardes-abad, Isakhel and Kálábágh. Through the first passes much of the trade between British and independent territories, through the second much of the grain going south by the Indus, and through the third many of the imports from the northern parts of the Punjab cis-Indus.

So far as raw produce is concerned, the district is more than selfsupporting, as it is a large exporter of grain. But for its manufactured articles excepting the coarsest home-spun cotton cloth and iron cooking vessels made, at Kálábágh, it depends entirely on the cis-Indus Punjáb and on England.

Estimate of the imports in an average year for internal consumption and that of the neighbouring independent tribes.

Number.	Article.	Weight in standard maunds.	Average price per maund.	Value in rupees.	Whence imported.	Remarks.
1	Ghi or clarified butter	1,976	Rs. A. P. 22 14 0	45,178	Mostly from the independent hills.	Mostly used in the district, some is exported south by the Indus.
2	Cleaned cotton	1,545	17 12 0	27,424	Shahpur and elsewhere cis-Indus.	Consumed by the richer classes.
3	Gur	2,325	6 2 0	14,241	Pesháwar and Amritsar.	Mostly goes on into the hills. One-fourth perhaps used inside the district.
4	Country cloths	2,476	Various rates.	81,897	Neighbouring cis-Indus district.	About one-third is en route for independent territory.
5	English cloths	4,316	Do.	6,16,060	Amritsar, Mooltan and Delhi.	Fully half is en route for Dera Ismail Khan.
6	Tobacco	12,516	8 12 0	46,938	Mostly from Khóst in Kabul.	Mostly used in the district.
7	Indigo	342	81 4 0	27,78	Mooltan, Muzaffargarh and Dera Gházi Khan.	
8	Fruits	4,371	7 11 0	33,60	Afghanistan.	Half say is en route for the Punjab.
9	Majith	1,768	9 4 0	16,35	Khorasan.	Most goes on cis-Indus.
10	Metal vessels	1,896	60 0 0	1,13,760	Punjab cis-Indus.	
11	Timber	?	?	82,61	Neighbourhood of Indus also Waziri hills.	Mostly used in boat building, also for ordinary buildings.
2	Iron	13,866	5 6 0	74,53	Kaniguram in the Waziri hills.	Half manufactured at Kálábágh and thence exported in the form of cooking vessels.
13	Miscellaneous	?	?	2,02,111	From Karachi, Punjab, and England.	Wine stores and other English articles, also drugs, shoes, condiments, live stock, Bahadarkhel Salt, &c.
	Total	47,396	...	13,82,493		

Estimate of the exports in an average year.

Number.	Article.	Weight in standard maunds.	Average price per maund.		Value in rupees.	Whither exported.	Remarks.
			Rs.	A. P.			
1	Wheat	350000	1	3 0	4,15,625	By Indus towards Sindh <i>via</i> Isakhel or Dera Ismail Khan.	All the tahsils accept that of Bannu are exporting countries.
2	Gram	102211	1	0 0	1,02,211	Do.	Is mostly grown in Marwat.
3	Barley, bajra and maize.	56,525	1	0 0	56,525	Do.	Mostly from Isakhel and Mianwali except for maize which is from Bannu proper.
4	Gur	6,000	5	0 0	30,000	To hills and in all directions especially southwards.	All the produce of Bannuchi sugar-cane.
5	Dry Turmeric	7,460	7	0 0	52,220	Do.	All the produce of Bannu proper.
6	Alum	19,800	4	0 0	79,200	To Sirsa and Mooltan, &c.	The cheap grey rock-salt of Bahadarkhel is alone consumed trans-Indus.
7	Kalabagh salt	70,571	3	0 0	2,11,713	In all directions cis-Indus.	
8	Cleaned Cotton	4,335	17	0 0	73,695	Independent hills.	Buffaloes and sheep wool skin.
9	Miscellaneous	p	p		1,74,361	In all directions	
	Total	616902	...	...	11,95,550	...	

Derah Gházi Khán is one of the districts in which foreign trade is registered ; and a very admirable note upon the trans-border trade of the district by Mr. Udney is printed as Appendix to the Chapter at pages to .

SECTION C.—PRICES, WEIGHTS AND MEASURES AND COMMUNICATIONS.

Table No. XXVI. gives the retail bazaar prices of commodities for the last twenty years. The Prices, wages, rent-rates, interest. wages of labour are shown in Table No. XXVII., and rent-rates in Table No. XXI. ; but both sets of figures are probably of doubtful value.

The figures of Table No. XXXII. give the average values of land in rupees per acre shown in the margin for sale and mortgage ; but the quality of land varies so enormously, and the value returned is so often fictitious, that but little reliance can be placed upon the figures. The subject is noticed in the discussion of the condition of the landholding classes which will be found in Chapter III (page).

The following extract from Mr. Thorburn's Settlement report shows the prices of the chief Settlement prices. agricultural staples used by him for Assessment purposes, and the manner in which they were arrived at.

“ In commuting the gross produce estimates of the different crops into their cash equivalents, my best guide was the published tahsil rates for the preceding twenty years. I endeavoured also to obtain from *bunniah*s books their wholesale selling prices for the same period. In this I was fairly successful for the chief staples. After that I prepared my settlement commutation rates. In doing so I bore in mind that the prices at which the poorer zamindárs of the district are constrained to sell a large portion of each crop, in order to meet their revenue engagements, are much below either of the rates noticed above. Though I have been liberal, I do not think I have

been too much so. It must not be forgotten that I framed my rates at a time when the prices of all food-grains, to the surprise of most men, had fallen nearly as low as they had been in 1857-58 and the two following years. From 1856 to the close of 1860 all food-grains were very cheap. Then came two famine years, then a year of plenty, and then eight consecutive years during which all food grains were excessively dear, so much so that the two culminating years 1869-70 and 1870-71 were almost famine years. With 1872-73 a cycle of good years commenced, which, so far as wheat is concerned, has continued up to the present time. I trust the above remarks will suffice to explain the fairness of the figures given in the last column of the statement on the next page :—"

Tahsil.	AVERAGE FOR THE 20, 18 OR 15 YEARS* PRECEDING 1876-77.						Settlement commutation rates.		
	Tahsil retail price current.			Wholesale selling price by bunniah's books.			Wheat.	Gram.	Bajra.
	Wheat.	Gram.	Bajra.	Wheat.	Gram.	Bajra.			
	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.
Bannu ... { Irrigated { Barani ...	0 33 12	0 38 1	0 32 13	0 35 7	0 39 11	0 34 4	{ 35 0 0 32 0 0	{ 1 0 0 1 0 0	{ 1 0 0 1 0 0
Marwat	0 32 0	1 3 8	0 36 6	0 38 0	1 10 14	1 9 8	1 0 0	1 15 0	1 10 0
Isakhel ... { Canal { Kacha { Thal ...	0 27 4	... ..	0 33 12	0 34 4	... ..	1 1 4	{ 0 36 0 0 33 0	{	{ 1 0 0
Mianwali ... { River lands ... { Other lands	0 30 2	... ..	0 36 10	{ 0 33 1 0 31 0	... ..	0 36 15	0 36 0	{ 0 39 13	{ 1 0 0 1 0 0

* The average for Isakhel is on 18 years and for Mianwali on 15 years only. The actuals for a longer period were not obtainable.

The standard grain measures of the district are the *topah* and the *ojah*. The price current is generally spoken of in them, not in *sérs*. They are both shallow, broad-mouthed wooden bowls turned approximately by the village carpenter, and varying in capacity for different tracts and villages. In measuring the grain is always heaped up high over the lip. The *topah* is used in Marwat, Isakhel and the southern villages of Miánwáli, in which latter it only holds about four-and-half standard *sérs* of dry wheat. Elsewhere it holds from $5\frac{1}{2}$ to $6\frac{1}{2}$ standard *sérs*. The *ojah* is used in Bannu tahsil, in the greater part of Miánwáli and about Kálábágh. Its capacity varies much from $1\frac{1}{4}$ to 2 *sérs* measured in dry wheat in Bannu proper. It runs up to about $2\frac{1}{2}$ *sérs* in Miánwáli.

The scale of the divisions and multiples of the *topah* and the *ojah* are as follows :—

For Marwat, most of Isakhel and southern Miánwáli :—

4 Thulah or 4 páo	...	...	...	...	...	=	1 paropi.
4 Paropi	...	...	...	...	...	=	1 topah.
4 Topah	...	...	...	...	...	=	1 pái
10 Pái	...	...	...	...	...	=	1 chhat.

For Bannu tahsil, parts about Kálábágh and all Miánwáli, except the old Piplan iláka :—

4 Kurwah or 3 thriháó	...	...	...	...	...	=	1 ojah
100 Ojah	...	...	...	...	...	=	1 chhat.

Before annexation the *sér* was of various weights, but for many years past the Lahore *sér* of one hundred tolás has been commonly accepted trans-Indus; and the English *sér* of eighty tolás on the Miánwáli side. Of course by the standard "*sér*" the latter is meant. Amongst agriculturists and village baniahs almost every thing excepting grain is bought and sold by weight.

Thus the local grain measures may be approximately converted into weight as follows :—

<i>Bannu tahsil.</i>			
Pai	=	$2\frac{1}{4}$	'sérs' (standard)
Kurwah	=	10	'chitaks' do.
<i>Lakki tahsil.</i>			
Topa	=	$6\frac{1}{4}$	'sérs' do.
Paropi	=	$1\frac{1}{2}$	do do.
Pán	=	6	'chitaks' do.
<i>Isakhel tahsil.</i>			
Topa	=	$6\frac{1}{4}$	'sérs' do.
Pau	=	$3\frac{1}{4}$	do do.
Thulah	=	10	'chitaks' do.
<i>Miánwáli tahsil.</i>			
Ojah	=	2	'sérs' do.
Topa	=	4	do do.
Kurwah	=	8	'chitaks' do.
Choha	=	$3\frac{1}{2}$	'sérs' do.

For solids, other than grain, the terms 'maund' and 'sér' are in use; but,

The local maund	=	50	'sérs' standard.
" " sér,	=	$1\frac{1}{4}$	do do.

Liquids also are measured by the local '*sér*.'

For precious metals, the standard '*tola*,' '*másha*,' and '*ratti*' are in use.

The measure in ordinary use for land is the '*ghomáo*' as nearly as possible equivalent to a standard acre. The table is as follows :—

20 'marlas'	=	1 'kanál'
8 'kanáls'	=	1 'ghumáo'

In the Surána '*tappa*' of Bannu, another measure is in use :—

5 'kanáls'	=	1 'khalla.'
------------	---	-------------

In Miánwáli and Isakhel a measure called '*dángu*' = 9 ft. $6\frac{1}{4}$ inches square, is not unfrequently used.

The '*bigha*' is used in the Pakhar ilaqa of Miánwáli, and is equal to 4 kanáls or half an acre.

Edwardes-abad is perhaps the most inaccessible place in the Panjáb plains. The roads connecting Edwardes-abad with the frontier out-posts are always kept in sufficient repair to allow artillery to move upon them with ease. But there is no metalled road in the district, there being no 'kankar' and little gravel which could be used for metal-ling. Some of the roads are little better than sandy tracks; others, however, passing over firmer soil, are well defined, having a hard clayey surface, which is as hard as iron in dry weather, but quickly becomes cut up after heavy rain. In the Bannu and Isakhel 'tahsils', the roads are much cut up by irrigation channels and the courses of mountain streams.

As a consequence probably of this last fact, wheeled conveyance is practically unknown in the district, and this in spite of persevering efforts which have been made by District Officers to encourage the use of carts. Carts have even been offered for sale at less than cost price, but without success in persuading the people to recognize their utility.

The main line, which connects cantonments with Kohát and Der Ismail Khan, runs longitudinally for seventy miles from north to south from the Latammar nala to about a mile beyond Pezu. It is under the Public Works Department. It crosses the Kurram and Gambila rivers, both of which are unbridged. Owing to this want, traffic is frequently at a stand-still for days or even weeks, and much property and some lives are annually lost. A mail cart has been lately started which runs between Edwardes-abad and Pezu.

All the other high roads in the district are under the District Officer. The chief are, trans-Indus that which connects Edwardes-abad with Lakki, Isakhel and Kálábágh; and cis-Indus that which extends from Niki to the Mári salt mart and thence along the left high bank of the Indus *viâ* Miánwáli to Piplan. There are also other district lines of less importance, *viz.*, trans-Indus that *viâ* Hawed to Ahmadzai, and that from Naurang Sarai *viâ* Daddiwála to Isakhel, and cis-Indus that from Miánwáli to Shahpur *viâ* Va Bhachran, and another from the same centre across the Salt Range to Sakesar and Talagang. All the most traversed lines are fairly well provided with staging bungalows or rest-houses and saráis.

As to village roads, they are numerous, and range from ten to twenty feet in width.

Trans-Indus, skirting the hills, is a narrow frontier road, which interconnects the out-posts, and is under the Officer Commanding them. Cis-Indus, there is a Salt Patrol's road under charge of the Inland Customs Department along the foot of the Salt Range. O

The figures below show the communications of the district as returned in quinquennial Table No. I. of the Administration Report for 1878-79, while Table No. XLVI shows the distances from place to place as authoritatively fixed for the purpose of calculating travelling allowance :—

Communications.								Miles.	
Navigable	...	...	...	...	...	...	...	76	
Railways	...	...	...	...	...	...	...	Nil.	
Metalled Road	...	...	...	...	...	...	...	Nil.	
Unmetalled Road	...	...	...	...	...	...	...	797 *	
* Grand Trunk Road	...	...	...	...	...	...	...	...	63
Frontier Road	...	...	...	...	...	...	...	...	66
District Roads	...	...	...	...	...	...	...	...	548
Village roads	...	...	...	...	...	...	...	...	120

Table No. XIX. shows the area of land taken up by Government for communications in the district. The Indus is the only navigable river throughout its course within the district. The principal traffic on this river as stated in the Punjab Famine Report of 1879 is shown in Table No. XXV. The mooring places are shown below, following the downward course of the river :—

River.	Station.			Distance in Miles.	Remarks.
Indus.	1	Kálábágh	...	...	Ferry and mooring place.
	2	Mochh	...	20	Ferry.
	3	Rokhri	...	8	Do.
	4	Miánwáli	...	4	Ferry and mooring place.
	5	Silwán or Ghangí	...	4	Do.
	6	Isa-khel opposite Miánwáli	...		Mooring place.

There are four boat ferries on the Indus, *viz.*, those of Kálábágh, Mochh Rokhri and Miánwáli. The first is open all the year round, and is safe rapid, and easy. The other three are practically closed, except for agriculture, from May to October, and the passage of the Indus by any of them is a long affair, as, owing to the width of the bed and the number of the running channels, trans-shipments are required. The Rokhri and Miánwáli ferries are often amalgamated. The exact position of each ferry below that of Kálábágh, which is constant, is changed each season according to the action of the river. The average number of boats at each during the busy season is four. There are never less than four at Kálábágh, and in the cold weather at the Miánwáli and Rokhri crossing there are often eight employed. The lease of the ferries is auctioned annually, and fetches about Rs. 3,450. The boatmen and lessee share the toll proceeds equally between them.

The Kurram and Gambila are not navigable, nor are boats used, either for carriage or other purposes, upon them. Upon the Indus a considerable number of boats belong to inhabitants of this district, and these, together with boats from other

districts, ply a thriving carrying trade between Kálábágh and Isa-khel and the commercial towns of the lower Indus. The whole export trade of the district is thus carried on (see Table No. XXV.)

Boat building is practised at Kálábágh and at Isa-khel, and here and there in villages adjoining the Indus. The number employed in the carrying trade between this district and Sindh may be taken at 130. Besides this number there are from 12 to 15 largish boats plying at the different Government ferries, and as many more smaller boats (*daggah*) at zamindar ferries over different branches of the river. The capacity of grain-carrying boats ranges from 350 to 2,000 standard maunds, the average being about 800. The rate charged per *path*, a measure of about 25 standard maunds, from either Isa-khel or Miánwáli to Sakhar in Sindh, ranges according to the season and the demand from Rs. 10 to Rs. 15, but in extraordinary years it runs up to Rs. 24 per *path*. There is a saying—"The boat arrives by luck," and sure enough the voyage down to Sakhar is a dangerous one, as on an average from 5 to 8 per cent. of the boats annually despatched never reach their destination, but sink with their freight on the way. When such an accident happens, there is small chance of anything being saved. In most cases the loss is the result of carelessness—of trusting in fact to "luck." The only penalty incurred by the boat owners, independent of the loss of their boats, is the forfeiture of half the transport charges. It takes from ten to twenty days to reach Sakhar in the hot weather, and double that time in the cold. The return journey is always a slow affair. Its period depends on the direction of the wind and the height of the river. It takes from one to two months. The boat is often sold at Sakhar.

For Isa-khel and Miánwáli the cost of conveying grain to the river bank is small, as the distances are not great. But for the Marwats the cost is different. They have to transport their surplus produce to distances of from twenty-five to fifty-five miles. When there has been a fair harvest they employ their leisure time in the slack season by acting as carriers between their homes and Dera Ismail Khán or Isa-khel. They use for this purpose about 1,000 donkeys, 3,000 of their plough oxen, and 500 camels. Carriage in any of the above ways comes to a little under four annas per standard maund from Pezu to Dera Ismail Khán. But the rates are subject to great fluctuations.

Edwardesábád is perhaps the most inaccessible place in the Punjab plains. The roads connecting Edwardesábád with the frontier outposts are always kept in sufficient repair to allow artillery to move upon them with ease. But there is no metalled road in the district, there being no *kankar* and little gravel which could be used for metalling. Some of the roads are little better than sand tracks; others, however, passing over firmer soil, are well defined, having a hard clayey surface, which is as hard as iron in dry weather, but quickly becomes cut up after heavy rain. In the Bannú and Isa-khel tahsils, the roads are much cut up by irrigation channels and the courses of mountain streams. As a consequence, probably, of this last fact, wheeled conveyance is practically unknown in the district, and this in spite of persevering efforts which have been made by district officers to encourage the use of carts. Carts have even been offered for sale at less than cost price, but without success in persuading the people to recognize their utility.

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Trans-Indus, skirting the hills, is a narrow frontier road, which interconnects the outposts, and is under the officer commanding them. Cis-Indus, there is a Salt Patrol's road under charge of the Inland Customs Department along the foot of the Salt Range. On the whole, though in the last 25 years much has been done in the way of opening up the district, raising the level of its roads, and bridging canals, water-courses and drainage channels, it cannot be asserted that communications are in a satisfactory state. They will not be so until the Kurram and Gambíla rivers are bridged. The great want of the district, both military and commercial, is a bridge over the Kurram on the Kohát road, about a mile from cantonments. Some portion of its cost could be recovered by levying toll from all who use it. Once made, the trade route to Isa-khel would follow the left bank of the Kurram as far as Daddiwála, and thence the existing road.

The following table shows the principal roads of the district together with the halting-places on them and the conveniences for travellers to be found at each. Communication on the roads from Bannú to Dera Ismaíl Khán, from Bannú to Kohát, and from Bannú to Sháhpur are often interrupted in the rains, sometimes for days together, by floods on the Kurram and Gambíla rivers (hill torrents), neither of which is bridged, and which cross the road respectively between Naurang and Ghazni-khel, Naurag Lakki, and Isa-khel, and Edwardesábád and Dharma-khel.

Route.	Halting-places.	Distance in miles.	Remarks.
Edwardesábád to Dera Ismail Khán (Unmetalled) ...	Edwardesábád ...	...	Encamping-ground. Rest-house, Sarai, Tank, Well, Stream.
	Naurang ...	16	Encamping-ground, Dák Bungalow, Sarai and Well.
	Gambíla ...	10	Sarai, Police Rest-house, Tank, Gambíla river.
	Ghazni-khel ...	10	Sarai, Encamping-ground, Dák Bungalow, Tank.
	Pezu ...	16	Sandy. Dák Bungalow, Encamping-ground, Mail-cart station.
Bannú to Kohát ...	Domel ...	9	Unmetalled, Sarai, Wells, Encamping-ground.
Naurang to Rawalpindi (Unmetalled) ...	Naurang ...	...	As above.
	Lakki ...	17	Sandy. Encamping-ground, Dák Bungalow, Gambíla stream, Tahsil, Police Post and Dispensary, Well.
	Darah Tang ...	14	Sarai. Sandy. Kurram stream.
	Isa-khel ...	8	Encamping-ground, Rest-house, Sarai, Tahsil, Police Station, Well, Dispensary.
	Kamar Mashani. Kálábágh ...	14	Sarai, Well.
	Mári ...	3	Encamping-ground, Dák Bungalow, Sarai, Dispensary, Police Station, Indus ferry.
	Niki ...	17	Crossing river Indus. Sarai, Rest-house.
Naurang to Sháhpur (Unmetalled) ...	Naurang ...	...	As above.
	Landiwáli ...	12	Encamping-ground, Pakka Tank.
	Bergi ...	12	Sarai, Tank.
	Isa-khel ...	8	As above.
	Miánwáli ...	15	Cross Indus in the bed of the river. Sub-division, Tahsil, Sarai, Police-post. Dispensary, Wells, Encamping-ground.
	Wan Bhachran.	15	Sarai, Rest-house, Encamping-grounds. Pakka báoli.
Mári to Piplan (Unmetalled) ...	Mári ...	...	As above.
	Mochh ...	17	
Unmetalled ...	Miánwáli ...	18	As above.
	Piplán ...	17	

There are also unmetalled roads from Sháháb-khel to Shekh Budín 13 miles, Miánwáli to Sakesar 33 miles, Edwardesábád to Ahmádai 24 miles, Jáni-khel to Pahar Khel 25 miles, and Lakki to Bain Darrah 30 miles, on which there are no fixed halting places. The following table shows the minor roads of the district, all of which are unmetalled.

	Name of Road.	Length of miles.
1	Edwardesábád to Bázár Ahmad Khán	2
2	Do. do. Jáni-khel	16
3	Do. do. Ahmadzai	24
4	Kurram Fort road to Mirian	11
5	Cantonment to Gomatti fort	2
6	Kurram fort road to Gomatti	3
7	Cantonment to Bázár Ahmad Khán	1
8	Gomatti to Chauki Azim	17
9	Hawaid to Jáni-khel	6
10	Do. do. Mirian	8
11	Do. road to Akra	4
12	Dilasa to Baran fort	3
13	Ghoriwála to Grand Trunk Road	2
14	Do. do. Mirian	15
15	Jáni-khel to Pahár-khel	25
16	Ghazni-khel to do.	10
17	Pezu to Shekh Budín	11
18	do. <i>viá</i> Isa-khel to Niki	99
19	Sháhbáz-khel to Shekh Budín	13
20	Lakki <i>viá</i> Ghazni-khel to Ahmadzai	21
21	Do. do. Taja Din to Bain Dorrah	30
22	Do. do. to Naurang Serai	17
23	Shadia to Naurang <i>viá</i> Miánwáli and Landiwa	69
24	Isa-khel to Bher	2
25	Do. do. Kundal	10
26	Bhut to Kabanwála	4
27	Músa-khel to Wan Bhachran	16
28	Dhak to Chakrála	12
29	Miánwáli to Sakesar	33
30	Mari to Piplán or Winôta	56
31	Shakardarra road	2
32	Outer Circular road	4
	Total	548

The road from Bannu to Domel and from Dara Tang to Isá-khel cross the Kurram, and the roads from Naurang to Lakki, and from Gambíla to Ghazni Khel cross the Gambíla river by gháts, which are sometimes impassable when the rivers are in flood. There are Customs Department bungalows at Miánwáli and Kálábágh, where there is the famous salt mine of Kálábágh.

The dák bungalows are completely furnished and provided with servants. The rest-houses on roads and elsewhere have furniture, crockery, and cooking utensils, &c., but no servants.

A horse-dák or mail cart runs daily along the Trunk road from Bannu to Dera Ismail Khán *viá* Pezu.

There is the imperial post office at Edwardesábád, district post offices at Naurang, Lakki, Isa-khel, Kálábágh, Miánwáli, and Pezu, all including money order offices; and a savings bank at head-quarters. Each of the above has attached to it one or more rural messengers. Covers from Mooltan for Miánwáli are sent by rail to Lahore,

thence by runners *viâ* Shâhpur. The Lahore mail is ordinarily delivered in Edwardesâbâd on the third day after despatch. Postal communication between Edwardesâbâd and Miânwâli is conducted throughout the hot weather *viâ* Kâlâbâgh, hence covers are not delivered until the third or fourth day after posting. When the Kurram is in flood, the district often remains cut off from the outside world for several days at a time. The bags between Edwardesâbâd and Dera Ismail Khân have since September, 1883, been carried by hill cart. The improvements in communications with parts beyond the confines of the district which have taken place since 1870 are very great. Since then new offices have been opened ; the celerity of delivery has been doubled ; packages by parcel post reach their destination within a reasonable time, instead of after weeks of detention at Dera Ismail Khân or Kohât, until a donkey or camel-load should accumulate ; lastly, there now is the telegraph wire.

The frontier line of telegraph, following the road from Peshâwar to Dera Ghâzi Khân, passes through the district, having a telegraph station at Edwardesâbâd, while a second line runs from Naurang to Kohât.

CHAPTER V.

ADMINISTRATION AND FINANCE.

SECTION A.—GENERAL.

The Bannu District forms part of the Deraját Division, the head-quarters of which are at Dera Ismáíl Khán. The ordinary head-quarter's staff of the district consists of a Deputy Commissioner, a Judicial (or Extra Judicial) Assistant, an Assistant Commissioner, and one or two Extra Assistant Commissioners. An Assistant or Extra Assistant Commissioner is in charge of the Miánwáli Sub-division. His head-quarters are at Miánwáli. Each tahsíl is in charge of a Tahsildar assisted by a Náib. The village revenue staff is shown in the margin. A proposal is under consideration for

Tahsíl.	Qánúngos and Naibs.	Girdáwars.	Patwáris and Assistants.	extending the girdáwari system to the whole district. The pay of the several grades of the patwáris is shown below.
Bannu ...	4	...	46	
Marwat ...	2	...	46	
Isa-khel ...	2	1	25	
Miánwáli ...	2	3	50	

Tahsíl.	Number of circle.	Pay of the different grades.	Number of Patwáris in each grade.				
			First.	Second.	Third.	Fourth.	Total.
Bannu ...	32	Rs. 15, 12, 10, and 7 ...	6	7	18	16	47
Marwat ...	35	Rs. 12, 10, 8, and 6 ...	9	9	14	13	45
Isa-khel ...	20	Rs. 15, 12, 10, and 6 ...	1	5	16	3	25
Miánwáli ...	32	Rs. 15, 12, 10, and 7 ...	5	10	17	19	51
Total ..	119		21	31	65	51	168

There are two munsifs in the district. One takes the cases from the Bannú and Marwat Tahsíls, and sits at Bannú or Lakki. The second munsif has only just been re-appointed to the district, and will sit at Kálábágh and Miánwáli, taking the work of the Miánwáli and Isa-khel Tahsíls.

The police administration of the district being now nearly assimilated to that of Cis-Indus districts, it will be well to record its form prior to the change inaugurated in 1873. In 1862 the old police battalion was

disbanded. From that year until 1873 the police force of the district consisted of a company at head-quarters, whose duties were to guard the prisoners in the jail and Government property, and to act as treasure escort when required. There was also a numerous body of rural constabulary called *barkandāzes*, scattered throughout the district in the different *thánahs* and *chaukís*, and seldom transferred from one locality to another, and there was too what was called a *risála* of mounted police. The whole force was under the Deputy Commissioner, who managed it much as he liked. After 1870 the number of men in the *risála* was gradually reduced, and from the savings thus and otherwise effected the force was reorganized.

From the commencement of 1873-74 its constitution has been assimilated to that of the Cis-Indus police. The police force of the district is now under the control of the Inspector-General of Police, Punjab, as far as pay, pension, and clothing are concerned; but under the Commissioner of the Division on all other points. The Deputy Commissioner is also the Deputy Inspector-General of Police within the limits of his district. Reports in the Miánwáli sub-division go to the officer in charge direct. A District Superintendent of Police is in charge of the police.

The strength of the force as given in Table No. I. of the Police Report for 1882 is shown below.

Class of Police.	Total strength.	Distribution.		Remarks.
		Standing guards.	Protection and detection.	
District (Imperial) ...	384	15	295	The military authorities' patrol cantonments.
Cantonments ...	...	...	...
Municipal ...	69	...	69	
Canal ...	...	...	...
River ...	...	...	...
Ferry ...	8	...	8	
Total ...	461	15	372	

The *thánahs* or police posts and *chaukís* or police outposts are thus distributed:—*Tahsíl Bannu*: *Thánas* S adar Kotwáli, Mirián, and Ghoriwála. *Chaukís*: Chaukí Azím, Domel, Sarai Narang, and Sarai Manjbiwála.

Tahsíl Marwat: *Thánas* Lakki, Ahmadzai, Pezú. *Chaukís*: Landiwáh, Bergí, Darra Tang, Darakka, Ghazní-khel, Shahbáz-khel, Shekhbudín and Sharigháshá.

Tahsíl Isa-khel: *Thánas* Isá-khel, Kálábágh. *Chaukís*: Kamar-musháni. *Tahsíl Miánwáli*: *Thánas* Miánwáli, Mochb. *Chaukís*: Dhak, and Piplán.

Municipal Police are posted in the following towns: (1) Edwardesábád, (2) Lakki, (3) Isa-khel, and (4) Kálábágh.

In addition to the police force, 539 village watchmen are entertained and paid at an average rate of Rs. 4 per mensem, collected by the lambardárs by a *báchh* on the houses of the village. These watchmen are under the magistrates holding jurisdiction over the villages. The frontier militia are noticed in the section on Border Administration (page). There are no proclaimed criminal tribes. Table No. XL. gives statistics of criminal trials, No. XLI. of police inquiries, and XLII. of convicts in jail for the last five years.

There are ten cattle pounds in the district in charge of the police, located as follows: (1) Sadar kotwáli, (2) Ghoriwála, (3) Lakki, (4) Isa-khel, (5) Kamar Mushani, (6) Kálábágh, (7) Mochh, (8) Miánwáli, (9) Dhak, (10) Piplán; and five cattle pounds in charge of lambardárs and patwáris at (1) Dáúd-khel, (2) Chakrála, (3) Músa-khel, (4) Bhakra, (5) Mir Dhanna.

The prescribed fine for each horse, mare, or pony impounded is only four annas. Mr. Thorburn writes:—"Being so small, it pays owners to let such animals run loose. The chances of capture are in any case small, and when the crops are ripening or under the sickle, a horse in one night eats more than four annas' worth of corn, and does several rupees worth of damage besides. This is particularly the case in March, April, and May in the Kacha, and generally throughout tahsils Isa-khel and Miánwáli. When camping in the Kacha in March and April, I have over and over again seen small herds of practically wild horses there. During the day the animals had a safe retreat in the shísham blocks, whilst at night they feed at pleasure in the wheat fields. I used to amuse myself by hunting them and driving them to a pound, but though I often had half-a-dozen well-mounted men with me, we found it very difficult work. All that the Deputy Commissioner could do—the Cattle Trespass Act laying down four annas as the fine—was to charge heavy rates for feeding and watering impounded animals, and to have their owners sent to him for verbal admonition. This checked the nuisance for the time. Many of the cultivators of the Kacha and of Miánwáli generally have repeatedly implored me to try to get the fine raised to a rupee or more. Until it is so, the practice of wilfully loosing horses and other animals difficult of capture will continue. Much that I have said applies in a measure to asses. Though they cause much loss, and are neither easily caught nor driven, the fine on them is only two annas."

The district jail has accommodation for 142 prisoners according to superficial space; but in order to give the full amount of cubic feet of air generally allowed to each individual, the number of prisoners should not exceed 103. Long term prisoners all go to the Dera Ismáíl Khán Jail, and all prisoners from the Miánwáli sub-division are sent there direct,

without coming to the district head-quarters. Table No. XLII. gives jail statistics for the last five years.

The gross revenue collections of the district for the last 14 years Revenue, Taxation, and so far as they are made by the Financial Commission, are shown in Tables No. XXV. while Tables Nos. XXIX., XXXV., XXXIV., and XXXIII. give further details for Land revenue, Excise, License tax, and Stamps respectively. Table No. XXXIIIA. shows the number and situation of Registration Offices.

The Central Distillery for the manufacture of country liquor is situated at Edwardesátád. The cultivation of the poppy is not forbidden in this District. The administration of Customs and Stamp Revenue is described in the next paragraph.

Table No. XXXVI. gives the income and expenditure from District Funds, which are controlled by a committee consisting of members, selected by the Deputy Commissioner from among the leading men of the various tahsils, and of the Civil Surgeon, Assistant Commissioner, Extra Assistant Commissioner, Assistant Engineer and Tahsildar as *ex-officio* members and the Deputy Commissioner as President. Table No. XLV., giving statistics for municipal income while the municipalities themselves are noticed in Chapter II.

The income from provincial properties for the last five years is shown below :—

Source of income.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
Ferries without boat-bridges	3,475	3,530	2,660	3,040	4,500
Staging Bungalow, &c.	572	437	500	661	800
Encamping grounds	23	6	16	...	...
Cattle Pounds	2,826	3,105	3,518	3,609	3,700
Nazúl properties	672	789	609	500	200
Total	7,568	7,867	7,303	7,810	9,500

The ferries, bungalows, and encamping grounds have already been noticed at page and the cattle pounds at page . The principal Nazúl properties consist of some 8 acres 2 roods 7 poles of valuable land in the vicinity of the Sadr Katchery building, used as a vegetable and fruit garden. The land was purchased from Zemindár.

Figures for other Government estates are given in Table No. XVII., and they and their proceeds are noticed in the succeeding section of this Chapter, in which the land revenue administration of the district is treated of.

Table No. XXIX. gives figures for the principal items and totals of land revenue collections since 1868-69. The remaining items for 1880-81 and 1881-82 are shown below :—

Source of revenue.	1880-81.	1881-82.
Surplus warrant <i>talabánaḥ</i>	107	103
<i>Málikána</i> or proprietary dues... ..	...	157
Alum	3,834	3,125
Water mills	641	892
Revenue fines and forfeitures... ..	63	20
Fees	1,066	531
Other items	30	...

Table No. XXXI. gives details of balances, remissions, and agricultural advances for the last fourteen years; Table No. XXX. shows the amount of assigned land revenue; while Table No. XIV. gives the areas upon which the present land revenue of the district is assessed. Further details as to the basis, incidence, and working of the current settlement will be found in the section of the chapter dealing with land revenue.

Education.

There are Middle Schools at Lakki and Miánwáli, and Primary Schools as follows :—

Hasanni	} Bannū.
Torká	
Shahbáz-khel	
Bázár Ahmad Khán	
Sikandar Salem	
Hawed	} Marwat.
Shaháb-khel	
Begú-khel	
Isak-khel	} Isa-khel.
Isá-khel	
Kálábágh	
Kamar Musháni	} Miánwáli.
Kundián	
Piplán	
Mochh	
Dáúd-khel	
Chakrála	
Músá-khel	
Namal	
Fateh Khánwálá	
Rokhri	

The Church Mission School at Edwardesábád, already described in Chapter III. (page), teaches up to the Middle School standard, and receives a grant-in-aid of Rs. 25 per mensem from Municipal Funds. A private school at Swáns in Miánwáli receives a grant of 4 per mensem from District Funds. The district is part of the Multán Circle, which is in charge of the Inspector of Schools, Multán.

Table No. XXXVIII. gives separate figures for the last five years for each of the dispensaries of the district which are under the general control of the Civil Surgeon, and in the immediate charge of an Assistant Surgeon

Medical.

at Miánwálí, and of native doctors at Edwardesábád, Lakkí, Isa-khel and Kálábágh. The Miánwálí dispensary (at the Civil Station) has a branch at the old village of Miánwálí, about $2\frac{1}{2}$ miles away.

The post of Civil Surgeon is usually held by the senior medical officer of the Edwardesábád garrison. A Civil Surgeon is also appointed for six months of the year (1st May to 31st October) to the charge of the Shekh Budín sanitarium. There is also a dispensary at Shekh Budín in charge of a native doctor. This belongs equally to the two districts of Bannú and Dera Ismáíl Khán which share the expenses, but the management rests with the latter.

The dispensary at Edwardesábád is the most popular of all; indeed, it has been stated that a large majority of its patients consist of men who have come from beyond the border, and it is certain that hill men freely resort to it in the cold weather. The work done by each greatly depends on the personal qualifications of the assistant surgeon or hospital assistant in charge. If he acquires the confidence of the people the good he can do is only limited by his own powers of endurance. Of important operations the most so are lithotomy cases. About twenty are done each year. Two Kureshí brothers, residents of Khaglanwála near Isa-khel, have cut for stone and operated for cataract for many years. Though their instruments are very rude, they have an immense local reputation, which extends beyond the limits of the district. Mr. Thorburn speaks of many cases in which the younger brother has literally "restored the blind to sight."

The Bannu Dispensary which was founded in 1855 is situated in Bannu Civil Dispensary. a well wooded compound of its own separated only by a road from the north wall of the Bannu city. The buildings consist of a central block containing the Civil Surgeon's office, dispensing and operating rooms; a small block containing four small rooms used by female patients; a long block containing fourteen small rooms for male patients; a detached shed for infectious cases; and a dead house. Thus the dispensary possesses accommodation for eighteen patients—fourteen male and four female—giving a small separate room to each patient.

The dispensary is in the actual charge of a hospital assistant under the constant supervision of the Civil Surgeon, Bannu. The establishment consists of compounder, dresser, and menials. The statement below shows the expenditure as well as the number of in-door and out-door patients treated in the Bannu dispensary during each of the past five years, from 1878 to 1882.

Year.	A.	B.			C.		
	Expenditure in Rupees.	No. of In-door Patients.			No. of Out-door patients.		
		Male.	Female.	Children.	Male.	Female.	Children.
1878 ...	2,139	404	62	37	11,548	2,195	3,304
1879 ...	1,985	463	79	27	7,621	1,462	1,948
1880 ...	2,934	493	101	48	7,376	1,833	2,526
1881 ...	2,543	362	107	52	7,886	1,411	2,323
1882 ...	2,451	455	100	60	9,981	1,875	3,428

There is a church at Edwardesabad capable of holding about 50 persons. There is no resident chaplain, but the station is in the charge of the Chaplain of the Derajat, who lives at Dera Ismail Khan and visits Bannu once a quarter. Service is usually performed on Sundays by a missionary of the Church Mission Society, who have a station there. There is a Church at Shekh Budin also, capable of holding about 50 people. This is also under the Chaplain of the Derajat.

The Executive Engineer, P. W. D., General Branch, has his head-quarters at Dera Ismail Khan. There is generally an Assistant Engineer at Bannu. The head-quarters of the Superintending Engineer are at Rawalpindi. The Executive Engineer has charge of the public buildings of the district and of the main frontier road leading through Bannu from Kohat to Dera Ismail Khan. The Executive Engineer has also charge of military works. The Telegraph lines are included in the Sind Division, and are under the Assistant Superintendent, whose head-quarters are at Dera Ghazi Khan, and the Post Offices are under the Superintendent of Post Offices, whose head-quarters are at Dera Ismail Khan. The Salt Department is under the Assistant Commissioner of N. I. S. Revenue at Khewra.

SECTION B.—MILITARY AND FRONTIER.

The table below shows the military stations and posts of the district, with the garrison of each as it stood on the 1st January, 1884.

Station.	British Officers.	Non-Commissioned Officers and Men.				
		Native Cavalry.	Mountain Battery.	Native Infantry.	Militia.	
					Horse.	Foot.
Edwardesabad Cantonments	26	285	172	150	...	...
Fort Dalipgarh		...	...	1,389	...	...
Latamihar Out-post	...	10	...	25	...	...
Barganathu Do.	21	7
Kurram Do.	...	12	...	22	2	...
Jani-khel Do.	...	20	...	35	4	...
Gumatti Do.	9	3
Gumatti Tower Do.	8
Baran Do.	9	6
Tochi Do.	10	7
Burji Do.	6	4
Walli Do.	10	2
Tajauri Do.	10	2
Khaio-khel Do.	10	2
Total	26	325	172	1621	91	41

The only military station in the district is Edwardesábád, situated one mile from the right bank of the Kurram, and five miles from its debouchure from the Wazírí hills. Its elevation is 1,279 feet. It is 84 miles from Kohát and 89 miles from Dera Ismáíl Khán. The cantonments occupy the head of a slope falling south and east from the right bank of the Kurram to the west of the fort of Dalípgarh. The fort is garrisoned by two regiments of Native Infantry; while in the cantonments proper—which are little over 500 yards from the fort—there are quartered a wing of a Native Cavalry Regiment, and a Native Mountain Battery. There are quarters for a full regiment of Cavalry in cantonments, but this has lately been reduced to one wing, the vacated lines being occupied for the sake of extra protection by two companies of Infantry detailed from one of the regiments garrisoning the fort. These troops, in conjunction with the Frontier Militia, also garrison a chain of out-posts along the frontier. The total strength of the garrison, as it stood on the 1st January, 1884, with the several posts occupied by it, are shown in the form at the head of this paragraph. The figures are mainly taken from the latest distribution return furnished to the Quartermaster-General, Simla, and include those sick and absent. The troops, including the militia, are under the orders of the Brigadier-General Commanding the Punjab Frontier Force. Each regiment in the Punjab Frontier Force is furnished with a permanent establishment of transport to enable it to move on the shortest notice on what is termed “half Kábul scale” of baggage.

The Bannú frontier towards Afghánistán is protected by a chain of out-posts, which command the mouths of the principal passes, and are garrisoned partly by militia men and partly by detachments of troops from cantonments. The former consist of the nominees of influential chiefs or headmen of the tribes and villages in the immediate vicinity of each post. When a vacancy occurs, the chief who has the privilege of nomination presents his man to the Deputy Commissioner for entertainment, and if he be accepted, the Officer Commanding the out-posts can only reject him for unfitness or deficiency of local knowledge. The duties of the garrisons in the out-posts are to give intelligence of intended marauding incursions, to prevent and resist raids, to patrol the frontier road and up to the mouths of the passes, and to seize and send to the nearest police station all cattle grazing west of the frontier road without a sufficient *badraga* or grazing guard. As an additional safeguard against raids, each section of the Wazírí and Bhitanni tribes holding land within our border has accepted pass responsibility, which means that the responsible section is bound to recover or make good booty carried off through a particular pass, or at least clear itself from remissness of vigilance, and ascertain where the plunder is if beyond its own hill limits. To compensate for such a responsibility the lands of each such section have been assessed very lightly, and the right of nomination

of a certain number of foot and mounted militia men has been given to its head-men. All the militia are under the Commandant of the Cavalry regiment at Edwardesábád, who is *ex-officio* the Officer Commanding the out-posts. The out-posts and their garrisons have been already detailed in the table at the head of the preceding paragraph. The Jáni-khel post is a large double post, with quarters for an officer, a small store of supplies, and a well of somewhat brackish water. The militia men are Jáni-khel Wazírs. Barganattu is a strong stone fort, where Wazírs have 12 sawárs, and Marwats and Bannúchis the rest. The Gumatti tower, which commands the entrance to the defile, is garrisoned by Umarzai Wazírs. At the Gumatti out-post, raran and Tochi, the Wazírs nominate four sawárs each, and the Bannúchis the rest of the garrison; while at Burji, the privilege of nomination is pretty equally distributed between Wazírs, Bannúchis, and Marwats. The Walli post is in the village, the headman of which nominates five sawárs, the rest being Wazírs, Bannúchis, and other Marwats. Tajáori also is in the village; the Bhitannis have two sawárs, and the Marwats the rest. At Khairo-khel, which again is in the village, there is a rest-house.

From Latammar to Mulazai, following the frontier road which inter-connects the out-posts, is a distance of about sixty-five miles. Within these limits no fewer than forty-seven routes of sorts, lead up into independent Wazíristán. Out of this number the Darwesh-khel Wazírs are responsible for thirty-three, and the Bhitannis for the other fourteen. These so-called passes are nothing more than the stony beds of occasional mountain torrents or rivers. Many of them lead into each other a mile or more inside the hills. More than half of them are quite impracticable for any laden animal but a man or a mule. The following statement gives some information about the eleven largest and most important. The first seven issue from within the limits of the Bannu tahsíl and lead directly into Darwesh-khel Wazír territory: the last four from the Marwat tahsíl into the Bhitanni country:—

The passes into independent Wazíristán.

Number.	Name of Pass.	Name of Clan responsible for it.	Distance in miles to mouth of pass from cantonments	Remarks.
1	Barganattu	Hati-khel ...	11	Is a mountain torrent bed leading up Káfir Kot and Girang, belonging to the Kábi khels; is practicable for laden camels, and was traversed by our troops in December, 1860, in the expedition against the Umarzai. About a mile up the pass the <i>Chasmai Khel</i> torrent joins it, and a couple of miles farther up the <i>Chasmai Kádn</i> . Both are easy, generally spoken of as independent passes, and are in charge of the Hati-khels.
2	Gumatti ...	Umarzai ...	4½	Is broad and easy; has been traversed by troops; leads up to the Gumatti village whence the Kurram can be reached; leads also to Thal in Kohát which by this route is only 48 miles distant from Edwardesá. Commissariat stores were sent by it to the Field Force assembled at Thal.
3	Kurram ...	Muhammad-khel	6	The pass is the Kurram river's bed, leads up to Thal in Kohát where the Kurram route to Kábul may be said to commence. About 8 miles up the Kalpi nála, which is direct to Khost, joins the Kurram. Both the Kalpi and Kurram are caravan routes.
4	Baran or Barn ...	Ditto ...	7	About a mile up the nála bifurcates, both beds lead to Dawar by easy routes.
5	Tochi ...	Bakka-khel ...	7	Is the bed of the Tochi river, and leads directly up to the Dawar valley. It was by this pass our troops entered Dawar in 1860.
6	Khisor ...	Ditto ...	20	Is the main route on the Bannu side to the Masaud hills. It was by this route the Masaud expeditionary force retreated to Bannu in 1860.
7	Shaktu ...	Jáni-khel ...	22	Is an important pass much used by Wazirs; leads up to Shawál; has never been traversed by troops nor surveyed.
8	Shamla ...	Baba (Bhitannis)	25	All three are broad and easy, and are in charge of Bhitannis, into whose hills towards the Gabar mountain they lead.
9	Nugram ...	Baba and Babak (Bhitannis) equally.	32	
10	Kharaba	Babak (Bhitannis)	37	
11	Larzan ...	Warspún, Dhanna and Fattah Bhitannis.	Over 50	A large easy nála leading up to the Gábar mountain from Mulazai, much used by the Masauds. This district has had nothing to do with it since Mulazai was transferred to Dera Ismáíl Khán in 1875.

The following table, which is arranged in order from north to south, gives further information regarding the passes, including the minor ones. The responsibility for these passes is engaged for by the following tribes:—

No. 1 to 3	...	Háti-khel	...	...	Wazírs.
" 4 to 8	...	Bizan-khel	...	...	"
" 9	...	Umarzai	...	...	"
" 10	...	Umarzai and Muhammad-khel	...	...	"
" 11 to 14	...	Muhammad-khel	...	...	"
" 15 to 17	...	Baka-khel	...	...	"
" 18 to 21	...	Jáni-khel	...	...	"
" 22	...	Dhana	...	...	Bhitannis.
" 23 & 24	...	Baba	...	...	"
" 25 to 27	...	Wargara and Baba	...	...	"
" 28 & 29	...	Baba	...	...	"
" 30	...	Wargara and Baba	...	...	"
" 31 & 32	...	Babak	...	...	"

LIST OF PASSES INTO INDEPENDENT TERRITORY FROM BANNU DISTRICT

No.	Name of Pass.	Remarks.
1	Chasmai Khurd ...	Small pass, easy for cattle, leads into No. 3.
2	Chasmai Kalán ...	Broad and easy, leads into No. 3.
3	Barganattni ...	This is a very important pass, leads into Darwesh-Wazíri territory. A large masonry post of great strength has been erected at its mouth.
4	Pingah Khurd ...	Small and unimportant.
5	Pingah Kalán ...	Do. do.
6	Khal Baba ...	Broad pass, easy for cattle.
7	Gala Sin ...	Do. do.
8	Tangai ...	As its name denotes, very narrow and difficult.
9	Zira Garhi ...	Not important.
10	Gumatti or Tanga ...	This is one of the main passes on left bank of the Kurram. It is guarded by the Gumatti post. <i>Note.</i> —The above ten passes are all on left bank of Kurram.
11	Kurram ...	A very important pass, broad and easy. The Kurram river debouches into the Bannu valley from it. Its mouth is about five miles from Bannu cantonment. It is guarded by the Kurram post.
12	Ghosa ...	A small pass.
13	Burán Khurd ...	Used by cattle.
14	Burán Kalán ...	Broad and easy. This and No. 13 guarded by Baran Burj.
15	Tochi ...	An important pass. The Tochi (Gambila) flows through it. It leads into the Dour Valley, and through it one of the routes to Kábul lies. It is guarded by the Tochi post.

No.	Name of Pass.	Remarks.
16	Khasora Khurd or Khisera	Nos. 16 and 17 not very important, though latter broad and easy, and leads into country of Mas Wazírs.
17	Khisora Kalán or Khisera	
18	Shaktu	A very important pass, leading into the territory of the Shabi Khel branch of the Masaud Wazírs, who until lately were in the habit of carrying stolen cattle by it. The Jáni-khel fort is meant to guard it, but is rather too far from its mouth to prevent anything but extensive raids.
19	Karachna	Nos. 19 to 24 are all small passes, leading into territories of the Bhitannis, who until lately carried them extensively for carrying off stolen property to the Masaud hill beyond. <i>Note.</i> —Nos. 1 to 14 inclusive are in Police circle of Bannú. Nos. 15 to 22 are in that of Ahma (Musa Khel).
20	Aisna	
21	Toda China	
22	Nogram	
23	Warmulah	Nos. 23 and 24 lead into Bhitanni territory, and to south of the Gabar mountain.
24	Khoa	
25	Shamlah	
26	Sarroba Tand	Ditto ; it is a good deal frequented.
27	Sarroba Uch	
28	Sohan	A branch of the larger pass.
29	Kuha	
30	Chilkána	Nos. 28 and 29 meet near their mouths.
31	Khandi, opposite Tajori	Dilameer, Ruza Khan, and Fattah Khan, who to live inside the pass, are responsible for it.
32	Kharroba, near Bahram Khel and Khairo khel, Marwat villages ...	
		Small and unimportant.
		Ditto.
		<i>Note.</i> —From Nos. 25 to 32 inclusive lie on north of the low range of hills, which run from Gabar mountain to the Pezu pass. They are guarded by the outposts of Wáli, Tajori and Khair Khel.

(A note by Mr. Merk will follow here.)

Frontier administration.

SECTION C.—LAND AND LAND REVENUE.

REVENUE HISTORY UP TO THE REGULAR SETTLEMENT.

What amount of revenue was extracted by the rulers who preceded us, it is impossible to ascertain. Early fiscal history of Bannú proper. Sikh demand, less all deductions, was nominally Rs. 40,000, and had the Bannúchís agreed to transmit this sum annually to Lahore, and kept to their engagement, they might at this day have been not subjects, but tributaries. Their maliks possess the original document, bearing date the 17th March, 1847, and signed by Lieutenant Edward, Assistant Resident, Lahore, in which we offer to leave the revenue to themselves, provided the above sum was regularly paid. However, that offer was rejected. The country was, in fact, so

tracted by dissensions from within and Wazírí encroachments from without, that the tappa maliks could not have distributed the tribute on themselves, and sooner or later annexation and direct management would have been necessary. In Duráni times, and to a certain extent during the plundering visitations of the Sikhs, the unit of assessment was the tappa, the limits of which corresponded with the limits to which the chief of the tappa had for the time being extended his authority. There was thus no fixity. Each tappa was a little independent State, now warring with a neighbour, now at peace, now gaining and now losing territory. When the tax-gatherer, whether Duráni or Sikh, came with his army and demanded tribute or revenue, he rated his demand on the tappa maliks, and they in turn, with the aid of the Saiyads and Ulama, who were generally exempted from contributing, realized the sum required as best they could.

CHAPTER V.

ADMINISTRATION AND FINANCE.

SECTION A.—GENERAL (NOT YET RECEIVED FROM DEPUTY COMMISSIONER.

SECTION B.—MILITARY AND FRONTIER (NOT YET RECEIVED FROM DEPUTY COMMISSIONER.)

SECTION C.—LAND AND LAND REVENUE.

REVENUE HISTORY UP TO THE REGULAR SETTLEMENT.

What amount of revenue was extracted by the rulers who preceded us, it is impossible to ascertain. Early fiscal history of Bannu proper. The Sikh demand, less all deductions, was nominally Rs. 40,000, and had the Bannuchis agreed to transmit this sum annually to Lahore, and kept to their engagement, they might at this day have been not subjects but simple tributaries. Their maliks possess the original document, bearing date the 17th March 1847 and signed by Lieutenant Edwardes, Assistant Resident, Lahore, in which they offer to leave them to themselves, provided the above sum was regularly paid, was made. However, that offer was rejected. The country was in fact so distracted by dissensions from within and Waziri encroachments from without that the tappa maliks could not have distributed the tribute on themselves, and sooner or later annexation and direct management would have been necessary. In Duráni times, and to a certain extent during the plundering visitations of the Sikhs, the unit of assessment was the tappa, the limits of which corresponded with the limits to which the chief of the tappa had for the time being extended his authority. There was thus no fixity. Each tappa was a little independent State, now warring with a neighbour, now at peace, now gaining and now losing territory. When the tax gatherer, whether Durani or Sikh, came with his army and demanded tribute or revenue, he rated his demand on the tappa Maliks, and they in turn with the aid of the Sayads and Ulama, who were generally exempted from contributing, realized the sum required as best they could

from those of the landholders under them who had not absconded, and in all cases he who paid the quota of a defaulter became *de facto* owner of that defaulter's property. The rule was a harsh one, engendered and upheld by the necessities of the times. By another and still harsher rule the mortgagor of land remained responsible for its revenue; hence even up to the present date the important issue in pre-annexation mortgage cases is which of the two parties to the suit paid revenue on the disputed plots in Sikh times. When Lieutenant Edwardes occupied the valley in 1848-49 on behalf of the Sikh Darbar, he found the confusion of rights in land so supreme that he conferred proprietary right on all who could prove five years possession.

For the first four years of our rule the duties of border management precluded any attempt at the making of a summary settlement, and the revenue was collected by crop appraisalment of each field. From Bannu proper continued. Khám tahsíl years (1849-50 to 1852-53), and first summary settlement (1853-54 to 1857-58) this was taken the money equivalent of one-quarter, and from the Sayads, Ulama and Wazirs of one-sixth of the gross produce, less certain small preliminary deductions. Five per cent. of the collections were remitted to the village maliks, and a similar additional percentage to the tappa maliks. In 1852-53 a first summary settlement was made, the demand being fixed at the average of the collections of the preceding four years. Separate hamlets were grouped together and called a *mauzah*, and the sum of the holdings, wherever situated, of those resident within each such group of hamlets, and of the average of the past collections on them, represented respectively the area and the assessment of the so formed *mauzah*. This assessment the villagers were at liberty to distribute on themselves. But in most cases the Tahsildár performed the work for them. Where he did so, he generally followed the old collection returns, assessing each individual field at one-fourth or one-sixth as the case might be, of its average yield for the four khám-tahsíl years. The papers then made out, some in Persian but most in Hindi, are, considering the time and place, wonderfully elaborate and accurate. The settlement was in fact in every thing but outward form closely akin to one of a ryotwári type.

It ran for five years, after which a second summary settlement was made, which came into operation from 1858-59. The new settlement differed but little from its predecessor. Here and there the jama was slightly raised. No other change was then introduced. Ordinarily at both settlements each field was separately measured, and although at the first the areas were worked out from measurements by pacing, whereas at the second an improvised chain was used, the earlier measurements proved remarkably correct. The jama imposed at both settlements was, judged by the tests now applied, a full one, and was fairly equal in its incidence on villages. In some villages the distribution, owing to the indifference of the proprietors concerned, was faulty, but the cases of hardship are not numerous, and the revenue has generally been collected with ease.

The above paragraphs concern Bannu proper alone. On either side lay the plain possessions of the Wazirs. In all revenue matters they were treated much as their Bannuchi neighbours, but having very little bārāni cultivation, and being still more pastoral and nomadic than agricultural and sedentary, little revenue was extracted from them. Amongst them some few sections had so far taken to tillage as to be in the habit of growing wheat and barley on their irrigated lands, and here and there on the Thal. Thus the Muhammadkhels, Bakkakhels and Jānikhels cultivated their best irrigated lands, and the Hathikhels had a large bārāni plot called Stir Arl under the plough. Besides this thrifty individuals held fields here and there, acquired by purchase, mortgage, and sometimes by force, well inside the recognized limits of the outlying Bannuchi tappas. Such plots were either left to Bannuchi tenants to cultivate, or the owner raised wheat himself on them. In both cases the cultivation was slovenly. During the four years of direct management the Wazirs were taxed as heavily as the Bannuchis. The plots inside the Bannuchi tappas paid at one-fourth their estimated out-turn, those beyond at one-sixth, and from those Ahmadzai Wazirs, who possessed flocks of sheep and goats, there was also levied a grazing fee in kind of 250 fat-tailed sheep each year. At the first summary settlement the land revenue was fixed in the same way as for the Bannuchis, and the kind grazing fee was commuted into a cash demand of

Rs. 359 per annum. Some tracts of land were however not assessed, but remained under direct management. With regard to the assessed plots within the Bannuchi tappas, the demand on them generally fell lighter than that on adjoining Bannuchi-held land, because, owing to the careless way in which such plots were cultivated, their gross produce estimate was lower. At the second summary settlement some directly held plots were brought on the rent-roll, and the demand here and there slightly raised. At neither settlement was the cultivated area actually measured. In both cases either the early khām tahsil measurements were taken, or the area under the plough was roughly guessed at and no more. Up till about fourteen years ago, when different sections began to apply for a survey with a view to distribute their revenue on their cultivated acreage, the methods of distribution had been various, either on shares in water or on houses, ploughs or heads.

At the first summary settlement the jama was Rs. 1,04,163. At the second the demand was raised to Rs. 1,13,467. The amount of potential revenue lost to the State by the assessment of lands held by Sayads and Ulama at the rate one-third lower than the general standard rate, was not ascertained at either settlement, but it now appears to have been Rs. 6,458. At both settlements the five per cent. allowance to Bannuchi tappa maliks, now treated as an inām from revenue, was an extra cess. The Bannuchis have always paid their revenue with creditable punctuality. Owing to the certainty of crop, and the assessments being based on actuals, their villages were generally fully but fairly assessed. As years went on, communications improved, belief in the stability and absolute justice of our rule increased, trade with the hill and particularly with Dowar and Khost became more secure, and consequently larger, and the population of the cantonments and adjoining town grew greatly in numbers. The tracts which benefitted most were the villages adjacent to cantonments, and others less central, which possessed surplus water and waste culturable land on which to apply it. High prices too generally prevailed from 1864-65 to 1871-72 inclusive, and during those years the Bannuchis were very prosperous because of the constancy of their crops. Drought or a small return on bārāni lands means prosperity for the Bannuchis, and *vice versa*. For the six years preceding 1878, Bannu proper may generally be said to have been in bad circumstances. During them the cheapness of wheat, maize and barley, and the impending assessment appreciably lowered the market price of land, which generally ranges from twenty to forty years purchase of the revenue. As to the Wazirs, it is enough to say that, although in the first year or two of the currency of the two settlements their assessment may not have been very light, they soon became so from the expansion of cultivation, until at last they became for several of the clans, notably the Hathikhels, hardly more than nominal.

The Marwats state they first paid tribute in the reign of Bahadar Shah son of the Emperor Aurangzeb. Be that as it may, it is certain that in Durāni times they sometimes paid as tribute or revenue from Rs. 12,000 to Rs. 40,000 and that a force had generally to come to enforce the payment. Between 1819 and 1836, the sum said to have been annually extracted from them by the Mankera Nawāb or the Sikhs was from Rs. 30,000 to Rs. 40,000. In 1836 Maharaja Ranjit Singh formally annexed Marwat and farmed it to one Diwan Lakhi Mull for Rs. 40,000 a year. To him succeeded as revenue farmer the well-known Malik Fateh Khan, Tewana, who in 1844 built a fort

Early fiscal history of Marwat.

at old Lakki. In theory the farmer took a fixed share of each crop, but in practice he took all he could. Malik Fateh Khan made a sort of revenue settlement with the tappa headmen by agreeing to take only one-sixth the gross produce and *roti*—a small extra cess to defray the charges of hospitality. This extra cess was in fact a poll-tax, and brought in about Rs. 12,000 a year. The people rose against it. On Major Edwardes entering Marwat in the spring of 1847, he found the rebellion had just been quelled. He at once abolished the hated *patkai*, as the poll-tax was called, and raised the Government share for all but the Sayad and Ulama from one-sixth to one-fourth—an act which he says “was hailed as a perfect enfranchisement by the people.”

For the next five years—1848-49 to 1852-53 inclusive—Marwat was held under direct management, the Government share being the money value of one-fourth of the gross produce calculated by appraisement of standing crops; but an abatement of one-third was made in favour of the Sayads and Ulama, and the village and tappa headmen received certain grain allowances as *barats*. There are no trustworthy records extant to show what was the sum annually realized during this period. The only document bearing on the subject is a sort of revenue note book, prepared by Pandit Hari Shankar, once Tahsildár of Marwat, when making the second summary settlement of the parganah in 1857-58. In it is a column showing the average of *khám-tahsíl* collections from 1848-49 to 1851-52 inclusive; and putting them at the enormous figure of Rs. 1,33,818. The estimated area under cultivation is also shown at 92,577 acres. It does not appear whether the sum of money above given is meant to represent the commuted cash value of gross produce before or after deductions in favour of Sayads, Ulama, head-men, *barát-khors*, appraisers, &c., but most probably it refers to Government's gross demand, *i. e.*, full commuted value of one-fourth and one-sixth produce, and not the net demand, *i. e.*, amount actually credited to the State.

The first summary settlement was made by Major Nicholson. The revenue rate adopted by him was one-fourth the supposed average annual produce. The collections of the preceding four years furnished the data for assessment. The initial jama imposed was Rs. 1,11,357 to increase progressively to Rs. 1,13,840, and the cultivated area was estimated at 88,351 acres, to which must be added areas of ten villages not then measured, or about 11,000 acres. The Sayads and Ulama were assessed at the full quarter rate, and the grain allowances to leading men were in many cases resumed. The jama was an excessively severe one, and a year or two after its imposition in some of the most severely assessed villages remissions were made to a total of Rs. 5,852. This settlement was of the roughest possible description, and ran for five years, namely, from 1853-54 to 1857-58 inclusive.

Major Coxe, Deputy Commissioner, made the second summary settlement of Marwat. The standard of demand was the same as that in the former settlement. This settlement was almost as rough as its predecessor, but of course there were better data at hand to assess on. The cultivated

Marwat continued.
Revenue arrangements
in 1848-49 and from
annexation to first
summary settlement.

Marwat continued. The
first summary settle-
ment 1853-54 to 1857-58
inclusive.

Second summary settlement
of 1858-59 of Marwat.

area was guessed at—it cannot be called measured—by *ghora kashi*, i. e., a man on horseback rode through the fields at different angles counting his horse's paces. Each pace was held to be so many feet and inches, and then by multiplying length by breadth the area of a plot was obtained. A lump sum was assessed on each village, and its proprietors were left to arrange amongst themselves for its distribution. They either paid on shares, or on the appraised out-turn of each plot or supposed area held by each. No sooner was the jama announced, than first one village and then another applied to the Tahsildár to distribute it on their acreage. This process commenced in 1859, and was still going on when the regular settlement began, by which time the acreage distribution had been effected for forty-two large villages. The second summary settlement record was made up of three documents, a *patta*, a *kabuliyat* and a *khewat*, the latter being a sort of administration paper showing amount of jama, how it was to be paid, and generally the relations between Government and the revenue payers. The gross produce estimate was partly obtained from the *khám* tahsíl collections of the first three years of our rule, and partly from a statement prepared by the patwaris, showing the supposed yield of the preceding four years. The jama then imposed was Rs. 1,23,417, and the cultivated area was put down at Rs. 1,59,934 acres, but to this must be added about 5,000 acres of villages not then measured. As a whole, this assessment was undoubtedly lighter than that which preceded it, owing to expansion of cultivation, but it was still a much heavier one than the country could pay and thrive under, and its incidence was very unequal.

The working of such a settlement was necessarily unsatisfactory. It is true the revenue was always realized without much difficulty, but its punctual payment reduced many villages to great poverty, and the amount of land mortgaged in the eighteen years before the regular settlement was very great. Had timely remissions and suspensions been granted in years in which the out-turn was much below the average, the settlement might have worked fairly well for all villages but some eight or ten which had been ruinously over-assessed. Unfortunately such relief was neither applied for, nor granted between 1858-59 and 1868-69, except

Working of the second summary settlement of Marwat.

in a few solitary instances, and then only for small sums. During that decade hardly a year elapsed without the failure of the spring crop in some villages. In 1861-62 both the spring and autumn crops were generally so poor that it may be called a famine year, yet during all those years only Rs. 42,220 were suspended, and subsequently realized, Rs. 7,596 were remitted, and Rs. 4,300 were reduced.

From 1868-69 to 1871-72 inclusive, a period of four years, not one good crop was cut in Marwat. The first three were almost famine years; the last saw some improvement. During each of those years the amount of relief, though less niggardly than had been the rule formerly, was far from adequate,* and the process of impoverishment of the peasantry dawned on went on rapidly. With 1872-73, a brighter time Marwat. The rains have since then been more abundant, and seasonable, the harvests have been generally above the average and at times bumpers; and in several cases in which immediate relief seemed imperative, speedy sanction was obtained to a remission or reduction. Though the past few years of plenty have wrought a wonderful change on the condition of the peasantry, and enabled many to pay off some debts and redeem some of their mortgaged lands, the amount still in mortgage and likely to remain so is very great, and the pernicious *ghárah* and *topah-rupai* debts are still considerable.

What were the revenue arrangements in Moghal times, Revenue system before it is impossible to say, but as the Niázais annexation in Isakhel. were good soldiers, it is probable that the southern portion of country was held in *jágir* by their chiefs on a sort of feudal tenure. With the Duráni irruptions the Moghal empire passed away, and its eastern provinces became a part of the newly established kingdom of Kábul. Isakhel fell under Duráni rule about the middle of last century and continued under it for between sixty and seventy years. By 1816 the last vestiges of royal authority in these parts had disappeared. Whilst incorporated with Kábul, the chief for the time being of each community, sometimes without, but oftener after coercion, collected the revenue from his clansmen and paid it to the king's collector. When Duráni rule ceased, the country was for about two years independent, a prey to internal dissensions. But in 1818 Umar Khan,

* In them Rs. 17,171 were remitted and Rs. 450 suspended, and no more.

the then head of the Isakhel clan became a vassal of Nawáb of Mankera. Southern Isakhel was then incorporated with the Nawáb's kingdom, and remained so, though latterly much afflicted by the Sikhs, until 1836, when they formally annexed it. During the Nawáb's time the Isakhel Fort, now dismantled, was built and garrisoned by his soldier Umar Khan, and after him his son Ahmad Khan, administered the country and collected the revenue, which was calculated much in the same way as described for Bannu proper and Marwat. One-fourth of the collections were allowed to Umar Khan. Besides a fixed proportion of produce taken, there were various other cesses amongst which one of the most important was *hazaranah*, a process varying from Rs. 2 to 5 per plough. In Sikh times the demand continued the same as it had been during the Nawáb's rule, but extra cesses were much heavier. Diwan Lakhi Mull was for some time the collector or farmer, and for two years Fateh Khan, Tewari, acted in a similar capacity. A grazing tax of Rs. 2-4-0 on every full-grown camel was imposed for the first time by the Diwan, *kamiana*, which seems to have been a house tax on non-agricultural houses. It is not known how much was annually realized.

For the first four years of our rule the revenue was collected the old crop appraisement way of the present British Government, one-fourth the revenue being commuted into cash being the standard demand. In 1853-54 Major Nicholson made the first summary settlement, and framed his estimates on the average collections of the previous four years. The Settlement was for three years, and ran on for five, and was decidedly heavy. In 1857-58 a second summary settlement was made by Major Coxe, the then Deputy Commissioner, for five years, but continued to run until the end of 1875-76. The estimate was again one-fourth the supposed average gross produce of the land, but in fact a good deal less was taken. On the whole it was a full and fair assessment, generally not too heavy, but somewhat unequal in its incidence,—too light in some villages, too heavy in others, especially in some of the Mohár Khan villages. At the first settlement the total demand on estates now in this tahsíl was Rs. 35,915, and at the second Rs. 37,761, being an increase of 5 per cent. In both settlements the persons settled were mostly the actual cultivators of the soil, whether proprietors or tenants.

It is impossible to say what the revenue of Miánwáli was at the earliest assessments of Sikh times, but, judging from the 1848 assessments of Mr. Bowring, Extra Assistant Resident, it must have been upwards of a lakh. According to the agreement deeds taken by that office in 1848 and 1850-51, the annual demand was Rs. 1,29,350. The demand looks almost incredibly large, but in those days there was no separate

grazing tax, and there were no extra cesses; nor are there any records to show how much of the original demand was each year realized. Besides this, the jama was for many villages very severe; so much so that in them many abandoned their lands and absconded. On annexation all the area now comprised in this tahsíl to the west of the Salt Range was included within the Leiah district, and remained so until that district was broken up on 1st January 1861, when Miánwáli became a tahsíl of the newly formed Bannu district. The tract east of the Salt Range, known as the Pakhar or Awánkári country, was not transferred to Miánwáli until 1st May 1862. It had originally been tacked on to the Jhelum, and then in 1857 to the Shahpur district. Owing to the position of the headquarters of the different districts surrounding this tract, its allocation has always been difficult. Various other small changes have taken place since 1861. In the Thal, Harnoli and Wichwin were received from Bhakkar in the Dera Ismail Khan district in 1862, and several river villages have been transferred to or from Isakhel at different times. The last change of this sort occurred in 1874, when eight villages were transferred to Isakhel. The following paragraphs are written as if the limits of the tahsíl were then what they are now.

The lump sum assessments of 1848 and 1850-51 ran until 1853-54, when a first summary settlement was made by Mr. D. Simson, Deputy Commissioner of Leiah, for all the country west and south of the Salt Range. The Pakhar tract east of the range was summarily settled at the same time by the Jhelum Deputy Commissioner. The joint result gave an area of 94,091 acres as under cultivation, on which the jama imposed was Rs. 1,26,641. The measurements were rough, but pretty accurate. A regular khewat was prepared. No maps were made. Mr. Simson's work was especially good and reliable, and his assessments were generally fair and full, and only in some few villages severe. In 1860-61 the country south-west of the Salt Range was again summarily settled by Captains Parsons and Smyly. The records then prepared, though, if we exclude the field map and index, as elaborate as those of a regular settlement in those days, were less trustworthy than their unpretending predecessors. In 1863-64 the Pakhar tract similarly came under summary re-settlement, the assessing officer being Mr. Cowan, Extra Assistant Commissioner. The result of the above two second summary settlements was to show an area of 119,683 acres as under cultivation on which the jama imposed was Rs. 1,37,148. Up to between 1862 and 1864 the alluvial lands in the river villages were assessed as elsewhere; but between those years the fluctuating system, as now obtaining on the Indus in this district, was regularly introduced, and has since been worked with gain to the State and satisfaction to the people. Since annexation the land revenue has generally been paid punctually, and with no greater coercion than that of squatting a peon or two on a dilatory village or putting some of the lambardárs in the lock-up.

THE REGULAR SETTLEMENT.

In 1872 a Regular Settlement was begun by Mr. Thorburn, who reported Regular Settlement, the results in 1872-79. Some little difficulty was experienced. On the Waziri border the measuring parties had to be escorted by militia and to sleep in the outposts, while the Babbakhels at first refused to let them to enter their lands unless a promise was given that the demand would not be raised. One measuring party proceeding along the road without escort was surrounded, robbed and stripped naked in broad daylight, and then allowed to go.

After annexation the standard of assessment in the Punjab, was in some cases one-quarter, and in some a smaller share of the gross produce estimate. In time it fell to one-sixth. It continued so until, between the years 1872 and 1875, a half net assets demand was fixed as the maximum standard. The change, though a radical one in principle, has not much influenced village assessments since made, because the assessing officer generally imposes on each estate the highest jama which, with reference to all its circumstances, he thinks it can bear. An illustration will show the vast difference between the old and the new principle of assessment. On the richest irrigated lands of Bannu proper the rent-rate, after making allowance for the cost of seed and manure supplied by the landlord, is equivalent to two-thirds of the gross produce. Under the old rule the full assessment rate would represent only one-fourth of this rent; under the new one-half. Taking an opposite case of poor *bárdni* land paying a small rent; a one-sixth gross produce pitch of assessment might have left nothing over for the proprietor at all. Thus a rigid application of the old rule rack-rented poor villages, but threw away revenue on rich irrigated lands. The half net assets rule is therefore a great improvement on it.

The assessment instructions in the regular settlement were as follows :—

“(1) The principle on which the revenue is to be assessed is that the Government shall not demand more than one-half of what may be expected to be the net assets to the proprietor during the period of settlement, leaving to the proprietor one-half of his profits and to cover expenses of collection.

“(2) In applying this principle the instructions contained in Section 4 of “Directions for Settlement Officers, North-Western Provinces, and in paragraphs 36 and 37 of Appendix XX. of that publication, shall be born in view.”

A detailed description of the various assessment circles into which the district was divided, their physical and social characteristics, agricultural practice, past revenue history, and present condition, will be found in the appendix to this Chapter (pages to .)

Assessments.

Mr. Thorburn thus describes the assessments made by him,

I.—*Waziri tracts*.—Half assets gave Rs. 25,472. The full assessments give Rs. 16,459, but those actually imposed only Rs. 8,277, or about half. This jama is very light and represents only *one-thirty-third* of the gross produce estimate. The Wazirs being hill men, impatient of taxation, and having pass responsibility, it was the declared policy of Government to assess them very lightly. The difference between the so-called full and actual jamas represents the abatements allowed on account of their pass obligations, and the border position of Bannu tahsil.

their villages, *viz.*, Rs. 8,175, also Rs. 7 on other grounds. The enhancement is Rs. 34 per cent. on the jama imposed in 1858-59.

(2) Half assets gave Rs. 1,55,495. The jama imposed, after deducting all abatements, * Rs. 1,28,292, or Rs. 27,203, under half assets. Still the enhancement on 1858-59 is Rs. 20,263. The reasons for not claiming more were that the villages in the Nár and Landidák tracts are weak and of recent date, and held by influential men. Elsewhere the land is fully cultivated; holdings are very minute, and proprietors are poor, and live up to their incomes, and the pressure of population on the productive capacity of the soil is very great. Added to all this Bannu is a border tahsíl.

Half assets gave Rs. 1,56,078. The jama imposed, less an abatement of Rs. 3,415 for border villages, is Rs. 1,13,448* or Rs. 42,620 under half assets. It is Rs. 9,969 under that of 1858-59, and Rs. 7,095 under that of 1876-77, with which year the summary settlement expired. At both summary settlements the sandy villages of Marwat were much over-assessed, and in consequence many were half ruined. The sandy soil is not productive, bears very little *kharif*, and a crop is always very uncertain. The people too are very poor, and for drinking water, fodder, and dairy produce are, compared to any of their neighbours, very disadvantageously circumstanced. In this settlement it was necessary to largely reduce the jamas of the old villages in the sandy tracts, hence all gain from the extension of cultivation elsewhere has been absorbed in this tardy act of justice. Regarding the Nár tract the same reasons held good for a light assessment as for the Bannu-Nár noted above. Like Bannu too, it should be remembered that Marwat is a border tahsíl.

(1) *Bhángikhel*.—The jama is only Rs. 2,200, or Rs. 2,219 under half assets. Being an obscure mountainous tract only recently brought under taxation, and its inhabitants being hardy highlanders, who supply us with good soldiers, lightness was thought advisable.

(2) That portion of the rest of the tahsíl, which in not sailába and therefore under a fluctuating system of annual assessments, pays Rs. 34,444 or Rs. 7,738 under half assets. Considering the scant rain-fall and uncertainty of crop for bárání tracts, and the careless cultivation of the Isakhel clan, the jama is not light.

Including the sailába of Miánwáli as well as of Isakhel. The sanctioned rates gave an assessment on the cultivated area of the years of measurements for which the rates were first worked out, of Rs. 1,05,224. The half assets estimate was Rs. 1,18,687; but owing to the contraction of the cultivated area in the year in which the sanctioned rates were first imposed, the distributed jama only amounted to Rs. 75,581. This jama is a fairly full one, and the acreage rate on cultivation is within some pies of what it fell at

* The abatements are:—

Reductions allowed exposed border Bannuchi villages	...	...	Rs. 795
One-sixth reduction for learned and priestly classes of villages	...	...	" 2,136
Miscellaneous	...	...	" 295 †

Total ... Rs. 3,226

† Of this Rs. 229 are on account of the prohibition of certain high and other crops on certain lands immediately adjoining cantonments.

the last summary settlements. As a fluctuating system of assessment, to be shortly described, is in force, the jama varies each year with the acreage under tillage, and that mainly depends on fluctuations between June and September.

The jama is Rs. 64,375, or Rs. 22,884 under half assets. It is an enhancement of Rs. 10,310, or Rs. 19 per cent on that of the last summary settlement. It is a light assessment, but a crop is never certain and a large proportion of the zamíndars are Patháns and not very laborious. In the above figures the assessment on grazing waste is not included. It is, excluding Government rakhs, Rs. 3,675. To this must be added Rs. 335 in the Kacha. The former is fixed, the latter fluctuates. Particulars are given on the next page.

The following statement compares the fiscal results for the whole district, except for the Indus sailába lands, with those of the last summary settlement, and with the demand of the year preceding that on which they began to run :—

Review of fiscal results of the new assessments.



1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Tahsil.	A. Revenue at the second summary Settlement.		B. Revenue of year preceding that on which the new assessments began to run.		C. Actual demand under new assessments.		Increase or decrease under C. compared with							
	Jama.	Cesses.	Jama.	Cesses.	Jama.	Cesses.								
							A.				B.			
							Jama.	Percentage.	Cesses.	Percentage.	Jama.	Percentage.	Cesses.	Percentage.
Bannu	1,13,467	17,333 15-4-0	1,13,697	25,616 22-8-0	1,37,469	30,384 22-2-0	plus 24,002	plus 17	plus 13,051	plus 43	plus 23,772	plus 17	plus 4,768	plus 16
Marwat	1,23,417	12,496 10-2-0	1,20,543	20,342 16-14-0	1,13,448	24,533 21-10-0	minus 9,969	minus 9	plus 12,037	plus 49	minus 7,095	minus 6	plus 4,191	plus 17
Isakhel	33,331	3,375 10-2-0	35,257	5,953 16-14-0	36,591	8,349 22-13-0	minus 3,260	minus 9	plus 4,974	plus 60	plus 1,334	plus 4	plus 2,396	plus 29
Mianwali	61,453	5,973 9-12-0	64,231	9,951 15-8-0	70,770	14,994 21-3-0	plus 9,317	plus 13	plus 9,021	plus 60	plus 6,539	plus 9	plus 5,043	plus 34
Total	3,31,668	39,177 11-13-0	3,33,728	61,862 18-9-0	3,58,278	78,260 21-13-0	plus 26,610	plus 7	plus 39,083	plus 50	plus 24,550	plus 7	plus 16,398	plus 21

Remarks.—1. In C. abatements of every sort have been first deducted. The demand will rise Rs. 153, as well lands become fully assessed, and when in 1882-83 a progressive jama fixed for one village reaches its maximum.

2. Under C. the assessment on water mills in Bannu—Rs. 900, and that on grazing waste in Mianwali, and the sum for which new rakhs have been leased for 1878-79 which together take the place of *tirni*—Rs. 6,395, are also included.

3. Under cesses in C. the Rs.2-1-4 per cent. added to the old local rates under Act V. of 1878 are included, also certain special irrigation cesses.

Regarding the Indus sailábá lands, their land revenue and *trini* amount ed to Rs. 89,039 at the second summary settlement, and to Rs. 89,293 in the year preceding that from which the new assessments came into force, and to Rs. 75,916 in that year. Each year's demand depends on the area cultivated in the year, which again, as already said, depends on fluvial action.

In the above statement the enormous increase of the extra cesses since the first summary settlement is exhibited. The extra cesses. cesses now require explanation. The following are uniform for the whole district, except for the two Waziri circles in which the lambardárs receive Rs. 10 per cent. instead of Rs. 5 per cent :—

Cess.	Percentage.
Lambardári	Rs. 5 0 0
Road	" 1 0 0
School	" 1 0 0
Dák	" 0 8 0
Local	" 8 5 4
Total	" 15 13 4

The following are not uniform :—

For Miánwáli it is Rs. 4-12-0; and for Isakhel Rs. 5 per cent.; for Marwat it is Rs. 4-4-0 per cent.; for Bannu proper Rs. 4, and for the Waziri circles Rs. 5-12-0; for the Government grazing rakh of Miánwáli a patwári cess of Rs. 5 per cent. on the annual letting value has been fixed, as patwáris will have a good deal of enumeration and other work to do in connection with them. No other cess is chargeable on the rakh leases.

For Isakhel it is *nil*, being there met out of *malba*; for Bannu proper Marwat and Miánwáli it is 4 annas per cent. and for the Waziri circles 8 annas per cent.

For Bannu tahsil it is *nil*; for the other tahsils it is 1 per cent. on an average, but a maximum of 2 per cent. is allowed in certain villages.

For Bannu proper it is 1-8-0 per cent. and for the two Nár and Landid tracts 5 per cent.; for villages in the Kas Un Khan in Isakhel it is 5 per cent. and on Kurriahs below the Kas, 2 per cent.

Cesses on water-mills in Bannu tahsil. They are: lambardári 5 per cent.; patwári 4 per cent. and irrigation 1-8-0 per cent.

Opinion on the weight of the new assessment. Mr. Thorburn thus criticises the new assessments :—

" I think the new assessments are, except for two tracts, rather light; that is, that the revenue payers will with judicious suspensions and remissions be able to pay the demand without feeling it burdensome. Some of the Wazirs profess to grumble, because their previously almost nominal revenue has been enhanced 34 per cent. But in point of fact they have been very lightly assessed, and did Marwats hold their lands, they would gladly pay double what we are taking, and still consider themselves lightly taxed. The Bhitannis, though ruder highlanders than the Wazirs, now openly express their satisfaction. Their jamas have been increased 49 per cent. and are not so light as those of the Wazirs. They, however, have the sense to compare their State in this district with that of the brethren in Dera Ismail Khan, who pay at nearly full rates. The Bhitanní khels are to a man loud in expressing their satisfaction with the Sarfraz

" Their jama was increased 18 per cent. and is now sufficiently high for such a wild inaccessible country. One reason, however, why they are so contented, is that they now pay a fixed sum on each holding, whereas formerly it was a tax on ploughs and varied each year. The Bannuchis—whose jama has been increased by Rs. 20,263, or 16 per cent. exclusive of cesses thereon—are, I think, really pleased, though many of them profess disappointment and call themselves hardly used. The villages in which the highest enhancements have been taken are those in the neighbourhood of cantonment. Comparing them with similar lands in Pesháwar, such villages have been lightly assessed, and I am sure Government is taking throughout the richest parts of Bannu proper, considerably under the maximum standard, and quite Rs. 10 per cent. below what the land could pay without either depreciating its market value or its present pitch of tillage. There is only one part of the country held by the Bannuchis which is comparatively higher assessed than any other portion of the Bannu tahsil. I allude to the Lohra circle, and more particularly to those villages in it whose canal irrigation is supplied from the Tochi stream. As to Marwat, the people are really grateful. The jamas are, I think, with one exception, nowhere high, and for most of the border villages they are decidedly light.

" The exception is the sandy tract which was until lately over-assessed. Throughout it Rs. 15,653 have been reduced in 75 villages, and an increase of Rs. 8,558 has been taken in 65 other villages. The net result is a reduction of Rs. 7,095. I could not well have been more liberal. But I still think that the new jamas of the 75 villages above referred to, and of a few others, are even now severe, because their whole culturable area is under tillage; a crop is always very uncertain, there is very little kharif cultivation possible, and at best the yield per acre is very low.

" As to Isakbel and Miánwáli, with the exception of Bhangikhel and *saildba* lands, the new assessments are in most villages somewhat light, and the people know it, and are thankful. The *saildba* lands have always paid at a high rate, but owing to the fluctuating system of assessment in force they can well afford to do so, and consequently the jama of no village can be called heavy. The very small amount of land alienated in the Kacha in the last twenty years, only about 4 per cent., supports this view,* as also that elasticity keeps down the sale and mortgage of land.

" I should note generally that throughout the district I now think my tendency has been to assess the less productive estates relatively heavier than the more productive. In distribution, too, villages did the same with regard to the good and bad blocks and parcels of land inside their own bounds. Observing my own mistake, I tried to prevent them from, as I believe, making a similar one, but was not often successful. Were I re-distributing the present jama, I would put more than I have on good estates, in which a crop is pretty certain, and less on others."

The rate of Rs. 3-2-0 per 100 acres is to be imposed on all fair pasture land in the Kacha, when Assessment of grazing lands. such lands equal or exceed the area under cultivation in a village, or whenever any village is

* It is only just to here observe that the Kacha zamindárs assert it was the high pitch of the old soil rates which deterred outsiders from buying Kacha land. One good reason was, however, the instability of the soil. The new Kacha rates just sanctioned cannot be called high. The zamindárs one and all praise their fairness and simplicity.

rich in cattle but slow in extending its cultivation. Though the land so assessed will be generally found to be held in severalty, all cattle will graze on it, hence this tax will generally be distributed as *trinni* over the cattle of the village.

The only water-mills in the district are in the Bannu tahsil. The most profitable are near the cantonments, and on the Kachkot canal. They are only used for grinding grain. Most of them are owned by village headmen and leading agriculturists, who lease them out for cash-rents to working millers, generally Hindús. The seventy-eight now working have been each separately assessed for the first time, at rates ranging from one-seventh to one-third of the estimated net profits. The pitch of assessment is probably somewhat lower, as a very liberal deduction was made from the gross receipts for the cost of maintenance. The aggregate revenue is Rs. 900 a year. The only cesses payable are 5 per cent. to the village headman, who collects, and the patwári and irrigation cesses aggregating Rs 5-8-0 per cent. The assessment now imposed on each mill is to be for the term of settlement, but if a mill falls out of use from a cause beyond the control of the owner, a remission is to be given. Such remission is not to be allowed for the first six months during which the mill is out of work, and is to cease whenever it is again brought into use. New mills are to be assessed by the District Officer at the rates paid by mills of similar power in the neighbourhood. No new mill can be erected without the District Officer's permission. Such permission is given very sparingly, as water-mills generally interfere with the irrigation and there are already a sufficient number of them. To divert water into the mill-race a partial dam is thrown across the supply channel, by which the pace of the flow is diminished, the suspended silt is deposited where it is almost useless, and the branch canals taken off immediately above the race get more than their proper quantum of water. Besides this the water passed off into the mill-escape becomes frequently unavailable for irrigation purposes.

Date-palms are mostly confined to twenty-four villages adjoining the Kurram in tappas Shamsi khel, Musakhan, Ghoriwál. and Jhandú khel, all in Bannu proper. In them 4,819 female trees were

Assessment of water-mills in the Bannu tahsil.

Assessment of date-palms.

enumerated, and taken into account in the assessments. In distribution, the revenue payers, as a rule, imposed a rate of two annas a tree on those growing on unassessed land or inside the village site, and left all those standing on cultivated land unassessed. In particular cases the class of such land was partly determined by the number of fruit-bearing trees growing thereon. Besides the above date-palms, there are a few on the right bank of the Indus south of Kundal in Isakhel. The profits from the trees in and about the village sites in Bannu proper are sufficient to make the owners preserve the ripening fruit in bags, and fight over their respective shares in our courts. On the whole, however, the Bannu date is a poor fruit compared to that produced in the groves of Paniála and Kiri Khisor in Dera Ismail Khan.

It has already been stated that "the changes caused by
 Fluctuating assessment in the Kacha, "the reversion of the Indus to the Mián-wáli side were so tremendous, that it
 "soon became an impossibility to maintain fixed assessments,
 "and so between 1862 and 1864 a fluctuating system was
 "introduced." That system was briefly the annual measurement under the 10 per cent. rule of all cultivated land in the Kacha, and the imposition thereon of the village acreage rate on cultivation. The assessment on fallow, abandoned, eroded and other plots rendered for the year unculturable, was at the same time remitted. Though a boon to the people and a gain to the State, the new system was still not as elastic and accommodating as it might have been. There was no specially light rate for newly broken up, and the retention of the settlement village rate was only wise on the assumption that, as years went by, no change would take place in the productive power of the soil; whereas, in fact, such changes must always be of annual occurrence. In 1871-72, at the request of the revenue payers, the "one *per cent.*" was substituted for the "ten *per cent.*" rule, and in that or the following year three rates were fixed for the assessment of newly broken up and abandoned land, when again brought under the plough. Eventually, at the regular settlement, a complete system of fluctuating assessment was introduced. Under this system the whole area cultivated for the year, *i.e.*, that on which an autumn crop was grown, and that lately sown for a spring crop, is measured and assessed, and that alone. Thus the

actual assessment on newly fallow and new-abandoned plots is remitted, just as if they had suffered diluvion.

The following acreage rates on cultivation have been fixed :—

				per acre.		
				Rs.	A.	P.
1.	On <i>nau-barāmad</i> , <i>nou-ābdād ta do sāl</i> , and <i>banjar nau tor ta do sāl</i> , and true <i>kallari lands</i>.	...	...	0	12	0
2.	On all other cultivation	...	...	1	4	0

A special *chahi* or well rate was originally sanctioned by the Financial Commissioner and applied in assessing, but as there are very few wells in the Kacha, and all merely supplement river inundation or percolation, are more used for drinking than agricultural purposes, as the villagers too in every case put the ordinary *sailaba* rates on lands under them, and as during term of settlement only *sailaba* rates could be imposed on new wells, Government has sanctioned a subsequent proposal that there should be no separate well rates for the future. Well land will, therefore, pay at the full quarter rate and no more.

The course of tillage for *nou-ābdād* land is generally, first year *shamuka* grass or the field pea, or other coarse pulse, second year, field pea or other coarse pulse, or even barley ; third year, by which time all jungle has been cleared, best crop land can bear. Hence for the first two years the lower, and in third year the full rate has been fixed. The two years at the lower rate will count from the first year of assessment, thus land found *nau-tor* in the approaching *girdawari* will be entered as "*nau-tor*, Sambat 1935 " but the period of grace or half rates will count from Sambat 1936, the first year of the assessment.

In some villages, *e. g.* *bhakra*, *kiwi*, grass is rotated with wheat. No allowance can be made on this account. The *kiwi* is fodder for buffaloes and renovates the soil.

Kanah, *kanh*, and *kundar* grass and reeds used in thatching, though of spontaneous growth, are cultivated in some villages as a crop especially near the town of Isakhel, and are profitably sold. Wherever they are preserved and sold, the full rate will be imposed.

The question of the source whence the land-holder obtains the money with which to pay his revenue is so important in its bearing upon revenue administration that the following extract is given in full from Mr. Thorburn's Report :—" In 1876 I made at Mr. Lyall's suggestion careful inquiries into the

" ways and means by which revenue payers meet the *rabi* demand. I had previously proposed the postponement of the *rabi* kist dates by fifteen days for the Isakhel and Marwat tahsils. The results of my investigations were reported in a letter from which I almost literally transcribe several paragraphs. I venture to do so, because I believe district officials are hardly aware of the straits to which the poorer peasantry are put in order to meet their revenue engagements. I certainly was not until I went into the subject.

" Wheat is the great *rabi* crop throughout the district. In Marwat gram is also largely cultivated, but even there wheat is the important staple, from the sale of which the peasant expects to pay most of his revenue, and provide for most of his household expenses. The last *rabi* harvesting operation is seldom over until about the 10th of June, and often, in good years or when rain in May or June retards work, not until a week or ten days later. These dates are broadly correct for the whole district. On the Indus alluvial lands, however, the spring crop is generally in-gathered a few days sooner than elsewhere. Taking June 10th as the average district date for the completion of harvesting, the revenue payer has theoretically three or four days for making arrangements to pay his first revenue instalment. But in practice he has not even this; for June 15th is the date by which the first kist has to be paid in to the tahsíl, and a Tahsildár, who is "an energetic revenue officer," begins to dun for payment long before that date. The case is similar for the second kist. Again, each individual revenue payer is pressed for payment by his lambardár and patwári days before the money actually reaches the tahsíl. He has thus to worry himself to raise money at the very time in all the twelve months of the year when money is dearest, and when his whole attention should be concentrated on getting in his crop.

" Under the above facts the question arises from what sources is the first kist met? I find that thrifty or well-to-do revenue payers pay their quota from a balance in hand, but that the mass of the peasant proprietors of the district either sell a portion of their half-harvested crop or borrow money to pay theirs. Both these are eminently losing transactions. When the revenue is paid with borrowed money, as is commonly done by the smaller peasants in the Kacha, the borrower hopes to pay off debt and interest two or three months later by selling after prices have settled, and to lose less in the process than had he sold before that event occurs. He speculates, in fact, on a rise in prices, and of course his hopes often prove fallacious. In an exporting district like this prices of exportable agricultural produce mainly depend on the outturn in tracts bordering on the Indus to the south of Isakhel, and on the state of the grain markets in centres like Dera Ismail Khan, Mooltan, Sakhar, &c. Prices therefore, cannot "settle" here until July and August. Now, no landholder would think of selling largely until prices do settle, except from the dire necessity of having to find money to pay his revenue with. Many, as I have said, prefer borrowing. As to the proportion of grain to outturn sold by the 15th July, I find that under one-fifteenth is sold by June 15th, and not more than one-sixth, if so much, by July 15th. The great export season cannot well commence until after the rains and inundations be over, that is until September. Export is largest in the cold months.

" Our beneficent Government cannot desire a continuance of the selling-at-a-loss or borrowing practice described above, provided that by a liberal postponement of the kist dates the probability of revenue defaulting by individuals, or even communities, be small. I believe that the existing adtes

"were originally fixed with the special object that in case of default the collector should have the tangible security of unsold grain at hand which to realize his demand. That was in the days when land was of value. Now the reverse is the case, and every peasant knows what are the processes legalised for compelling payment of the land revenue. Hence the dates, by which the rabi kists are required to be paid in, be so adjusted as to save the peasantry the necessity of selling-at-a-loss or of borrowing the risk of default, will, I think, not be appreciably increased.

"To recapitulate facts and arguments, the rabi kists are due on 15th and July 15th, but in practice they are paid earlier. The harvest is barely in-gathered by the former date, and prices have hardly settled. Hence the latter, hence a large proportion of the two kists are paid from borrowed money or the proceeds of losing sales. Under the circumstances it would be wise and generous to re-adjust the dates for the payment of the said kists, provided that thereby the risk of revenue defaulting be not materially greater than now. The growth of intelligence amongst the landholders, the rise in the value of land, and the impossibility of selling profitably after the rains, have already, it seems to me, minimised that risk."

"Under the circumstances, I urged that the dates should be changed throughout the district from June 15th and July 15th to July 1st and August 1st. The dates ultimately fixed by Government are July 1st and August 1st for all tahsils, but Bannu itself. On reconsideration, I am not sure that in the interests of Government, my proposals were entirely prudent. I thought, because I think I did not allow sufficiently for the improvidence of the poorer classes, and the temptation Wazirs would have felt to slip away from the hills without having previously paid their revenue. Indeed, partly on that account, and as Bannuchis largely grow crops which ripen earlier than wheat, e.g., barley and clover, and have good markets close at hand, I did not in the end think it necessary to ask for any postponement for them. In the Bannuchi circle, however, in which the kharif revenue is partly met by profits derived from sugar-cane and turmeric, I asked and obtained a postponement for the second kharif kist."

Dates of revenue instalments.

The sanctioned dates throughout the district are now :—

Tahsíl.	Rabi kists.		Kharif kists.	
	First.	Second.	First.	Second.
Bannu ...	15th June ...	15th July ...	15th December For all villages but those in Bannu circle in which they	15th January ...
Marwat, Isakhel and Miánwáli ...	1st July ...	1st August ...	15th December	15th January

Term of Settlement.

The new Settlement has been sanctioned for a term of years, running as follows :—

In the Bannu tahsíl from	...	...	...	...
" Lakki "	"	...	...	...
" Isakhel "	"	...	...	...
" Miánwáli "	"	...	...	...

GOVERNMENT LANDS AND GRAZING TAX.

Tabé No. XVII. shows the area and income of Government Government lands, forests, estates ; while Table No. XIX. shows the area &c. of land acquired by Government for public purposes. There are no forests in the district, and the chief income from Government estates is derived from trinni or grazing tax collected from cattle who graze in the Government rakhs.

With the exception of a so-called cavalry grazing rakh of 255 acres near Ghoriwál, some small *shisham* reserves Government rakhs in the in the Kacha, some waste plots under Kamar Miánwáli-Thal. Musháni, all described below, and a rakh formed from the upper part of Shekh Budín hill, all the rest of the Government land in this district apart from cantonments, roads, building sites, and the like, lies in the Thal proper of Miánwáli. This Thal area comprises, in its most limited sense, all the sandy upland tracts to the south of the Miánwáli, and Van Bhachrán road, and contains 415 square miles. It is essentially a grazing country, having a light soil little suitable for bārání tillage, and, generally speaking, except close to the high bank of the Kacha and in the extreme south about Dab, the water level is too low for profitable well cultivation. In Sikh times most of this tract was over-grown with scrub and low jungle trees. But in the immediate neighbourhood of the then existing ten or twelve wells of Dab and Harnoli, and for a mile or so in the rear of the villages which at intervals crowned the eastern high bank of the Indus, the jungle growth had all been cleared away. On annexation wherever a community was found, an enumeration of its cattle was made and *trinni* imposed, after which graziers had, irrespective of residence, a right of pasturage over the whole Thal or elsewhere, except in one locality known as the old Harnoli rakh. This the Sikhs had been in the habit of preserving in a loose fashion for the use of the cattle belonging to the Harnoli garrison. We, as their successors, maintained it in much the same careless sort of way, until in 1864 it was carefully demarcated, since which time it has been leased annually as a Government grazing rakh. In 1856-57 boundaries were laid down in the Thal in such a way that its whole area was allotted to different so-called villages, the major portion going to Ván Bhachran and Harnoli. But no change was made in the then existing grazing rules, and the only benefit directly accruing to the different Thal villages from their inter-delimitation was that for the future the boundary up to which they could severally sink wells or push cultivation was fixed. A strong feeling of proprietary right in all the waste included within its boundaries soon sprang up in each community, and gave rise to a give-and-take custom in grazing, the rules notwithstanding. Thus year by year outsiders, and especially Pawindahs and others who were not neighbours, began to find it more and more difficult to graze their cattle at will over the Thal without first coming to an understanding with the village within

whose limits they wished for the time to sojourn. At the regular settlement the whole question was taken up, a liberal area of grazing land attached to each village as its separate property and the remainder marked off as Government rakhs, the requirements of the villages having been estimated on the most liberal scale. The result is that 78,964 acres or 123 square miles have now been absolutely appropriated as Government property. This, coupled with the old Harnoli rakh of 13,820 acres, raises the Government reserved land in the Miánwáli-Thal to 145 square miles. Besides this in the contingency of certain wells falling into disrepair, and continuing so from two to four years, lapses to the extent of about 4,000 acres more will occur. The Thal villages have been, very handsomely treated, and they are very satisfied, whilst at the same time Government has secured a property which will be of high value should the projected canal ever be made. The soil, though now light and poor, is mostly culturable, and Indus silt would soon make it rich. When the proposed Sindh Saugar canal is constructed this land will become of the greatest value to the State.

The following statement gives some particulars about the rakhs:—

Number.	Name of rakh.	Area in acres.	Amount of lease for 1878-79.	Incidence per 100 acres.
1	Old Harnoli	13,820	400	2-14-4
2	Wichwinbála	2,535	50	1-15-7
3	Southern (Lamma)	29,050	700	2- 6-7
4	Northern or Van Bhachran	36,770	1,200	3- 4-3
5	Kundian	6,017	230	3-13-2
6	Bhakra	4,592	140	3-0-9
	Total	92,784	2,720	2-14-11

The disposal of the rakh question conduced largely to the decision of that of *trinni* for all upland villages. *Trinni* or grazing tax in the Miánwáli tahsíl. We have just seen how, under the old form of this tax in the Thal, resident graziers were assessed in their villages according to the number of cattle they were computed to possess without reference to the locality in which their cattle grazed. Thus *trinni* was a poll-tax on cattle. The same system prevailed elsewhere in Miánwáli and in the Leia and Bhakkar tahsils as well. Each community owning a fair stock of cattle or camels was assessed at a fixed sum, and that sum was periodically re-distributed. The possession or non-possession of pasture lands was a matter of no importance. Mr. D. Simson, made a settlement with each village in 1852, and Mr. Cowan revised it in 1864. Practically he only re-adjusted the old amount, increasing it by Rs. 176, and thereby raising the whole demand to Rs. 8,725. As graziers are somewhat migratory, and murrain of some sort is occasionally very destructive, the annual imposition of the settlement amount on each village caused serious

in equality of taxation. In some villages in the same year the rate per camel or buffalo was, say, Rs. 2-4; whilst in another it was only 8 annas. Evasion of payment was easy. Graziers assessed, say, with Piplan, retired to some village in the Bhakkar tahsil, and until hunted up escaped taxation. The necessity of revising the system was early felt; and when in 1872 the Lieutenant-Governor visited Miánwáli, the people clamoured loudly to him against the capricious oppressiveness of the old mode of distribution. A report on the subject was submitted in the following year, and Government immediately sanctioned the abolition of *trinni* in Kacha villages, in which the old system was most burdensome, and the substitution therefor of a light acreage rate on valuable grass lands. Meanwhile the question of appropriating Thal waste was under consideration, and that being decided as just described, it followed that Thal villages having now only sufficient pasturage for their own requirements should be in future allowed a discretionary power to exclude or tax foreign cattle according to their own interests. Such a right, too, naturally accrued to other villages, all whose open grazing lands had been divided, and were held in severalty, and whose cultivation had so extended that practically they now possessed few extra cattle and but little grazing waste. This was particularly the case in villages north of the Miánwáli, and Van Bhachran road, and lying between the Salt Range and the Indus. It was therefore decided to abolish *trinni* in some villages, and where retaining it to adopt as the measure of the tax, not a cattle enumeration, but an acreage rate on the available pasturage area. The result is as follows:—*trinni*, measured by an acreage rate on grazing waste, is paid on 129 square miles of the Salt Range, yielding Rs. 1,105, by 13 Thal villages yielding Rs. 2,570, while throughout the Kacha a rate of Rs. 3-2-0 per 100 acres has been fixed for imposition whenever the grazing area, exclusive of village site, barren waste, and the like, equals or exceeds the cultivated area. The Government rakh in the Thal have been split up into six blocks, and let for an aggregate sum of Rs. 2,720 to reliable men for the first year, but may be expected to realize about Rs. 3,000 *per annum* in future. The conditions are clearly specified in each lease deed. The most prominent points are:—lessee can cut grass but not trees; can close rakh for three or four months; can put in tenants to cultivate a single crop; maximum rates are laid down; the cattle of Pawindahs and neighbouring villages can not be excluded, the former are to pay at half rates only; lessee is responsible that no *lanah* shall be uprooted: Government can take possession of land at any time, reducing the amount of lease *pro tanto*. The whole income from *trinni* for 1878-79—the first year of the new settlement—was Rs. 6,730 or Rs. 1,253 under what it was the preceding year. In the plain portion of the Pakhar tract, *trinni* has never been customary nor has it now been imposed. No grazing tax in any form is taken in the two frontier tahsils. In Isakhel camels have a prescriptive right to graze over the whole of the upland tracts to the Kálabágh boundary. The rates levied are—per he-camel Rs. ; per she-camel Rs. 2-4-0; under two years, *nil*. The lease is sold annually. In 1877-78 it fetched Rs. 2,100.

The waste lands near Dadiwála in Marwat have been used as a grazing ground for regimental and other Government camels for upwards of twenty years, but it was not until early in 1871 that any attempt to form a rakh was made. Until that year the Pawindahs had occasionally pastured animals there in common with those of Government, although no doubt the Military guard in charge of the latter had at times warned off outsiders. At last in 1871

an area of 3,081 acres was demarcated, within which Pawindahs and Wazirs were prohibited from grazing their animals. Early in the regular settlement the Military authorities, and the Deputy Commissioner, suggested that the above area should be recorded as appropriated exclusively for the use of Government camels. As however the land was owned by and in the possession of the villagers of Dadiwála, and their rights of pasturage and breaking up waste could not be challenged, grazing rights in waste lands within the whole *thákbast* area of the village, 10,169 acres, were declared to belong exclusively to Government and the village community.

Mention has been more than once made of the Indus having between Government land in bed of 1856 and 1863 shifted over from the Isakhel to the Indus near Kamar Miánwáli side. In doing so, much of its old bed between Musháni and the Indus came dry, and was from a point fronting the large village of Kamar Musháni down to one opposite Meher Shahwáli taken possession of by the Deputy Commissioner as Government property, on the ground that it was the ancient bed of the river, or if beyond the limits of its ordinary weather banks or channels was ancient waste. As the different plots emerged or became culturable, they were disposed of in the way which at the time appeared most appropriate. A portion, which was properly an accretion to Kamar Musháni, and had once been owned by that village, was distributed on ploughs indiscriminately amongst all the cultivators of that village, the grantees being recorded as crown tenants. Another portion was farmed out for Rs. 750 per annum to selected lambardárs of villages, to which, had the Deputy Commissioner not interposed, much of the new land would have accreted. But the largest block was reserved as unappropriated Government waste. From this latter small grants of from 80 to 150 acres were made from time to time in favour of military pensioners and other deserving men. During settlement the whole case was reported to Government and on the receipt of orders * rights in the different plots were determined in the following ways:-

- (1) Where land had been allotted on ploughs, each cultivating tenant was made proprietor of his holding, and the waste which had been allotted, but not yet divided, was declared the joint property of the proprietary brotherhood of the village. The area thus disposed of was 5,075 acres.
- (2) In a similar way the farmers and their fellow cultivators were made proprietors of their holdings in the farmed plot, and the unappropriated waste therein was declared the joint property of the proprietary brotherhood of the three villages to which the land would otherwise have accreted. The whole area has been erected into an estate called Hars Kallari. Its area is 2,079 acres.
- (3) The twelve grants made on the Commissioner's authority were confirmed up to the limits of the areas respectively granted. The total amounts to 1,061 acres.† The land has been assessed with Kamar Musháni.
- (4) All the rest, which consists of four blocks, has been reserved as a Government rakh. Its area is 2,772 acres. Mason

* No. 662, dated 6th April 1876 from Secretary to Government Punjab Secretary to Financial Commissioner.

† Two grants aggregating 100 acres made in this settlement to Sher Khan and Sultan Ali Shah are not included here.

pillars have been erected round it. Regarding it the Financial Commissioner recorded that he thought it "very desirable that some of this land should be sown with *sissu* or other forest trees. The land should be kept free from all encumbrances of cultivators, and this can best be done either by making plantations on it, or by leasing it for grazing, and for collection of spontaneous produce such as bulrushes or grass for thatching."

In Sikh times much of the Kacha was an uncultivated jungle studded with trees, the most valuable of which was the *sissu* or *shisham*. These were loosely regarded as crown property, but villagers were allowed to cut and remove them on payment of a small fee. No restrictions were imposed on grazing or cultivation or the lopping of branches for an agricultural purpose, *e. g.*, making ploughs. Thus the Sikhs confined their action to realizing a royalty on the felling of timber. For many years after annexation no special steps were taken for conserving what has since been officially called, though the term is a misnomer, "the Kacha Shisham Forest," the ordinary local police being supposed to look after it. At length in 1860 a small but inadequate establishment was entertained. Correspondence had then commenced on the subjects of conservation and demarcation of blocks. In the meantime the number of the trees was rapidly diminishing. Systematic plundering went on. Trees were surreptitiously cut for boat building and charcoal burning purposes, and periodical jungle firing prevented reproduction. Added to all this, cultivation was extending; and the reversion of the Indus to the Miánwáli side had the effect of annually carrying away much valuable timber. In 1865-66 the late Dr. Stewart, then Conservator of Forests, inspected the tract, and at his instance an enumeration of the trees was made. They were admittedly Government property, but the ground on which they stood belonged to the people. However the best blocks were demarcated and appropriated as State property, and soon after a conservancy establishment was entertained. Though the land had been appropriated in 1866, the compensation question was still in abeyance when settlement operations began. The value of land had meantime increased, the cultivated area was much larger, and, the Land Acquisition Act had been passed in the previous year.

Eventually it was arranged that one-third of the land appropriated in 1866 together with the outlying trees should be given up to the land owners, in return for their renouncing all rights over the remaining two-thirds of the appropriated land and trees growing thereon. This proposition was put into effect in 1874-75, with the general result that Government has secured full proprietary right over 1,413 acres of forest land, comprised in ten separate plots, and containing in 1873-74, the year of enumeration, 11,383 *shisham* trees; whilst it has resigned all proprietary claim to

Government *shisham* trees
and blocks in the Kacha.

Rights of Government in
the trees and of the land
owners in the land settled
by compromise.

65 acres containing 3,256 trees. Besides this the right of Government to two-thirds of the submerged plots, that is to say, to an area of 901 acres in seven separate plots, has been asserted and admitted and their position and boundaries have been fixed in the field map. The villages concerned have also entered into an agreement whereby both the conservancy of the released trees and reproduction will be secured, the terms of which are stated by Mr. Thorburn at page 15 of his Report.

These arrangements were sanctioned by the Punjab Government (No. 356F., dated 18th November, 1875). The present administration of *shisham* trees and reserved blocks of the Kacha is conducted by the Deputy Commissioner through the officer in charge of the Miánwáli sub-division. Some of the isolated blocks belonging to Government have been lately trenched and lightly fenced in, by which a measure of reproduction has been secured as well as considerable profit from the sale of bulrushes and the silky headed *munj* grass for thatching purposes. The income in 1876-77 was Rs. 1,815 and in 1877-78 Rs. 2,300. In both years two-thirds of this income was derived from the sale of the grass and reeds in enclosed blocks.

JAGIRS AND ASSIGNMENTS OF LAND REVENUE.

Table No. XXX. shows the number of villages, parts of villages and plots, and the area of land of which the revenue is assigned, the amount of that revenue for the period of assignment, and the number of assignees for each tahsíl as the figures stood in 1881-82. The principal assignments, some of which have already been noticed in the description of the leading families are describe below. At page 10 will be found tables showing the assignments of land revenue of all kinds as they stood at the regular settlement of 1879.

The several classes of assignments. The assignments of land revenue held in the Bannu district are as follow :—

Jágírs	Rs.	20,960	} For particular of items, table on page .
Maáfis	...	...	...	"	2,971
Baráts	...	...	...	"	5,200
Ináms	...	...	...	"	10,905
Total				"	40,036	

Jágírs. There are only four large jágírs in this district, viz. that of the Kálabágh, chief described at page 10; that of the Khwánín of Isakhel, of which some particulars will be given in the next page; and two others in Bannu proper, of which some mention is made in the column for remarks at page 10.

Maáfis. That of the Miáns of Miánwáli referred to on page 10 and that of a Sayad family in Isakhel are the only large maáfis in the district. All the others are petty. Most of these latter were created at the regular settlement and are described below.

Baráts. These are large inám grants made to certain of the leading chiefs in Marwat. All such allowances have been revised and enhanced in the regular settlement, and are noticed further on.

Ináms. These are of two kinds, *viz.* :—

- (1) An allowance of five per cent. out of the revenue made to tappa maliks throughout the old tappas of Bannu proper and to village headmen in the Nár and Landidák tracts (*see below*).
- (2) Petty *zamindári ináms*—termed *lúngi* for Wazirs, but for others simply *inám*. Both kinds are almost entirely creations of the regular settlement and will presently be described.

Muhammad Khan, Rais of Isakhel, used to enjoy a cash jagír of one-eighth of the land revenue collections of the Isakhel tahsíl, and one-third share of the proceeds from the alum works at Kotki. On his death, which occurred in May 1856, the Government of India sanctioned, with one small modification, a continuance of the “dues” of the late chief to his seven sons and one grandson in equal shares “for their lives, and that of their male issue in the direct line.”

The modification was the reduction of the one-third share in the alum proceeds to a one-sixth share.

From that time until 1877 the jagír consisted of the following items :—

One-eighth the land revenue	...	...	...	Rs.	4,336	12	0
One-sixth the alum proceeds	...	...	...	"	822	2	1½
Cash <i>abidana</i>	...	...	...	"	1,064	7	8½
Total	...	...	...		6,223	5	10

The share of each of the eight recipients was therefore Rs. 777-14-9. Towards the close of settlement operations the Khans petitioned for an increase of their allowance, proportionate to their share due to the enhanced assessment of the tahsíl. By Government letter No. 1680, dated 12th September, 1877, the petition was acceded to with this proviso that, “should, owing to the action of the river or to other causes, the assessment of the villages on which the eighth share is calculated diminish, their allowances will proportionately decrease.”

The amount of the jagír, after deducting 10 per cent. to cover prospective remissions due to fluvial action and the like are as follow :—

One-eighth the land revenue as above calculated	...	...	Rs.	5,395
One-sixth the proceeds of the Kotki alum works	...	...	"	519
Cash <i>abidana</i> as formerly	...	...	"	1,064
Total	...	...	"	6,978

Thus each of the eight assignees now receive Rs. 872 instead of a little under Rs. 778 per annum.

In addition to the hereditary *jágír* detailed above, several members of this family also receive life *jágírs* or pensions for services rendered during the mutiny or earlier. The amounts are specified at page .

Bannu contains several thousand mosques besides other religious or charitable institutions, and its Trans-Petty *maáfis*. Indus portion teems with men whom the people respect as holy Sayads and learned doctors, yet the whole amount of revenue released in the form of petty specific *maáfis* was up till 1878 under 430 rupees. Before annexation the priestly and learned classes—the *Sádat* or Sayads and Ulama just referred to, were generally exempt from taxation, the people themselves excusing them from contributing, did the ruling power of the day not do so. At neither of the two summary Settlements, which preceded this, did a general *maáfi* inquiry take place, the subject being rather in abeyance than purposely ignored. However, in the distribution of their assessments most villages treated their Sayads and Ulama with special lenience, and in Bannu proper we assessed both classes at one-third lighter than their neighbours. Thus, on the whole, those classes had little reason for complaint. In 1862 an extended *maáfi* inquiry was attempted, and was fairly successful. From the first Miánwáli fared best, having a special Sub-divisional Officer over it and its people knowing how to push their own interests. The Marwats, being, as a *rais* once described them a “dumb people,” naturally fared worst.

Mr. Thorburn thus describes his action at the regular Settlement

“ I considered new *maáfis* were required in order to redeem a promise made by Major Edwardes at annexation, and repeated by Major Taylor some years later, the fulfilment of which circumstances had as yet prevented. Besides it was politic to render the most influential of the Ulama better affected to our rule by treating them with distinction, instead of at the dead level of their whole class, especially as we were now approximating their old exceptionally light rate of assessment to the general tahsíl standard, as will presently be explained. Did we not make their leading men some special concessions, our action would be open to the logic of the following criticism. “ We now pay one-sixth less than our Pathan neighbours: we used to pay one-third less: the Sarkár is thus gaining thousands and withholds from us, the holies and wisest in the land, a few hundreds: therefore we have been hardly treated. ” I was in favour of propitiating such men with small *maáfis* to an aggregate of Rs. 1,000, but the higher authorities were against such liberality. At the time about 300 claims were under investigation. Seeing that the only chance of obtaining sanction for any *maáfis* was to be very moderate, I summarily rejected all the claims I could, selecting from the mass some representative men and institutions.

“ Here the Sayads and Ulama, although as deserving as their more fortunate but more bigoted brethren in Bannu proper, received no privileged rate of assess-

Marwat tahsíl.

ment at either of the summary settlements. But though their rulers overlooked their claims, the Marwat peasantry did not, and on distribution were creditably generous to them. In 1865 some small life *maáfis* were made, and it was estimated that Rs. 335 of revenue were then released, but in point of fact not more than half that sum was; thus, from first to last, this class received scant favour at our hands. What they had hitherto enjoyed was summarily resumed without investigation in 1852-53, and not until 1862-65 was a very imperfect inquiry into their claims to considerations made, and some *maáfis* granted. I thought from the first that they should be treated as liberally as their Bannu proper brethren; but, understanding that Government was not prepared to admit this, I framed very modest proposals.

“Here *maáfí* claims had been generally investigated, hence they only required revision and a few new deserving cases, especially of institutions hitherto unconsidered, were reported for orders.

Isakhel and Miánwáli
tahsils.

“My recommendations amounted to the moderate sum of Rs. 325 in favour of 24 institutions and Rs. 555 in favour of 56 individuals. I thus selected the eighty most deserving cases out of 402 investigated. The superior local officers generally supported me, but Mr. Ouseley, the Financial Commissioner, found himself unable to do so, not being in favour of creating new *maáfis*. On the subject of rent-free grants for the maintenance of institutions, he remarked, “I think that there is a great difference between maintaining revenue free tenures in favour of institutions, which have already and perhaps for a very long period enjoyed their benefit, and creating new endowments for the support of Muhammadan and Hindú religious institutions or charities, and for this reason I am unable to concur in any of the propositions made by the Settlement Officer.” The Lieutenant-Governor decided to agree to the new grants, remarking that many of them had “been in a manner promised, whilst there is at the same time very little revenue alienated in the district.” I may here note that when making my recommendations, I calculated that the enhanced standard of assessment decided on for the privileged classes of Bannu proper would reduce concessions in their favour by Rs. 2,500; whereas, for the reasons explained in the next paragraph, the result is a reduction of nearly Rs. 4,500. Had I known this earlier I might have been bolder in my proposals, for I am persuaded that such grants are politic, as tending to conciliate the leaders of public opinion amongst a bigoted frontier Musalman population.

The conditions on which the *maáfis* have been sanctioned, are as follow:—

- (1) “Each is for life or term of settlement only.
- (2) “The grants of assignees—if persons—dying during term of Settlement will lapse, and be assessed at full rates. When Deputy Commissioner thinks a half-rates assessment advisable, he will report.

(3) "Assignees have been permitted to elect for cash ináms out of the village jamas instead of receiving revenue free plots.*

(4) "The continuance of each grant, as above, depends on good conduct on the part of a person, and proper maintenance where the grant is towards the endowment of an institution."

The Sayads and Ulama of Bannu proper were up to annexation generally exempt or excused from the payment of revenue on their ancestral lands. In 1848 Major Edwardes assessed them at a one-sixth and others at a one-fourth gross produce rate. The former privileged rate was continued to the *Shasham-Khors* (literally "one-sixth eaters"), as they were called at both summary settlements. When in 1872 the operations of the regular settlement began, the Sayads and Ulama, on the strength of old royal *sanads* from Ahmad Shah, Timúr Shah and others, claimed to hold their lands revenue-free, failing which they sought an assurance that their old standard of assessment would not be raised. It was eventually decided, after revising the lists, to assess the lands of the *bonâ fide* learned and priestly classes at full rates, and then to grant a rateable reduction of one-sixth on the Government demand, and, besides this, to give small plots revenue-free to the most influential of the above classes. These last grants have just been discussed.

On revising the list of *Shasham khors* it was found that of those who enjoyed that under-assessment, 1,001 had, since 1857, alienated their whole holdings, and were no longer revenue payers. Most of them had disappeared or cultivate as tenants. Under these circumstances, it was thought best to entirely eliminate all such men from the new lists, as there was little chance of redemption being ever effected, in cases where the land has been mortgaged only; and, in order to balance to some extent the large reduction in numbers caused by such a purgation of the lists, to admit a few new men, who had hitherto through some mistake been excluded. The result is that the total number of privileged holdings is now 1,742, with an aggregate acreage of 6,635, or nearly four acres per holding. The full assessment is Rs. 12,772, and the one-sixth remission, which has been deducted therefrom is Rs. 2,143. The average abatement per holding is Rs. 1-3-8. The conditions on which the above remissions are to be held are laid down in paragraph 2 of Government letter No. 1368, dated 19th July, 1875, *vis.*, "that this privilege should be continued in every case during the term of settlement, and, further, in permanency, so long as the land to which it applies is not alienated out of the family of the grantee." Details will be found in table at page .

The custom of granting leading men in Marwat grain and cash allowances, termed *baráts*, arose in Sikh times about ten years previous to annexation. The object the Sikhs had in view was to secure the good will of prominent chiefs, and thereby facilitate the

* Such ináms were generally preferred.

collection of revenue. For the first four years of our rule Marwat was held under direct management, and the pre-existing *barát* system was maintained intact. But in 1853-54, when a first summary settlement was made, the payment of such allowances was discontinued pending report and sanction. However, during the currency of that settlement no report was submitted, and the question therefore remained in abeyance. In 1857-58, whilst the second summary settlement operations were in progress, Major Coxe, Deputy Commissioner, reported the case, but imperfectly, and the Supreme Government sanctioned "the grant of an allowance of

Abdul Samand Khan	Rs. 830	" Rs. 3,150 per annum for the Maliks
Sarwar Khan	... " 800	" of Marwat, as noted in the margin,
Purdil Khan	... " 560	" with retrospective effect from the
Langar Khan	... " 390	" year 1853-54." Subsequently a life
Musakhel Chief	... " 600	grant of Rs. 600 per annum was made
Total	3,150	to Muhammad Khan of Ghaznikhel,

another Marwat chief and a *barát* of Rs. 460 per annum was allowed, under certain conditions, to the leading men of the Sekandarkhel clan. Thus the *barát* question appeared disposed of, but not in a satisfactory way, as it had never been taken up and examined as a whole, and no fixed and uniform principle had been followed in determining the amount of each grant, and the conditions on which it should be held. The opportunity of the regular settlement was therefore taken to review the position of *barát* holders comprehensively.

The urgency of such a review may be illustrated by the case of the "Musakhel chief." The grant was Rs. 600, and that sum had been divided amongst 42 headmen in amounts ranging from Rs. 1-8-0 to Rs. 70 each. However cogent the reasons were for such a partition originally, it was clear that they now no longer existed, for we now knew who of the recipients were strong, who weak, who could and did help our border administration, and who could not, or did not. To have perpetuated such a partition would have been to fritter away a large sum of public money uselessly, instead of turning it to the purpose for which it had been granted. Besides having to review and systematise the Marwat *baráts*, it was also recognized by the Divisional and Settlement Commissioners that a moderate increase should be recommended. The former (Colonel Munro) wrote, "the Khans of Marwat 'generally are as well disposed towards Government as any

"chiefs trans-Indus. The parganah is the least troublesome, "if not the best managed by its chiefs, of any trans-Indus, and "the fact should not be lost sight of." The latter (Mr. Lyall) recorded an opinion much to the same effect, adding significantly with respect to the little trouble Marwats give, that "perhaps on that account they enjoy, I think, smaller favours "or immunities than any others."

It was accordingly proposed to raise the value of the grants from an aggregate of Rs. 4,210 to Rs. 5,200 per annum—a sum which is less than 5 per cent. of the revenue—and to gradually reduce the number of holders as death lapses and other vacancies should occur to fifteen. The Supreme Government sanctioned the recommendations made in letter No. 330 P., dated 16th February, 1877. In the correspondence it is nowhere distinctly specified on what terms the *baráts* are to be held in future. But from the spirit of the original orders, and of those recently passed, it seems clear that the intention of Government is that each *barát*, as now sanctioned, is perpetual in favour of the most influential man or men for the time being, in each of the main sections or tappas into which the Marwat tribe is divided. It will be some years before the number of *baráts* will be reduced to that now sanctioned. The existing grants are detailed in the table at page .

The two Nár tracts, the one in the Bannu the other in the Marwat tahsíl, were, as elsewhere stated, a jungle country infested by robbers until reclaimed between 1852 and 1862. They were then divided into convenient lots, and granted to old Government servants and rural notables, and in each case 10 per cent. of the collections were remitted to the grantee, half as his *lambardári* percentage, and half as a sort of *inám*. When a fixed assessment was imposed, no mention of this 10 per cent. was made, though it must have been taken into account in assessing. Up to the regular settlement it had never been realized, as originally each estate belonged entirely to the grantee, and there was no object in his recovering the allowance from himself, and paying it back to himself. Of late years, as the grantees have begun to die off, and portions of the estates have been alienated, the number of proprietors has begun to increase, still that particular shareholder, who held office as *lambardár*, never thought of realizing his special percentage. Family considerations, and the previous omission to collect, had brought about this result. In the regular settlement the right to the percentage was urged, and could not well be denied. Now that the grants had begun to devolve, it was all the special allowance the head of the family, if also *lambardár*, could receive. The Nár proprietors

Five per cent. *inám* out of revenue to *lambardárs* in the two Nár and Landidák tracts.

being men of various stock, had no inter-connection or common interests; hence exalting one over his fellows as a tappa malik or *barát*-holder was undesirable, and the obviously better plan was to grant each lambardár an *inám* of 5 per cent. out of the revenue of his village. This course being recommended, was sanctioned for both the Nár tracts as well as for that of Landidák, the circumstances of which were in some respects analogous. The revenue thus assigned is Rs. 799. (See table on page .)

The question whether zaildárs and ála lambardárs (chief headmen) should be appointed or not, was discussed at the recent settlement. In the Bannu and Marwat tahsils an agency, in many respects analogous to that of zaildárs had long existed, but not elsewhere. On annexation we found Bannuchi villages grouped into tappas under tappa maliks, for whose fighting men and other purposes each village in each group paid certain customary contributions. These we abolished, and in their stead imposed a uniform rate of 5 per cent. on the revenue which was realized as an extra cess by the tappa maliks themselves from the rate-payers. Here, then, the only change which appeared necessary, was to substitute the treams zail and zaildár for tappa and tappa malik, and to permit the office of zaildár to be no longer a sinecure. In Marwat there were a few leading and a large number of petty chiefs, each of whom was in receipt of a *barát* or cash allowance ranging from Rs. 1-8-0 to Rs. 800 a year. Here, then, the proposal was to comprehensively review and systematise the *barát* grants, convert the recipients into zaildárs or ála lambardárs, and appoint, where advisable, new men. In the other two tahsils, in which no such office-holders in any form existed, the idea was to introduce an agency occupying a middle place between that of the chief headman of a village and the zaildár of a circle. But on attempting to carry this scheme into effect it became apparent that the new agency was in the highest degree distasteful to the village lambardárs and generally unpopular. The very terms, zaildár and ála lambardár, conferring, as they seemed and did, both authority and a superior status over his fellows on a few selected men, were intolerable to every Pathán of the district, who had always looked on his malik or lambardár rather as his representative than as an officer, having power over him and exalted above him. It was eventually decided that neither new terms nor new office-holders should be introduced, and that cash allowances in the shape of *zamindári-ináms* to selected village headmen on condition of good service would be as much appreciated by the recipients, would create no jealousies, and be, on the whole, money better spent.

The *ináms* are detailed in the table at page . It will suffice here to state concisely for each tahsíl the numbers and amounts of the *zamindári ináms* sanctioned for it.

Numbers and amounts of *zamindári-ináms* stated for each tahsíl.

Owing to the existence of tappa maliks, who enjoy, as already explained, handsome percentages on revenue, there was no occasion to be very liberal. In fact, but for the existence of certain exceptional cases, there was no occasion to assign any money for revenue in *ináms* at all. The old 5 per cent. allowance of the tappa maliks had been maintained in their favour, the only change being that that percentage was, by the orders of Government, now added to the revenue and paid out of it as an *inám*, instead, of being treated as formerly, as an extra cess. Under the circumstances ten grants aggregating Rs. 900, have been made, *viz.*, five for Rs. 50 each, three for Rs. 100 each, one for Rs. 150, and one for Rs. 200. In the event of either of the two latter grantees obtaining a share in the representation of his tappa, it was arranged that his *inám* should suffer a *tanto* abatement.

At the first summary settlement a few maliks were granted sums, aggregating Rs. 199, out of the revenue under the name of *lungi*. At the regular settlement, the *jamas* of the Wazírs though still very light, have been enhanced by about 34 per cent. Very little of their revenue had hitherto been alienated in their favour. The tappa maliks being numerous, received very small percentages. For these reasons it was decided that the *lungi ináms* should be raised to a uniform rate of 10 per cent. out of the revenue, and the amount bestowed on selected maliks in each clan. Amongst the Utmánzais generally, there were no specially prominent maliks, and it was found necessary to make small grants of Rs. 5 and 10 each to a large number of men. Amongst the Ahmadzais, selection was easier. Rs. 820* were divided in sums ranging from Rs. 5 to Rs. 50, and in one case of Rs. 125 amongst fifty maliks.

Here twenty-six *ináms* were given, fourteen of Rs. 50 each, and twelve of Rs. 25 each, being Rs. 1,000 in all. One of the Rs. 50 *ináms* is for a lambardá at Múlazai, which village has been transferred to Dera Ismail Khan. Owing to this the total for the tahsíl will in future be Rs. 950. The above grants are distinct from *baráts* and certain *Nár ináms*, which have both been already described.

Here Rs. 600 have been laid out on twenty *ináms*, four being of Rs. 50 each, and the rest of Rs. 25 each.

Here one *inám* of Rs. 100, seven of Rs. 50 each, and twenty of Rs. 25 each, making a total of thirty grants representing Rs. 1,000† have been given.

Thus for the whole district, Múlazai included, 136 petty *ináms* aggregating Rs. 4,320 have been granted, the amount of each—if we except those of

*In this the Rs. 199 old *lungi* enjoyed by the Wazírs are included.

†Two old *ináms*, aggregating Rs. 30 in Míánwáli, are excluded.

Bannu tahsíl, and the one Rs. 100 *inám* in Miánwáli—is either Rs. 25 or 50. The conditions for sanction for all the *ináms* are, except in two cases, as follow:—Each is personal for life or term of settlement, as the case may be, and is dependent on good conduct, and the rendering of assistance in the district administration. As lapses occur through death or otherwise, during the currency of the settlement, the Deputy Commissioner is authorized, after obtaining the sanction of the Commissioner of the Division, to confer a vacant *inám* on a worthy successor. Thus it should be noted the grants are distinctly non-hereditary. Except in the case of the Waziri holders, who are very numerous, the local authorities are not empowered, under the terms of the sanction, to reduce the number or alter the amounts of the grants in any tahsíl. These grants are essentially, except in three special cases, petty *zemindári ináms*, for leading agriculturists being mostly village headmen. They are not intended for Khans and Raises, for whom appropriate provision exists in the form of jagírs, *baráts* and pensions.

JAGIRS AND LARGE AND PETTY MAFIS.

Tahsíl.	Names or Numbers of Jagirdárs and Máfidars.	Amount of revenue released.	Terms of sanction.	Remarks.
	<i>Jagirs.</i>	Rs.		
Isakhel and Miánwáli.	Malik Mozaffar Khan chief of Kálabágh.	6,190	Perpetuity.	This is the amount of land revenue released to the jagirdár. But the monopoly of making alum free of duty in Kálabágh and extracting <i>rol</i> or alum yielding earth from the hills near Kálabágh is also his. The income so derived was, in 1865, estimated at Rs.9,000 but is now probably not more than half that sum.
Isakhel ...	The eight Khawanin of Isakhel in equal shares.	6,978	Do.	
Bannu ...	Sardád Khan of Ghoríwal	2,523	Do.	Jagirdár has to maintain four sowárs and render personal service.
Ditto ...	Mir Abas Khan of Bazár	2,337	Do.	Do. Do. Do.
Ditto ...	Dost Muhammad Khan of Jhandukhel.	452	Do.	
Ditto ...	Jomroz Khan, Wazir ...	80	Life ...	
Ditto ...	Muhammad Nourang Khan, Gandapur.	600*	Perpetuity	Both these jagirs are for mutiny service. Sher Khan, Isakhel similarly gets Rs. 1,000 a year, but in the form of a pension.
Isakhel ...	Muhammad Sarfáraz Khan.	1,000	Life ...	
Ditto ...	Muhammad Abdullah Khan.	800	Do,	
	Total ...	20,960		
	<i>New Máfis.</i>			
Bannu ...	34 men and institutions	405	Life or term of Settlement.	
Marwat ...	25 ditto ditto ...	245		
Isakhel ...	8 ditto ditto ...	85		
Miánwáli ...	13 ditto ditto ...	145		
	Total ...	890		
	<i>Old Máfis.</i>			
Isakhel ...	A Sayad family ...	330	Life ...	The value fluctuates according to fluvial action. At present owing to fluvial action the revenue released is under Rs. 700.
Miánwáli ...	The Miána family ...	1,200	Do.	
Ditto ...	Sarfáraz Khan of Piplán	131	Do.	
	Miscellaneous old máfis in all four tahsils not elsewhere specified.	430		
	Total ...	2,091		
	Grand total ...	23,931		

* Owing to fluvial action the revenue released in year of measurements was Rs. 5,170. It has since fallen very low.

MARWAT BARATS.

Number.	Names or numbers of the recipients.	Amount.	Remarks.
		Rs.	
1	Khan Mir Khan, son of Abdul Samand Khan.	1,000	For an account of the family, see para. 76 of Report.
2	Arsala Khan, son of Sarwar Khan ...	1,000	Of this sum he receives Rs. 600 as a quasi-cash jagir out of the revenue of the Landiwah village. Also see para. 76 of Report.
3	Hakim Khan	140	Very peculiar conditions are attached to these six grants. Besides the Rs. 600 to which they amount, an aggregate sum of Rs. 450 is enjoyed in life pensions by Hakim Khan and certain others.
4	Muhammad Khan Minakhel ...	120	
5	Amir Khan Khoedádkhel ...	85	
6	Haibak Khan Saidúkhel ...	85	
7	Dosti Khan Shahábkhel ...	85	
8	Surkamand Khan Saidúkhel ...	85	
9	Shadi Khan, son of Purdil Khan ...	600	
10	Muhammad Khan, son of Pir Muhammad Khan.	600	
11	Sahibdad Khan, son of Nawáz Khan, and Wali Khan, son of Langar Khan.	600	Wali Khan's share has been confiscated. Sahibdad at present receives Rs. 405 of the Rs. 600.
12	Mahammad War Khan, son of Azmat Khan.	150	Certain special conditions are attached to these grants.
13	Alam Khan, son of Mukarrab Khan	75	
14	Abu Khan, son of Bakhelmal, Ahmadzai.	75	
15	Mozaffar Khan, son of Tor Khan ...	100	
16	Mush Khan, son of Kashmir Khan	70	
17	Akbar Khan, son of Irák Khan ...	170	
18	Umar Khan, son of Gulbáz ...	80	
19	Manzar Khan, deceased's brother Saina Khan, and son Jouhar Khan together.	80	
	Total ...	5,200	

THE TAPPAS AND TAPPA MALIKS OF BANNU PROPER ; ALSO THE 5 PER CENT
ENJOYERS IN THE TWO NARS AND IN LANDIDAK.

Number.	Name of Tappa.	Names and shares (where any) of the Tappa Malik.	Amount of Inam at 5 per cent. out of the revenue of the tappa.	Remarks.
1 2	Bazar Ahmad Khan Ismail Khan ...	Mir Abas Khan $\frac{2}{3}$ shares ... Mir Akbar Khan $\frac{1}{3}$ share ...	446	Mir Abas Khan enjoys a quarter share of the land revenue both tappas as a jagir. Mir Akbar Khan receives Rs. 51 as inam.
3 4	Ghoriwāla ... Ismailkhel ...	Sardad Khan ...	1,063	Also receives one eighth of the land revenue of both tappas as a jagir.
5 6	Bazid ... Barakzai ...	Khidar Khan ... Tor Khan $\frac{2}{3}$, Zabita Khan two-ninths and Raibat Khan one-ninth shares.	306 321	Special conditions attached to the enjoyment of the share which will, as delays occur, centre on Tor Khan or his successor.
7 8	Jhandukhel ... Hasanni ...	Dost Muhammad Khan ... Sherdil and Madak Khan in equal shares.	190 192	Also receives one eighth of the revenue of his tappa in jagir.
9 10	Khilat ... Dharmakhel ...	Nezam Khan son of Bala Khan. Nezam Khan son of Shahind Khan and Rahmatullah Khan in equal shares.	156 235	
11	Daud Shah ...	Nurai Khan ...	184	Memorandum. (1). Generally when the Inam Malik's tappa—as the 5 per cent. allowance is concerned—is shared, so conditions are attached.
12 13 14 15	Sherza Khan ... Mandan ... Fatmakhel ... Kakki ...	Muhammad Akbar Khan ... Bhai Khan ... Zabar Khan and Said Khan in equal shares.	52 727 327	(2). The total amount formerly enjoyed was Rs. 5,042. The present total exceeds the sum by Rs. 1,662. The increase is due to enhanced jama, and the granting of the per cent. allowance village head men the two Nars and
16 17 18 19	Mammakhel ... Musa Khan ... Masti Khan ... Mamashkhan ...	Mawaz Khan ... Mirdal Khan ... Masti Khan ... Allahdad Khan and Nazar in equal shares.	150 289 173 136	
20	Mitakhel ...	Khansuba Khan ...	180	
21	Nurar ...	Dur Samand and Khidar Khan in equal shares.	206	
22	Hawed ...	Khidar Khan son of Shahwali Khan.	103	

THE TAPPAS AND TAPPA MALIKS OF BANNU PROPER ; ALSO THE 5 PER CENT.
ENJOYERS IN THE TWO NARS AND IN LANDIDAK.—*Conld.*

Number.	Name of Tappa.	Names and shares (where any) of the Tappa Maliks.	Amount of Imam at 5 per cent. out of the revenue of the tappa.	Remarks.
23	Amandi	Laik Shah, Asad Khan and Mozaffar Khan in equal shares.	91	Landidak.
24	Bharth	Shahmadat, Raza Khan and Ambar Shah in equal shares.	138	
25	Sadat	Akbar Shah, Shahjahan Shah and Gul Ahmad Shah in equal shares.	104	
26	Shahdeo	Mad Akram $\frac{1}{2}$ share ...	52	
27	Kuti Sadat	Khalas and Sarfaraz in equal shares $\frac{1}{2}$ share.		
		Najam Shah two-fifth shares, Imam Shah $\frac{1}{2}$	84	
		Ekam Shah $\frac{1}{2}$ and Abdul Manan Shah $\frac{1}{2}$		
28	Landidak	Twenty-nine recipients ...			90
29	Bannu Nar	Twenty-five ditto ...	386	
30	Marwat Nar	Fifty-two ditto ...	323	
		Total ...	6,704	

NEW AND REVISED ZEMINDARI INAMS SANCTIONED DURING SETTLEMENT.

Tahsil.	Names or Numbers of the recipients	Amount	Remarks.
	<i>Ináms.</i>	Rs.	
Bannu ...	Mir Akbar Khan, son of Dakas Khan of Bazar Ahmad Khan.	51	Rs. 200 were sanctioned for him subject to a <i>protanto</i> reduction on his obtaining a share in the tappa inam. He has since received a share which gives him Rs. 149 per annum.
	Mozaffar Khan, son of Khidar Khan of Ismailkhel.	150	Sanctioned on same conditions as above.
	Saleh Khan, son of Usman Khan of Mandan.	100	No special conditions were attached to these, as it was unlikely that any of the men would be appointed tappa maliks. Should any of them be so appointed, the special conditions stated above should be applied.
	Mir Akram Khan, son of Mir Hawas of Mandan.	100	
	Abu Samand, son of Nezam Khan of Dharmakhel.	100	
	Other five @ Rs. 50 each ...	250	
	Total ...	751	
Marwat ...	Fourteen recipients @ Rs. 50 each and twelve @ Rs. 25 each.	1,000	
Isakhel ...	Four @ Rs. 50 each and sixteen @ Rs. 25 each.	600	
Mianwali ...	Sultan Ali, son of Hosain Ali ...	100	
	Seven @ Rs. 50 each, twenty-two @ Rs. 25 each, one @ Rs. 20, and one @ Rs. 10.	930	In this sum is included two old ináms aggregating Rs. 30.
	Total of ináms ...	3,381	
	<i>Lungi.</i>		
Bannu ...	Nezam Khan, Kathikhel Wazir...	125	
	Two @ Rs. 50 each, one @ Rs. 30, five @ Rs. 25 each, two @ Rs. 20 each; eight @ Rs. 15 each, twenty-five @ Rs. 10 each, and six @ Rs. 5 each; in all forty-nine recipients.	695	The <i>Lungi inám</i> is for the Wazirs, and amounts to Rs. 10 per cent. out of the revenue. It was formerly an arbitrary sum of Rs. 199
	Total <i>Lungi</i> ...	820	
	Grand total ...	4,201	

APPENDIX TO CHAPTER V.

ASSESSMENT CIRCLES AT THE REGULAR SETTLEMENT.

The following description of the assessment circles framed by Mr. Thorburn at the Regular Settlement, taken from the report of that Settlement, gives valuable information as to the physical and social characteristics, agricultural practice, past revenue history, and present condition of every portion of the district.

Consists of a strip of land stretching along the base of the Wazirí hills from the right bank of the Kurram to the Shakdu Pass. Its length is 18 miles, and its width progresses from two above cantonments to eight opposite Janikhel. **Bannu tahsil.**
 1. **Western Wazir Circle.** Immediately under the hills the soil is stony and poor, but away from them it is clayey and good. There is little or no true *báráni* cultivation. Irrigation is derived from canals from the Kurram and the Tochi, in both of which cases it is perennial, or from hill torrents, or from higher lying waste lands. On the whole the tract is fairly well off for water, for a spring crop at least, and in good years for an autumn crop. Allowing 6,000 acres for under-estimate in 1858, the increase is twofold. The tract is held by the Janikhel and Bakkakhel Utamanzais and by the Muhammadkhel Ahmadzais. Excepting the Muhammadkhels who have 227 acres *do fasli*, there is no true *do fasli* land in this circle.

This tract lies south-west of the Bannu circle between the Barán and Lohra streams and the Tochi (Gambila) river. Its soil is a tenacious clay, but is not so stiff as that of the Bannu circle. Its villages are mostly old-established, and some are fairly prosperous. It is partly irrigated from the Kurram and partly from the Tochi, but the supply of water from both is very deficient. Want of water involves want of cultivators; hence if more water were available much culturable waste would be broken up. Fallowing is practised throughout the tract. One large, old-established village, Hawed by name, was included in this circle, though separated from it by the width of the Landidak circle. The increase of cultivation in the circle since 1858-59 is by the statistics 20 per cent. of which perhaps 15 is genuine, and the rest due to difference of measurements. Of the cultivated area 20 per cent. produce two crops in year of measurement, but the second crop was mostly clover.

Is a compact tract on left bank of the Tochi, with a clayey, but friable soil. It was waste until in 1854. Major Nicholson had one of the minor Bannuchi canals, that of the Mamash-khel, extended to it, and parcelled out the area to Government servants, rural notables, and neighbouring villages, much in the same way as the Nar tracts were divided and allotted. The head village lies nine miles from the head of the canal, which during its course to Landidak is tapped by the villages it passes through to such an extent that this circle is more an irrigated one in name than in reality. Much of the soil is broken by clefts and cracks in the surface, and the *reh* evil is prevalent. Fallowing is practised. Only two or three of the estates show signs of thriving. By statistics cultivation has diminished 58 per cent. although in fact there has been a large increase. The reason of this conflict between facts and figures is that given in explanation of the analogous case of the Nar circle. The water-supply is now less than it was in 1858-59, because several grants have been made in the last fifteen years to different up-stream villages, thereby curtailing the original scanty supply. There is no true *do fasli* land in this circle.

The cantonments and Edwardesabad are in this circle. Its villages are canal irrigated from the Kurram, and, with a few exceptions, very fertile, fully cultivated and densely populated. Water is generally abundant; is, except in cold weather, surcharged with a rich silt, which perpetually renovates the soil of all lands to which it is applied but those at the tail ends of the various canals. Some of the finest villages lie on the left bank of the Kurram, but most are on

the right bank immediately adjoining cantonments. In all manure is highly prized, and is bought and sold as a valuable commodity. In most the "village" consists of from two to twelve separate hamlets; and as the value of land rises according to the ratio of its propinquity to the hamlet site, as a rule that village is the richest which has the largest number of such hamlets within its limits. In every village sugar-cane is cultivated, and in some turmeric also. They are the two most remunerative crops grown. In no other circle is any turmeric produced, and in those only here and there is sugar-cane, and that to a very small extent. Excluding from the account the area and population of cantonments, Edwardesabad and twenty-three outlying frontier, and comparatively poor villages, the number of souls to the square mile of cultivation is 1,006, and to the whole square mileage 787. The total increase in cultivation since 1858-59 is by the area statistics 29 per cent., but of this about 9 is real. Of the cultivated area of the circle 30 per cent. produced two crops in year of measurements, but if turmeric, sugar-cane and cotton be added, the percentage would rise to 48.

Lies immediately north of the Marwat Nár, to which it assimilates in tenure, source and method of irrigation, but, being higher up the Kachkot canal, it is much better irrigated and in all respects superior. For most villages the water-supply is deficient, but being constant there is always enough to bring a certain amount of the cultivated area to maturity. All the estates are new, formed mostly in 1852, and as yet not fully developed. Compared to the Marwat Nár, there is much less difficulty in attracting and retaining cultivators, and every year the difficulty is diminishing. The soil is generally clayey and good, but here and there the *reh* evil is visible, though to no serious extent. The increase of cultivation since 1858-59 is really very considerable, although statistics give a diminution of 9 per cent. The reason is that in 1858-59 that number of acres was presumed to be cultivated for which water had been granted. Of the cultivated area 5 per cent. produced two crops in year of measurements, but the inferior of the two was only clover.

This tract, occupying both banks of the Kurram, and commencing about seven miles below cantonments, is a vast half reclaimed marsh, more or less affected by *reh* (hence name of circle). In the lower-lying lands, especially during the cold months, the bubbling up of springs is a perpetual nuisance, against which the agriculturist fights by surface draining and surrounding each cultivated plot by a dyke and deep drain. Except in the villages on the left bank of the Kurram, three out of five of which lie comparatively high, and rather want moisture than possess a redundancy of it, little of the fertilizing silt, so general in the Bannu circle, is contained in the canals of this circle. The reason is that the villages lie either at the tail end of their canals, or the canals have their sources in springs and not in the Kurram. The increase of cultivation since 1858-59 is, according to the statistics, 23 per cent., of which perhaps 12 is real. Of the cultivated area 21 per cent. produced two crops in year of measurements, but the second crop was mostly clover.

Comprises the plain possessions of the Ispërka, Hathikhel, Umarzai, Bizankhel, and Sirkikhel Ahmadzais. Except a little partially irrigated land on the outskirts of the Suranî and Jhandúkhel (Bannuchi) *tappas*, the whole tract is *barani*, and assimilates closely in quality of soil to the average of sandy soils of Marwat. Towards the hills the sand is displaced by a clayey soil, and immediately under the hills by stony ground. The average rain-fall is about the same as

(7) Eastern Waziri Thal.

that at Edwardes-abad (14·5 inches), and is therefore considerably more than that of Marwat. This corner of the district, owing to the close proximity of the hills and of the extensive vegetation of Bannu proper, seems exceptionally favoured in its rain-fall. In 1858 the cultivated area was recorded as 5,838 acres; it is now 38,965. Making due allowance for the 1858 area having been considerably under-estimated, the increase cannot be less than four or fivefold. There is no *do fasli* land properly so called.

Is the frontier circle, and comprises Western Marwat, lying between Marwat tahsil. Gadwad circle and hills of independent Waziristan.

(1) Pakha. Its villages are therefore all more or less exposed to the troubles incidental to a border position. Soil is mostly clayey, but still friable and easily worked with the ordinary plough. Distribution of crops between the two seasons is more equal than in the Shiga-Khatina circle, viz., of cultivated area, 54 per cent. bear spring, and 46 per cent. autumn crops. Crops grown are the same as in Gadwad circle; 45 per cent. of the cultivated area is hill torrent; 46 per cent. *dagar*, i. e. receives drainage from higher lying waste; and the rest is pure *barani*, i. e. each cultivated plot only receives rain which actually falls on it. The increase of cultivation since 1858-59 may be set down at 40 per cent.

Comprises central Marwat. Part of its soil is very sandy and part loamy or clayey. It is almost entirely *barani*; for, though (2) Gadwad. 9 per cent. of the cultivated area is entered as hill torrent, the torrents affecting it are small and the supply of water is very scant and never certain. Of the cultivated area 29 per cent. is under autumnal cultivation, almost entirely confined to *bajra*, *moth*, and a little *jowar*. Thus 71 per cent. is devoted to production of gram and wheat. The villages are mostly old and fully cultivated. Water is generally at some distance, but not so great as in most of the villages of Shiga and Shiga-Khatina circles. The increase of cultivation since 1858-59 may be set down at about 12 per cent., and most of this is in a few new estates.

Lies mostly between Gambila and the Kurram. Its irrigated land has a soil much like that of Pakha circle, but generally (3) Tandobah. stiffer. Irrigation is from two sources,—(1) from canals with heads in the Kurram near the land irrigated thereby, and whose water is impregnated with *reh*, and (2) from the surplus water of the great Kachkot canal, whose water is sweet. In the former case water-supply is plentiful, but, owing to the canal heads being below point at which the Káshú joins the Kurram the water is very brackish. *Reh* efflorescence has increased much of late years in lands so irrigated, owing to the increase of canal arrigation, in Bannu proper, diminishing the supply of sweet water below the Káshú. Steady deterioration has been long going on in such lands, and large reductions in the present assessment have been required for them. In the latter case the supply of water, though still very deficient, has considerably increased since 1857-58, and a corresponding increase of jama has been made. All the land is *ek fasli*. Of the cultivated area 49 per cent. is irrigated and 51 per cent. *barani*. The increase of cultivation—almost entirely confined to *barani* lands for Káshú villages, and to irrigated lands for Kachkot villages—may be set down at 60 per cent. in the last eighteen years.

Was made a separate circle, as villages are mostly zamindári, owned (4) Nár. by miscellaneous grantees, who, with a few exceptions, received their lands from Government at different periods before the second summary settlement. Previously tract

had been a jungle, much infested by robbers, whence the designation of Nár (fire in Arabic). Water-supply, and almost all the land is canal irrigated, is very deficient, as tract lies at the tail end of the Kachkot canal, and only that which is over after irrigation of higher-lying lands in Bannu proper reaches it; what water there is, is sweet, as canal head is above the point at which the Káshú discharges itself into the Kurram. The soil is mostly stiff and clayey. All the land is *ek fasli*. Lands of villages Marmandi, Shákh, Gandi Sahib Khan Mammakhel are included within this circle, as, though not literally a portion of the Nár, they could not, owing to their situation, have been put into any other circle, and as they get water from the Kachkot much in the same way as the true Nár villages. In them 34 per cent. of the cultivated area is *bárání*.

Comprises much of eastern and a portion of southern Marwat. As the name implies, the soil is to all appearance pure sand, and the crops are generally very light. (5) Shiga. Wheat and gram are the two staples. Only 11 per cent. of the cultivated area was under autumn cultivation in year of measurements, and in that year the quantity of *bajra* sown was unusually large. For eight or nine months in the year drinking water has to be conveyed from the Gambila or hole-like wells in some of the hill passes, distances of from one to fifteen miles. Cultivation is entirely *bárání*. Each cultivated plot only receives the actual rain-fall on it. Many of the villages are of recent formation, and in several there is still room for a large expansion of cultivation in the poorest class of soil. The increase of cultivation in this circle since 1858-59 may be set down at 58 per cent. and most of this is in new estates.

Comprises some of central and much of southern Marwat, and in all respects resembles the Shiga circle, except that, (6) Shiga-khatina. as a rule, its surface is more level and its sandy soil has a more appreciable immixture of earthy matter in it, and is therefore more productive. Most of its villages, too, are old ones and fully cultivated. Originally this circle was included in Shiga circle. There has been no general increase of cultivation since 1858-59.

Is a mountainous region inhabited by a hardy race of Khataks, who, Isakhel tahsíl. owing to their numbers pressing hard on the soil, (1) Bhangikhel. have pushed cultivation to the extreme limit at which it is profitable, so that if *ghazán* and *gor* lands are not to be abandoned, the revenue rate on them must almost be nominal. The *sam* lands (3,950 acres) lie mostly together, south-east of Mánjhi Ghúndi and opposite Shakardarra are entirely *ndlddr* and produce excellent wheat and *bájra*. The peasantry as a class are thrifty and industrious. Each is self-cultivating proprietor of his holding, and, as a rule, every man's homestead—a substantial stone-built structure—has been erected on or close to his lands. Before annexation the tribe is said to have been little better than professional thieves. Though poor, the Bhangikhels are little in debt, as they paid no revenue before 1868-69. Surplus grain is generally taken to Kohát, and sometimes to Kálábágh, for sale by its producers themselves.

Is the name locally applied to the country lying along the foot of the eastern base of the Khatak Niázai Range, and is (2) Mohár. equivalent to the Damán of other parts. Its soils are *ratti* and *ghassar*, the former of which is prevalent to the north, the latter to the south. All its lands are irrigated by hill torrents, but some are also supplemented by the surface drainage of the stony ground, which lies

immediately under the hills. As the soil is very friable, gets the first burst of the hill drainage and is on a considerable slope, the labour of dam and dyke making and repairing is great and constant. The hill torrents, more especially the Broch and the Chicháli, the two largest, spread out fan-shape as soon as they enter the plains, and intersect the lands of this circle in all directions. The Broch, when the rains are excessive, brings down quantities of sand and thereby causes much damage, but with ordinary rain its deposits are fertilizing. The Chicháli, on the other hand, seldom casts sand over the fields, however high its floods may be; it often brings down a rich silt of a reddish tinge. Both sometimes erode cultivated land. The crops are wheat and *bájra* and a little cotton. Fallows are seldom resorted to, so long as the land yields any return. As a rule, though, rotation of a sort is practised; the soil is over-worked. The cultivators are almost all Khataks, Sultánkhel being the chief exception, and own and till their own holdings; but several members of the Isakhel clan and others have acquired a good deal of land in two of the villages in various ways. The cultivated area has, according to statistics, increased 57 per cent. since last settlement. Of this more than 30 per cent. is real.

Is the name given to the line of villages dotted along the right fixed bank of the Indus, all of which with one exception have, (3) Danda. in addition to their Thal possessions, large alluvial *chaks* in the Kacha as well. The Thal soil resembles that of the Mohár circle, but is more level, less intersected in proportion to area, with hill streams; has 46 per cent. of its cultivated area *kaslahdár*, and is not quite so certain of getting hill torrent water for its *náladár* lands, as the Mohar villages lie between them and the hills and intercept all they can. The best lands are those which are both *náladár* and *kaslahdár*. Thal cultivation has increased 13 per cent. since last settlement. Most of the Kacha lands were thrown up subsequent to 1856-57, and though as yet hardly a fourth part of their area is immediately culturable, a steady improvement in them is observable each year. The bulk of the land is cultivated by the proprietors themselves. The crops, both Thal and Kacha, are almost entirely wheat and *bájra*. Cotton is also grown to a small extent and vegetables on well lands. There are 72 irrigation wells in the circle, being four-fifths of the total number in use in the whole parganah. The average area cultivated each year by a well is however small, only four acres, and the number of yoke of oxen only two. The people are in the whole well off, and little of their land is in mortgage to Hindús or other outsiders though a good deal is amongst themselves.

As the name signifies, is the group of villages whose lands are entirely 4 Kacha. in the alluvial bed of the Indus. Of its fourteen villages eight were during settlement received by transfer from Miánwáli, and including them, in only two of the whole number has the greater part of the land been in continuous existence over ten or fifteen years. One characteristic, then, of this circle is that its lands are new, not yet good but improving. Wheat is the great crop, being grown on 70 per cent. of the cultivated area. Next comes *bájra* on 15 per cent., barley *tára mira* and cotton are also produced, but in very small quantities. There is no purely well cultivation. The 17 wells in the circle merely supplement the *sailáb*. It is improbable that more than half a dozen new wells will be made in the next twenty years, as fear of changes in the Indus will prevent capitalists from sinking them. *Sailáb* is in most years, pretty certain. A general failure of crops in the Kacha has never occurred, at least not in the

last twenty years. The people are, on the whole, well off and pay their revenue with ease owing to the system of annual re-assessment of cultivation in force.

Contains only two villages situated at the mouth of the Kurram. They have been made a separate circle, partly because of their isolated position, and partly because their soil is different from that of any other circle. Their Thal has a light sandy *ghassar* on which little but *bājra* is grown, and their Kacha is largely impregnated with *reh* from the Kurram, but not sufficiently so to allow more than plots here and there to be classed as *kallari*. The Kacha, too, is always undergoing change owing to the floods in the Kurram. The principal crops are wheat, which is grown on 73 per cent. and *bājra* on 20 per cent. of the cultivated area. Barley and cotton are also produced, but in no great quantity.

Is so called from its major portion being irrigated by a series of small canals from the Kurram, the largest and most important of which is that known as Kas Umar Khan. The town of Isakhel is in the centre of the circle. Besides irrigated lands it has a large area of Thal and Kacha as well. The Thal lands are poorer than in any other circle, as the soil which is mostly *ghassar* has a good deal of sand intermixed with it, often a subsoil of pure sand, and the hill torrents which irrigate it are few and of insignificant volume. The canal irrigated portion is mostly fairly good *ghassar* land, somewhat stiff and tenacious, but unfortunately it is much impregnated with *reh* (locally designated *kallar*), and consequently produces very poor crops. This *reh* is brought down by the Kurram from the Káshú, a hill torrent which empties itself into the Kúrram on the left bank of that river about fourteen miles south-east of Edwardesabad. Should the newly-introduced *tinga* system succeed and water become more abundant, it is certain that the crops will be improved and the evil effects of *reh* diminished. At present the water-supply is insufficient for the irrigated area. The Kacha is nearly all new land thrown up since 1856-57, and as yet only about one-fifth of it is cultivated or immediately culturable. Of the whole area under cultivation in the circle half is cultivated by tenants, and the rest by the proprietors themselves, of whom the Isakhel Patháns are the most numerous, and are very indifferent husbandmen.

Contains a group of villages in the bed of the Indus, which are islands in the hot weather, being entirely cut off from the main land on either side. The central villages being the oldest are the best; generally the soil is good, but towards the south are several very poor villages. As the surface of the country is perfectly flat, and only from a few inches to about three feet above the ordinary flood-level of the Indus, the soil is generally so well moistened by inundation or percolation between the months of June and September that all profitably culturable land is sown for the spring crop as soon as dry enough for the purpose. A fair crop is pretty much a certainty on all but the poorer soils, and on the best lands the yield per acre of wheat the great staple, is in good years very large. Even when no rain has fallen throughout December and January, the dying crops are sometimes revived by a down-pour early in February and the yield proves after all fairly good. There are a few wells in this circle and in the Kacha of circles Kacha-Thal and Kacha-Pakka, but they are all more for drinking than irrigation purposes, and at most only supplement the natural irrigation from the river.

The river lands of this circle are on the whole older and better than those of the Kacha-Pakka circle, but in several villages the shifting over of the Indus to this side has wrought serious evil, by either the erosion of their oldest and best lands, or the conversion of a deep silt soil into a shallow or sandy one. The Thal is almost worthless for cultivation, being very sandy and receiving nothing but its own rain-fall. Its main use is as a pasture ground at the proper seasons. Small patches of cultivation, nearly all new since 1860-61, exist here and there, but a crop is never certain. There are now also a few wells, used more for drinking than irrigation purposes, scattered about it, and there is room for many more; but as the soil is very poor and sandy, and the average water-level is from thirty-five to forty-eight feet, it is not clear that they could be profitably worked at present.

Of the two classes of land of which this circle consists, alluvial Indus and stiffish Pakka soil, the former is similar to that of the Kacha circle, but much of it is somewhat newer and therefore poorer. Indeed, most of the river lands of this circle have been engulfed during the last sixteen years, and what has accreted in this period and not been subsequently lost is as yet inferior. The Pakka soil is good, but owing to the increase of cultivation in three of the Mohár villages, the quantity of hill torrent water which reaches the said Pakka soil has since 1860-61 greatly diminished. The hill torrents too are, compared to those of the Mohár and Danda circles in Isakhel, of insignificant volume; hence the outturn on land benefitted by them is smaller and less certain. The loss of the Indus lands has driven many villagers to the cultivation of their Pakka lands, on which the increase of cultivation is consequently large; but notwithstanding this fact the proprietors in this circle are generally poor. In 1860-61 there were 69 wells and *jhalárs* in use; now there are only 48, each with about four acres attached. They are nearly all in the Pakka, and partly used for drinking purposes. The diminution in the number is owing to the Indus having eroded many.

Consists of a series of crumbling sand-stone, hillocks, and parallel ridges, furrowed between by torrent beds and ravines.

(4) **Pakhar.** Here and there are small flat hollows and depressions, which, as the distance from the hills increases, widen into broad plain-like expanses. The soil is generally light, somewhat stony and shallow. Owing to this latter quality, and the fact that sand rock at two or three feet below the surface forms the substratum, the natives term all but the best or *trail* soil, *garm*, i. e., hot and irretentive of moisture, whence the crops wither readily under a strong sun and scant rain-fall. But in some of the hollows and in most of the hill torrent land, the soil is deep and rich, or what the natives call *sard*, i. e. cold and retentive of moisture. Spring and autumn crops are about equally cultivated, and wheat and *bdjra* are the two staples. The former is grown on 39 per cent. and the latter on 49 per cent. of the cultivated area.

The water-shed of the Salt Range divides the greater part of this circle from that of Pakhar, and as, between the two, the hills rise to their crests much more abruptly on their eastern than on their western side, the amount of drainage derived from them is larger in this than in the Pakhar circle. In addition to this, the two hill torrents which drain the northern slopes of Sakesar, after partially irrigating the lands of Láwa in Jhelum and Nammal in this district, unite near the latter village, and, immediately piercing the range by a narrow cleft or gorge, shed

their rich mud-bearing waters over the fields of Musakhel and other Mohár villages. The supply of water in this torrent—the most important in the parganah, whence its name on the western side of the hills *wahi* or “the stream” is so constant that it may be called a perennial one. In July and August it generally comes down two or three times and fills the bunds of from 5,000 to 7,000 acres. Compared to it all the other hill torrents are small and insignificant. As regards the soil of this circle, at the foot of the range it is gravelly; but the gravel soon gives place to a loamy, friable soil, which slopes away gently towards the Indus. Comparing this with the corresponding circle in Isakhel, it may be said that the soil here is quite as good, and as the lie of the ground is not on so great a slope, dyke and dam making are less laborious; but except for Musakhel the hill water-supply is much less. Most of the cultivation is “hill torrent” and the staple is *bājra*, which was grown in year of measurements on 78 per cent. of the cultivated area. In the Mohár of Isakhel only 56 per cent. of the cultivated area was sown with *bājra*.

The central and southern parts consist of a very light sandy soil, mostly culturable, but chiefly used as a grazing tract. (6) *Thal*. Towards the north the sand merges into a firm, loamy soil, the product of centuries of washings from the Salt Range. There is hardly any hill torrent cultivation. Where the soil is firm each cultivated plot has five or six times its area of waste lying above it, the drainage of which it receives. In the sandy parts, that is to say throughout four-fifths of the circle, small patches of pure *barani* cultivation are to be seen here and there, and towards the south the country is dotted with eighteen or nineteen irrigation wells, each with its own clump of trees and cluster of cottages. *Bājra* is the staple, and was in year of measurements sown on 56 per cent. of the cultivated area.

their rich mud bearing waters over the fields of Musa-khel and other Mohár villages. The supply of water in this torrent—the most important in the parganah, whence its name on the western side of the hills, *waki* or “the stream”—is so constant that it may be called a perennial one. In July and August it generally comes down two or three times and fills the *bands* of from 5,000 to 7,000 acres. Compared to it, all the other hill torrents are small and insignificant. As regards the soil of this circle, at the foot of the range it is gravelly; but the gravel soon gives place to a loamy, friable soil, which slopes away gently towards the Indus. Comparing this with the corresponding circle in Isa-khel, it may be said that the soil here is quite as good, and as the lie of the ground is not on so great a slope, dyke and dam making are less laborious; but except for Musa-khel the hill water-supply is much less. Most of the cultivation is “hill torrent” and the staple is *bájra*, which was grown in year of measurements on 78 per cent. of the cultivated area. In the Mohár of Isa-khel only 56 per cent of the cultivated area was sown with *bájra*.

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CHAPTER VI

TOWNS, MUNICIPALITIES, AND CANTONMENTS.

At the census of 1881, all places possessing more than 5,000 inhabitants, all municipalities, and all quarters of districts and military posts classed as towns. Under this rule the following places were returned as the towns of the Bannu district:—

Tahsil.	Town.	Persons.	Males.	Females.
Bannu.	Edwardesabad	8,960	6,786	2,174
Marwat	Lakki	4,068	2,084	1,984
Isa-khel	Isa-khel	6,692	3,483	3,209
	Kalabagh	6,056	3,109	2,947

The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XI. while further particulars will be found in the Census Report in Table XIX. and its appendix and Table XX. The remainder of this chapter consists of a detailed description of each town, with a notice of its history, the increase and decrease of its population, commerce, manufactures, municipal government, institutions, public buildings; and statistics of births and deaths, trade and manufactures, wherever figures are available.

It will be noticed that Table No. V. shows nine places as containing more than 5,000 inhabitants, while only three are classed as towns in the above detail. The reason is that the six villages detailed below were excluded from the list of towns, as, though the total population included within the boundaries of each exceeds 5,000 souls, yet the inhabitants are scattered over a large area in numerous hamlets lying at considerable distances from each other, no one of which contains a population sufficiently large to warrant its being classed as a town:—Van Bachran, Namal.

(Deputy Commissioner, please supply the names of the other places from Census Table A.)

The town of Edwardesabad was founded by Lieutenant Herbert Edwardes in 1848 and the foundation is described in his "Year on the Punjab Frontier." It was then simply a bazar for the supply of the new fort of Dalipnagar, also founded by Edwardes and, like the fort, it was called after the young Maharaja Dalip Singh. The name Dalipnagar, however, was never popularly adopted; the place was commonly known as Bannu only, and it was not till after the death of Sir Herbert Edwardes that

the town and cantonment received from Government the name of Edwardesábád. Bannu is the name more commonly used. Edwardes also instituted the Friday Fair, which is a great feature in Edwardesábád, when the country people from all round come in, bringing supplies of every sort. The cantonment lies immediately on the bank of the Kurram, and on its further side is the Dalipgarh Fort, beyond which again lies the town. The population of town and cantonment is 8,960, of which only 4,900 is contained within municipal limits. The town has been twice enlarged, in 1859 and 1869-70, and a further extension is now contemplated, but it is still little more than a bazar. There is a considerable trade in cloth with the independent hills as well as the immediate neighbourhood. There is a large square in the centre of the town which serves for a market place on Friday, and is then filled to overflowing. The town is surrounded with walls, and has seven gates, which are closed at gun-fire at night.

Dalipnagar was constituted a second class municipality in 1868, and this continued when the name was changed to Edwardesábád. A new municipal hall is now in course of erection outside the walls. The civil station (the district head-quarters) is outside municipal limits, but the tahsíl and kotwálí and the dispensary are within them. The income of the municipality for the last five years is shown in Table No. XLV., and is derived from an octroi duty and the rent of some shops and timber yards, and from sale proceeds of manure.

The population as ascertained at the enumerations of 1868, 1875, and 1881 is shown below :—

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town	1868	6,537	5,018	1,519
	1881	8,960	6,786	2,174
Municipal limits	1868	3,178		
	1875	3,896		
	1881	4,900		

Town or suburb.	Population.	
	1868.	1881
Edwardesábád town	3,185	4,900
Civil lines		360
Cantonments	3,352	3,700
Total	6,537	8,960

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the census of 1868 are taken from the published tables of the census of

1875; but it was noted at the time that their accuracy was in many cases doubtful. The Deputy Commissioner writes as follows in the Census Report for 1881:—

“The boundaries adopted in the present census were the town wall together with the following places outside these limits closely adjoining them, *viz.*:

- (a). Sweeper hamlet.
- (b). Gardens of Ghulám Muhammad Khán and Muhammad Khán and Thalla of Paira Rám.
- (c). Muhammad Khán's mosque and the gardens (Singh's) extending to the Mirian road.
- (d). Government Camel yard.
- (e). The Abkárí premises.

“There is no trace of what limits were fixed in taking the census of the city in 1868, and as the city limits have been extended since 1868 on the south side, it is improbable that they followed the same boundaries as those now fixed. The great increase of population in the present census is partly due to the extension of the town wall above alluded to, and partly to a tendency of Hindu traders from outlying villages where they have to live as dependents of the Patwari proprietors, to flock into the town where they are independent. Another cause of the increase was the great stimulus given to trade by the Afghan War during the two years immediately preceding the present census.”

The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of the same will be found in Table XX. of the Census Report of 1881.

In 1844 Fateh Khan Tawáná built and garrisoned a small town in the heart of Marwat, and induced by the advantages and promises many of the leading chieftains to settle near it. He called his town Ihsánpur. It continued to be the capital of Marwat until 1864, when owing to a famine in the Gambílá and the never-ending plague of mosquitoes to its situation near the marshy apex of the Kurram and Gambílá Doáb, Major Urmston, the then District Officer, allowed the inhabitants to flit across to the right bank of the Gambílá, to settle amongst the sandy cluster of villages named Mírá Khoedád-khel and Sayad-khel. The people at once availed themselves of this permission, and old Lakki was abandoned. New Lakki comprises the three villages just mentioned, and those who settled in their midst in 1864. It is now a thriving little town with a fair bazár and with a number of commodious Government buildings in it, *viz.*, dispensary, school house, staging bungalow, and thána combined, and a sarai. In 1874 it was erected into a municipality of the second class, the income of which is shown in Table No. XLV. By the 1881 census it was found to

4,068 inhabitants, of whom 1,146 are Hindús and 2,906 Musalmáns.

The population as ascertained at the enumerations of 1868, 1875, and 1881 is shown below :—

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town	1868	4,167	2,193	1,974
	1881	4,068	2,084	1,984
Municipal limits	1868	2,740		
	1875	4,406		
	1881	4,068		

It is difficult to ascertain the precise limits within which the

Town or suburb.	POPULATION.	
	1868.	1881.
Laki Mina-khel ...	2,740	2,804
do. Khoidád-khel ...	926	929
do. Saiyad-khel ...	501	335
Total	4,167	4,068

enumerations of 1868 and 1875 were taken ; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the census of 1868 are taken from the published tables of the census of 1875 ; but

it was noted at the time that their accuracy was in many cases doubtful. The Deputy Commissioner writes thus in his census report for 1881 :—

“ This municipality did not exist in 1868, and the figures given against it for that census have been found by adding together the populations of the three villages of Mina-khel (including Qusurgarh), Khoidád-khel, and Sayad-khel, out of which this municipality was subsequently formed. The limits laid down for the purposes of the present census were those of the municipality, with the encamping ground, tahsil and tháná, dák bungalow, dispensary and settlement kacheri. The population, it will be seen, has slightly decreased since 1868. No satisfactory reason can be assigned for this, but the state of trade is almost stationary.”

The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881.

But for its long, narrow, dirty bazár, Isá-khel looks more like a village than a town. It covers a large area of 398 acres, and many of its houses have large compounds and patches of cultivation about them. The former head-quarters of the Isa-khel clan having been eroded by the Indus, Ahmad Khán, the tribal chief, selected the present site about 1830. An equal portion of land was taken from the head of each of the four tals or sectional allotments of the tribe,

and thereon the shareholders in each section housed themselves. Until about 1860 all outsiders settling in Isá-khel, or Tarná as it was generally called, were treated as dependants (*hamsáya*) and paid ground rents, and the sites reverted on their vacation to the proprietary section or Khel. But the growth of the place and the influx of traders have gradually converted Isa-khel into a town, and now it may be said, as a rule, he who owns the superstructure, owns the ground on which it is built as well. In 1874 Isa-khel was raised to municipal dignity. Its average income for the last five years has been Rs. 13,266 a-year; details will be found in Table No. XLV. There were by the 1881 census 6,692 inhabitants, mostly engaged in agriculture and in the grain and cloth trades. Of the population 1,788 are Hindús, 87 are weavers, and the remaining mass are agriculturists. The town is very unhealthy, and the drinking water bad and brackish. Weaving is one of the chief industries of the town.

The population as ascertained at the enumerations of 1868, 1875, and 1881 is shown below:—

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town	1868	7,446	3,943	3,503
	1881	6,692	3,483	3,209
Municipal limits	1868	7,446		
	1875	6,541		
	1881	6,692		

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The figures for the population within municipal limits, according to the census of 1868, are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The Deputy Commissioner wrote as follows in his Census Report for 1881:—

“In the present census, the limits adopted for this town were those of the municipality. In the census of 1868, the adjoining hamlets of Shekh Musa-khel and Shekh Mahmúd were included with the town itself, and as the population of these two hamlets in the present census was found to be 1,014, if we add this to the purely municipal population, we get a total of 7,706 as compared with 7,446 in 1868, or a real increase of 260 instead of an apparent decrease of 754. Since, however, the commencement of the Afghán War the staple trade of the town in grain exported by boats down the Indus to Sakkar has almost entirely ceased, as the difference in

prices will no longer leave a profit over and above the expense of carriage, and the prosperity of the town is thereby considerably affected. The Muhammadan population is nearly three times as numerous as the Hindu, and is principally agricultural, the principal castes being Pathán (Niyazai) and Saiyads. The Hindus are mostly Aroras and Brahmans.

The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881.

This is the oldest town in the district. Situated on the hill side, at the point where the Indus enters the plains, and commanding the Kálábágh salt mines, or rather quarries, and the easiest and best ferry for fifty miles on either side, the position must always have been an admirable one for a township. The natural fortress of Dankot, about six miles up the river, served the inhabitants as an asylum during invasion, especially during those of Nadir Sháh and Ahmad in the last century. In 1841 much of the town was cut away by a cataclysm of the Indus. It was made a municipality in 1874. The average annual income of the last five years was Rs. 3,612; details will be found in Table No. XLV. By the 1881 census the population was 6,056.

The situation of Kálábágh is highly picturesque. Its houses are built against the side of an almost precipitous hill with out-crops of solid salt-rock, many-storeyed, and piled one upon another in successive tiers, the roof of one tier forming the street giving access to the next; while above, a cliff, still of pure rock-salt, overhangs the town. Many of the houses are built on sites actually excavated in the salt.* Immediately below the town flows the Indus, through a gorge in the Salt Range 350 yards across. Mr. Baden Powell quotes from Elphinstone the following description of the town and its environs:—

“As we passed beneath, we perceived windows and balconies at a great height crowded with women and children. The road beyond was cut out of the solid salt, at the foot of cliffs of that mineral, in some places more than 100 feet high above the river. The salt is hard, clear, and almost pure. It would be like crystal if it were not in some parts streaked and tinged with red. In some places salt-springs issue from the foot of the rocks, and leave the ground covered with a crust of the most brilliant whiteness. All the earth, particularly near the town, is almost blood-red†. And this, with the strange and beautiful spectacle of the salt-rocks, and the Indus flowing in a deep clear stream through lofty mountains past this extraordinary town, presented such a scene of wonder as is rarely witnessed.” Since then an extraordinary flood in the Indus, caused by a landslip in the Indus in 1841 or 1842, swept away half the town and destroyed its picturesqueness.

* The mines formerly worked at this point of the Salt Range are now closed.

† This is not really earth at all, but the refuse of the alum pits.

Alum and lignite are found in the hills near Kálábágh and the trade in the former article is a source of considerable wealth to the town. Iron instruments of all kinds are manufactured in the town and large quantities from iron imported from the Kánigoram hill.

In other respects also Kálábágh is noteworthy, as being the residence of an Awán family, which exercises a certain supremacy over the whole tribe. The present representative of the family known as the Sardár or Khán of Kálábágh, is named Muzaffar Khán.

The town is not a pleasant one to live in. The alum works in the centre cause an offensive smell to pervade it, and its southerly aspect and the bareness of the hills about and above it, cause it to be terribly hot in summer. It is the only place in the district where goitre is prevalent. During the recent Settlement operations, Mr. Thorburn laid out a large area close to it for a new town, since when Malik Mozaffar Khán, the Chief of Kálábágh, has built himself a roomy residence on the new site, and its population has steadily increased. The Assistant Salt Patron of Mári, together with a portion of his establishment, are shortly to be moved to quarters in Kálábágh. There is a good staging bungalow close to the town. Between June and September, Kálábágh can be reached by boat in twelve hours from Attock, a distance of nearly one hundred miles. The scenery on the way is wild and picturesque though rather confined, and down to Khushálgarh the pace is over ten miles an hour. There are several ugly places, rapids, whirlpools and sharp corners at narrows, to negotiate which gives the voyager little excitement. Altogether this Indus route is the quickest and best for civil officers coming to Bannu. Except in the rains, it takes nearly two days to reach Kálábágh from Attock.

The tháná and dák bungalow are in the new town, and the school, dispensary and sarai are outside the old town in the direction of the new. The chief industry of the place is weaving; and it is the only town in the district where cloth so fine as súsi is made.

The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown below:—

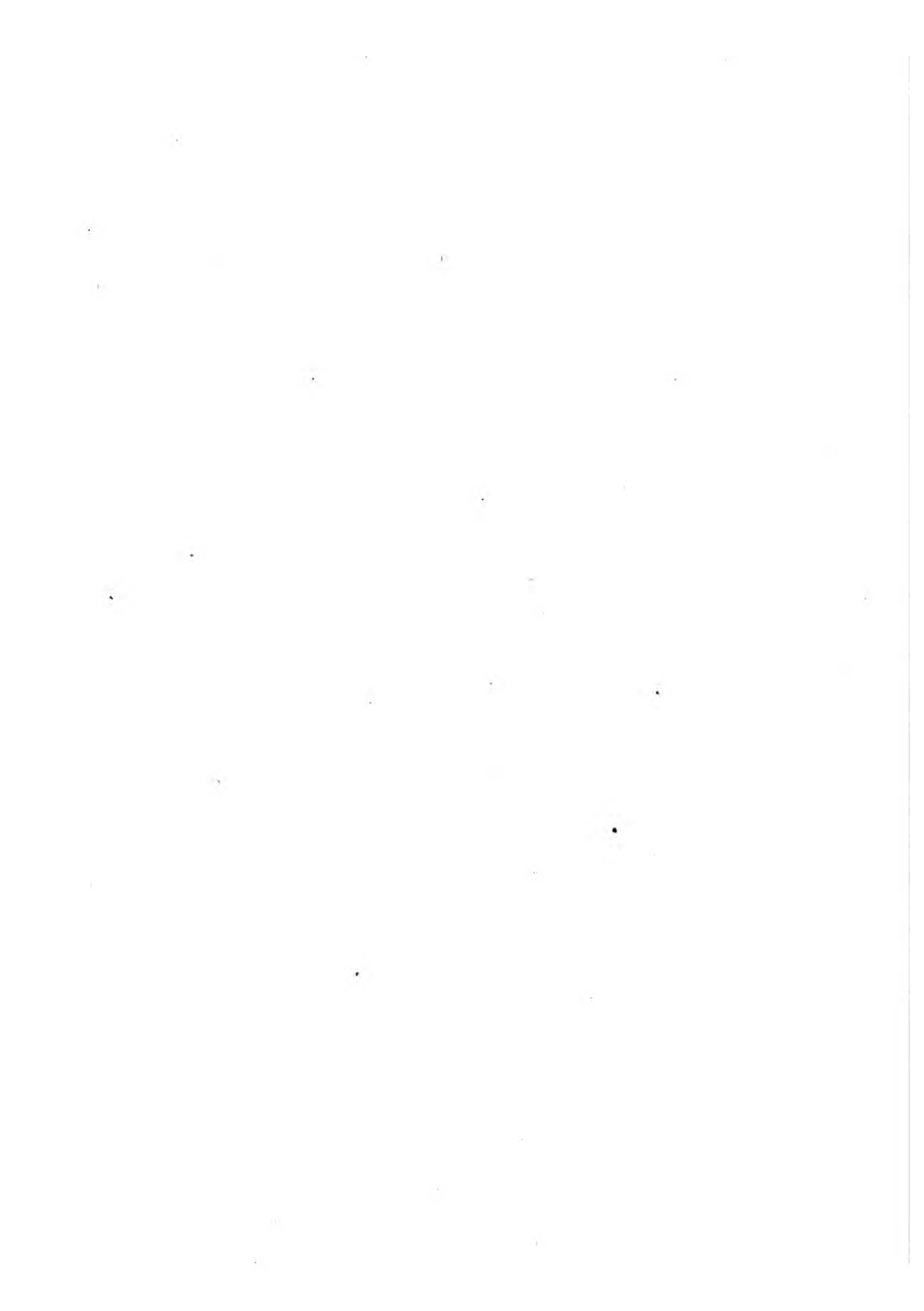
Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town	1868	6,419	3,436	2,983
	1881	6,056	3,109	2,947
Municipal limits	1868	6,419		
	1875	6,082		
	1881	6,056		

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The figures for the population within municipal limits, according to the census of 1868, are taken from the published tables of the census of 1875; but it was

noted at the time that their accuracy was in many cases doubtful. The Deputy Commissioner writes in his report on the census of 1881 :—

"The limits adopted for the present census were those of the Kálábágh municipality, whereas in 1868 the census limits included the hamlet of Kukránwála ; hence the decrease in population is probably only apparent, as the town is prosperous and its trade flourishing. The number of souls per house was seven, which indicates how overcrowded the houses generally are. The principal occupations are those of ironsmith and weaver, and a considerable trade is carried on in the manufacture of iron vessels, *lungis* and *súsi*."

The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881.



GAZETTEER
OF THE
HAZARA DISTRICT.
1883.

CHAPTER I.

THE DISTRICT.

SECTION A.—DESCRIPTIVE.

The Hazará district is the north-easternmost of the three districts of the Pesháwar division, and lies between north latitude $33^{\circ} 45'$ and $35^{\circ} 2'$ and east longitude $72^{\circ} 36'$ and $74^{\circ} 9'$.

General description. It forms the extreme north-western corner of the cis-Indus possessions of the British Government. It consists mainly of a narrow wedge of territory lying between the Indus and the Jhelum shaped like an ox-tongue with its base to the south, and its apex to the north, the narrow Kágán valley running away to the north-east for some 60 miles, and forming the thin part of the tongue with an average breadth of 15 miles. Including that valley the extreme length of the district is 120 miles ; its width is 40 miles in the centre and 56 miles along the southern base. It is bounded on the south by the Murree, Ráwalpindi, and Attock tahsils of the Ráwalpindi district. The western boundary is, in the southern half of the district the river Indus, which separates it from Yúsufzai of Pesháwar, the Indus valley, and the Independent territory of Amb ; and in the northern half, the Black Mountain and the Independent Swát territory. On the north it is separated by the Kágán range from the Independent Swát country and Kohistán, and from Chilás which is tributary to Kashmír. On the east lies Kashmír itself, from which the district is separated in the north by the mountain range that borders the left bank of the Kunhár river, and the south by the river Jhelum. The district, excluding feudal Tanáwal, which will be described presently, is divided into three tahsils, of which that of Haripur includes the Indus riverain, all the south-western, and most of the southern portions of the district ; above it comes Abbott-abad which, with Tanáwal, occupies the centre of the district ; while the northern parts, including the Kágán valley, constitute the tahsíl of Mansehra.

Some leading statistics regarding the district and the several tahsils into which it is divided are given in Table No. I. on the opposite page. The district contains no towns of more than 10,000 souls, the town of Bafá with a population of 5,410 being the largest. The administrative head-quarters are situated at Abbott-abad. Hazará stands 14th in order of area and 25th in order of population among the 32 districts of the Province, comprising 2·85 per cent. of the total area, 2·16 per cent. of the total population, and 0·77 per cent. of the urban population of British territory.

The latitude, longitude, and height in feet above the sea of the principal places in the district are shown below :—

Town.	North Latitude.	East Longitude.	Feet above sea-level.
Abbott-abad ...	34 9 15	73 15 30	4,150
Mansehra ...	34 20 10	73 14 30	3,200*
Haripur ...	33 59 50	72 58 15	1,800
Torbela ...	34 8 0	72 51 36	1,200

* Approximate.

Feudal Tanáwal, the cis-Indus territory of the Nawáb of Amb, commonly regarded as a part of Hazára. It situate at the north-west corner of the district west of the Siran river and Agror. But it is a political dependency administered by the Nawáb, and is consequently no part of the Hazára district for administrative purposes. Its southern boundary is an almost straight line drawn east by south from Kirpilian, on the Indus, to the Siran river. It is not to be confounded with the Nawáb's jagír, the iláqas of Badnak and Kulái, which are situate immediately south of this line, and are bounded by the Indus river on the west and by the Siran river on the east and south; these iláqas are part of the Haripur tahsil and are under our ordinary administration. So too, it is quite distinct from the wholly independent territory of Amb, across the Indus.

The greater part of the area of the district is mountainous. In the north-east, the valley of Kágán, some 800 square miles in area (or nearly one-third of the district) is a sparsely populated mountain glen, shut in by parallel ranges of hills which have a mean height of more than 10,000 feet, and rise in the highest peaks to an elevation of 16,700 feet above the sea level.* The ranges are in no case more than fifteen miles apart, and the whole interior space is filled up with transverse spurs, which leave only a narrow central gorge, through which the river Kunhár forces its way to join the Jhelum at Pattan.

After a south-western course for about sixty miles both ranges sweep southwards, still maintaining a parallel direction. The eastern range terminates at the junction of the Kunhár with the Jhelum six miles south of Muzaffarabad. The south-east slopes drain into the Kishnganga which joins the Jhelum at Muzaffarabad (in Kashmír). The last twenty five miles of the range is commonly referred to as the Srik hills, in which the Makra peak fourteen miles north of Muzaffarabad is a prominent object. The western Kágán range, turning south at the peak known as Músa ka Musalla (Moses' seat) a beautiful snowy peak 13,378 feet above sea level, diminishes rapidly in height, till opposite Garhi Habíbul where it is crossed by the ancient road from Muzaffarabad into the north of Hazára, it is comparatively insignificant. It then swells again into a fine mountain range which forms the physical backbone of the district running due south to Murree at an elevation varying in different parts from

* The village of Kágán situated on the river some distance below the middle of the valley, has an elevation of 6,600 feet above sea level.

5,000 feet to 10,000 feet above the sea, its most remarkable feature being the twin hills of Miánjáni and Mochpura which are such noticeable features on the road from Abbott-abad to Murree, and finally merges in the Murree Hills of the Ráwalpindi district. Its true orographical continuation is probably to be found in the hills immediately skirting in the bed of the Jhelum river. On the east its slopes fall abruptly into the Kunhár and Jhelum : from its west side spring lines of parallel ranges which, with the rivers between them, mark out the topography of the greater part of the district. These parallel ranges extend in a south-western direction till they disappear in the plains of Ráwalpindi, or terminate abruptly on the banks of the Indus.* The longest range of the series is one which, commencing a few miles to the north of Murree, forms the boundary for a long distance between this district and that of Ráwalpindi, and penetrating far into the latter terminates in the Margalla hills. The most northern is the range (in which occurs the Black Mountain), that bounds the district towards the north-west. The mountains intermediate between the two ranges last mentioned, though apparently somewhat complicated, resolve themselves into three main lines of hill, which with the outer ranges divide the body of the district into four main valleys, running from north-east to south-west, and drained respectively by the Unár, the Siran, the Dor, and the Harroh, all tributaries of the Indus. These valleys might be also described as those of Agror, Mansehra, Abbott-abad and Khánpur. The main range, and the spurs for some distance after they leave it, vary from 6,000 to 10,000 feet in height, and are richly wooded with pines and oaks. As they approach the Indus they decrease in height and are more bare of the finer sorts of trees. But the hill sides are well covered with grass, and water, either in springs or streams, is generally abundant.

In the lower valleys of these rivers, the country here and there opens out into plains of small extent, the only level spaces in the district. The principal of these open plains are :—

The Khari plain (1,100 feet above the sea level), some seven miles long by four broad, lying between the Gandgarh hills and the Indus, at the south-west corner of the district—a continuation of the plain of Chach in Ráwalpindi.

The Panjkata valley (1,700 feet above the sea level), some three miles long by two and-a-half broad, situated on either side of the Harroh river where it issues from the hills below Khánpur.

The Hazára or Haripur plain, occupying the centre of the Haripur 'tahsíl,' some twelve miles square in its main portion round Haripur ; but aggregating with the valleys that stretch up towards Abbott-abad not less than 200 square miles ; it is drained by the river Dor, and by a tributary of the Harroh ; at its extreme north-east end it is 2,800 feet above the sea level, and 1,500 feet at its lowest or south-west end.

The Rash or Orash plain, at the southern end of which Abbott-abad is situated, some fifteen square miles in extent, and 4,000 feet above the sea level, drained by a tributary of the Dor.

* It is to this series that the Murree hills belong. See Gazetteer of Ráwalpindi.

The Pakhli plain (3,000 feet above the sea level) some eight miles square in the Mansehra tahsíl drained by the river Siran.

These open spaces together aggregate in area between 300 and 350 square miles. The remainder of the cultivable area of the district is scattered in the smaller valleys, and over the lower sides of the mountains, few of which are completely barren.

The scenery is picturesque in the extreme, and charming from its endless variety. The distant snow-clad ranges in the north; the higher mountains of Hazára clothed with pines and oaks and other fine timber trees; the lower ranges clothed with an almost unbroken spread of grass and brushwood; the cultivation occupying every available spot, varying in richness from the beautiful irrigated fields of the Haripur and Pakhli plains, to the simpler crops on narrow fields industriously terraced out of the hill sides; water in every form from the raging torrent of the Kunhár and Jhelum, and the strong deep stream of the Indus, to the smaller rivers, streams, and springs of the minor valleys and the silent lakes at the head of the Kágán valley; strong thriving villages built in the open lands of the valleys or snugly ensconced at the foot of the hills or half way up their sides; small home-steads scattered about hill and plain, bespeaking the security of the country—all these features abound in endless variety, a striking contrast to the bare hills and plains of the less-favoured country immediately south of Hazára.

The principal mountain peaks of the district and their heights are as follows:—

PRINCIPAL PEAKS AND THEIR ELEVATION.

Name.	Height above Sea-level.	Situation.
	From 10,000	
Thd Kágán Peaks	to 16,700	
	Feet.	
Makra	12,752	East of and above Bálakot.
Músa-ka-Musalla	13,378	} At head of Bhogarmang glen.
Soni	13,012	
Bhaleja	9,644	
Kála Dháka or Black Mountain, (Akhund Baba-ká-Chura) ...	9,157	On Agror Boundary.
Tanglai	6,183	North of Baffa on the Sirhan.
Srikot	7,157	On Kashmir border, near Garhi Habibulla.
Bahingra	8,503	In feudal Tanáwal, east of Amb.
Dohda	4,516	North-east of Tárbelá.
Breri	4,601	Near Mansehra.
Biliána	6,192	West of Abbottabad.
Sarban	6,243	Adjoins Abbottabad on the east.
Thandiáni	8,845	North-east from Abbottabad.
Mianjáni	9,793	} South-east from Abbottabad.
Mochpuri	9,232	
Chumbi	8,751	Near Murree.
Sribang	5,661	Near Khánpur.
Pirthán	4,419	In the Gandgarh range

With the exception of the higher Kágán peaks, there is scarcely a hill-top in the district inaccessible to cattle, for which they afford excellent grazing. Even they are inaccessible only in parts, and their sides are clothed as a rule with grass, brush wood, and forest.

There are three small lakes situated near the head of the Kágán valley :—Saiful-malúk-sar, about half a mile long by 500 yards broad, 10,718 feet above the sea level ; Lutú-sar, an irregular crescent-shaped lake 11,166 feet above the sea level, of which the total length is about a mile and a half with an average breadth of 300 yards ; Dudibat-sar, a circular lake about half a mile in diameter ; the height of which above sea level is not on record, but is probably greater than either of the preceding.

The grand mountains which surround these lakes, the deep blue of their waters, and the impressive solitude of the locality, form worthy attractions for lovers of beautiful scenery. But other value they have none ; their waters are too cold for fish to live in them ; and the shepherds of Kágán have no occasion to put boats on them.

The principal rivers that traverse the district are the Jhelum and its tributary, the Kunhár or Nainsukh, and the Indus, with its tributaries the Unár, the Siran, the Dor, and the Harroh. The area of the catch basin of each, included in the Hazará district, is approximately as follows :—

River.	Tributary.	Approximate area of catch basin in Hazará district.	Cultivated area irrigated by each.	Remarks.
		Square miles.	Square miles ...	
Jhelum	...	77	2	Principally in Kágán.
	Kunhár	996	5	
	Total	1,073	7	
Indus.	...	225	2½	Including Unár tributary, which drains Agror. Irrigation principally situate in the Pakhlí plain. Irrigation principally situate in the Hari-pur plain. Irrigation principally situate in the Panj-kata tract, in Khan-pur iláqa.
	Siran	639	13½	
	Dor	390	25	
	Harroh	444	9	
	Total	1,698	50	
Total district.	...	2,771	57	

The Indus forms the western boundary of the district from Kirpilián to Shekh Chubar, 32 miles. It is not fordable. There is a boat ferry on it at Dalmohat, opposite Indus river.

Topí, in Yusafzai. The Khabbal village, in independent territory opposite Tarbela, also has a ferry boat. There is a third boat ferry at Amb just above Kirpilián. The river is not navigable above the Dalmohat ferry, and boats do not ordinarily ply higher than Attock in the Ráwalpindi district. It is not necessary to further describe a river so well known, except to mention the two great floods which occurred on the 2nd June 1841 and 26th August 1857, and which are believed to have been caused by landslips in the distant upper portion of its course. The flood of 1857 was much smaller in volume, and did much less harm than that of 1841.*

The Jhelum river is also too well known to need more than a passing reference. It forms the east boundary of the district for 20 miles, from the village of Jhelum river.

Pattan to that of Kao, in the Abbott-abad tahsil. Its course past the district lies in a narrow rocky bed, from which the mountains rise abruptly on each side, and down which it rushes in a deep seething rapid; navigation is impossible, and few swimmers are expert enough to swim in it when swollen by the melting of the snow in the summer months. At Kohála, where the road to Kashmír crosses it, a fine suspension bridge, built at the joint cost of the British Government and the Mahárájah of Kashmír has lately been erected. The span of the bridge is 231 feet; it cost Rs. 81,036, and was completed in 1872. Prior to its erection the river was crossed at Kohála by native boats; the ferry was most dangerous; if a boat missed the landing place, it was in imminent danger of being lost with every one in it. In June 1868 two boats were lost in this way in one week, and 64 lives in them. The only admirable thing connected with the ferry was the courage and skill of the boatmen.

The Kunhár river is a tributary of the Jhelum which it joins at Pattan, in the Abbott-abad tahsil. It drains the Kágán valley and the iláqas of Bálákot, Garhi Habí-

The Kunhár. bulla, and Boí. From its source at the head of the Kágán glen to its junction with the Jhelum it is about 100 miles long. Its bed is narrow, rocky, and as far as Bálákot tortuous. Its course is bounded on each side by mountains varying from 16,000 to 8,000 feet high, by the drainage from which it is fed. The mountainous nature of the country which it drains will be understood from the fact that, though the mountains on each side reach this height, the width of its basin rarely exceeds 16 miles, and for the last 25 miles of its course, where the mountains on each side are lower, it is only 8 miles or less. As far as Bálákot its torrent is so fierce that nothing can live in it. Below Bálákot the stream moderates; and the people of the Garhi Habíbulla iláqa swim in it in the summer months. At certain seasons the stream is even fordable. As the river passes the town of Garhi Habíbulla, the ranges on each side sink to a level of 4,500 and 5,000 feet, forming the Battrassi Pass on the west bank and the Dub Pass on the east bank; through these passes lies one of the roads to Kashmír, crossing the main Kunhár river by a suspension bridge built by the British Government in 1856 at a cost of Rs. 7,982. The span of the bridge is 108 feet. Below this the river is crossed at long intervals by rough swinging bridges made by the natives of ropes of twisted twigs.

* For some details of this flood, see page .

The Unár river in the Agror valley and thence passes on into Feudal Tanáwal, through which the greater part of its course runs. It joins the Indus a few miles above Amb, after a narrow and tortuous course of about 40 miles through a mountainous country. It is fordable at all times except for a few hours after heavy rain.

The Siran river is a tributary of the Indus. It rises in the north of the district at the head of the Bhogarmang glen and falls into the Indus at Tarbela near the south of the district. It is not navigable in any part of its course; it can be forded in most parts, but occasionally floods heavily during the autumn and winter rains. It drains the Bhogarmang and Koush glens, the Pakhlí valley, and the greater part of Tanáwal. Its principal affluents are the Butkas which drains the Koush glen; the Ichchar which rises in the Tarnawaí glen below Thandiáni, and flowing northwards, joins the Siran at Bhairkund; and the Mangli, which rises near the same place, and, flowing westward, joins the Siran at Serí Sher Shah. The course of each of these affluents is about 25 miles long. The Siran itself, from its source in Bhogarmang to its junction with the Indus, is some 80 miles long. Its course presents a great variety of scenery, varying from the mountain glens of Bhogarmang (among the most beautiful in Hazára) and the rich broad expanse of rice irrigation which is watered by it in the Pakhlí valley, to the rough low hills of Tanáwal. It abounds with the Mahásir and other fish in the lower part of its course. The Swáthís of the Pakhlí valley call it their "golí" (female slave); channels from it supply the irrigation for their rice, and the mills on its banks grind their corn, husk their rice, and clean their cotton.

The Dor river is a tributary of the Siran, which it joins five miles above its junction with the Indus at Tarbela. It rises in the deep glens under the Miánjáni mountain, flowing westward past Dhamtaur, Rajoiá, and Haripur to Thapla, where it unites with the Siran five miles above the junction of the latter with the Indus. Its course is some 40 miles long. It has no large affluents. Roughly speaking it drains part of the Boí iláqa, the iláqas of Nawashahr, Dhamtaur, Rajoiá, Babarhán, and Shingri, in the Abbottabad tahsil, and those of Bagra, Sarái Sálíh, Mánakrai, Haripur, Jágal, and Khálsa, in the Haripur tahsil. It is not navigable, and can be forded almost everywhere in its course. Its volume is small; it is almost lost in its bed as it approaches Sarái Salih, but it is refreshed four miles above that place by the plentiful springs of Maksúd. It is from this river that the irrigation of the Haripur plain is supplied. The autumn rains in the hilly portion of its basin near the Miánjáni peak causes it sometimes to flood very rapidly. The floods occasionally do much injury to the rich alluvial lands situate on its banks in the Haripur plain.

The Harroh is a tributary of the Indus, which it joins nine miles below Attock. The total length of its course is some 90 miles, of which only the upper portion, some 50 miles, is situate in the Hazára district; the rest of its course is

through the Ráwalpindi district. In its course through the Hazará district westward from the Mochpurí range, its bed is closely shut in by hills which vary from 9,000 to 6,000 feet in height. It drains the Danna, Nára, and Khánpur iláqas in the hills, and by one of its affluents the greater part of the Kandí Kahl and Kot Najíbulla iláqa, in the Haripur plain. It has two main sources. Of these one rises under the Murree and Chumbi peaks, and drains the Danna iláqa; it is known as the Dhund Harroh. The other main source rises under the Mochpurí peak, and with its affluents the Samundar and the Sajkot nalah drains the greater portion of the Nára iláqa; this is known as the Karrál Harroh. The two streams join at a place called Dotára, 16 miles above Khánpur, and receives immediately afterwards the Nalán stream that drains the rich valley of that name. Passing Khánpur it debouches into the plains, and its waters are at once utilized to irrigate the small Panjkata plain at the west end of the Khánpur iláqa.

At Mírpur in the Ráwalpindi district it receives the Jabbi, which, rising in the low hills south of Haripur, drains the southern half of the Haripur plains, and leaves this district after a course of about 15 miles.

The course of the Harroh in Hazará lies for the most part through deep and narrow mountain valleys. It floods more rapidly and fiercely than any of the other Hazará rivers, but when not in flood, it is fordable in most parts. It is not navigable; its volume is ordinarily too small, and its bed too rough to allow of navigation.

The subject of alluvion and diluvion is not of much importance in the Hazará district. The Indus floods do not ordinarily affect any of the villages on its banks in Hazará. The Jhelum river in its course past the west of the district, and its tributary, the Kunhár, flow in deep rocky beds, and there are no alluvial lands on their banks. There remain the Harroh, Dor and Siran rivers.

A small amount of alluvion and diluvion occasionally occurs on the banks of the Harroh river in the Panjkata villages at the western end of the Khánpur tract. Similarly the Siran river and its affluents, the Mángal and the Ichchar, occasionally destroy some of the irrigated lands on their banks in the Mansehra and Abbottabad tahsils; and at its junction with the Indus at Tarbela a heavy flood in the Siran sometimes injures a portion of the land of Tarbela and of the villages between Kachi and Thapla.

But ordinarily more important than the cases that occur either on the Siran or the Harroh are the alluvion and diluvion of the Dor river. This river, in the greater part of its course from Rajoiá to its junction with the Siran at Thapla, is lined with rich alluvial lands irrigated by water-cuts from its bed. In the heavy autumn floods these lands are occasionally destroyed, the alluvion deposit being swept away, and leaving exposed the stratum of boulders on which it had before rested. No alluvion, in the ordinary sense of the term, ever occurs; but the more industrious agriculturists occasionally restore the destroyed land by cultivating crops of coarse rice on it, and by bringing small silt-bearing cuts from the river's bed on to the land. But this process of renovation is along and uncertain one. And,

though with care and industry, it ought not to be so, still it must be admitted that in the last 25 years the floods in the Dor have destroyed much more alluvial land than the agriculturists have made by reclamation. The floods on these rivers also not unfrequently affect the revenue by cutting away the channels which serve the mills on their banks. The rule in vogue in Hazará up to the regular settlement for treating claims by or against the State on account of alluvion and diluvion, has been that known as the 10 per cent. rule, that is to say, no increment or decrement has been taken account of, except where the amount exceeded 10 per cent. of the culturable area. The old rule has now been continued with the sanction of Government, subject to two slight alterations, *viz.*—(1), that increment and decrement relating to mills be taken up without reference to the 10 per cent. rule; and (2) that as regards the culturable land, the limit of the rule be not 10 per cent. of the culturable lands, but 10 per cent. of the assessment. The property in the mills is, so to speak, an excrescence from the ordinary village system, and it was thought there would be an unfairness in throwing on the land in any case revenue originally assessed on the mills.

The climate is as varied as the scenery. The southern part is as hot in summer and as cold in winter as in the adjoining districts of Ráwalpindi and Jhelum. In the centre of the district the heat of the summer is materially mitigated, and the winter is proportionately more severe. The hills of 6,000 feet and over have a very temperate climate in the summer, and are snow-clad in the winter. The line of perpetual snow is between 14,000 and 15,000 feet above sea level.

The district enjoys an abundant rain-fall which varies from 30 inches in the lower parts of the district to 50 inches or more in the higher hills near Murree and Abbottabad. Table No. III., shows in tenths of an inch the total rain-fall registered at each of the rain-gauge stations in the district for each year, from 1866-67 to 1882-83. The fall at head-quarters for the four preceding years is shown in the margin. The distribution of the rain-fall throughout the year is shown in Tables Nos. IIIA. and IIIB., while Table No. IV. gives details of temperature for each of the last 14 years, as registered at head-quarters. The figures, given in the following table were compiled at the regular settlement from returns in the district office. The returns of the year previous to 1858-59 are omitted, being incomplete or unreliable.

Year.	Tenths of an inch.
1862-63	35.4
1863-64	42.1
1864-65	61.2
1865-66	46.2

STATEMENT OF RAIN-FALL IN THE HAZARA DISTRICT FROM

Tahsil.	Months.				1858-59.	1859-60.	1860-61.	1861-62.	1862-63.	1863-64.	1864-65.
HARIPUR.	April ... ..	...	...	...	1.15	0.90	...	1.58	0.10	6.92	3.76
	May ... ..	...	...	...	...	0.81	1.71	0.10	0.54	0.10	6.53
	June ... ..	...	...	...	3.72	1.72	0.42	0.76	0.49	1.87	0.50
	July ... ..	...	...	...	5.56	5.55	1.33	10.84	4.87	13.65	1.26
	August ... ..	...	...	...	0.30	3.79	3.39	7.52	8.08	8.05	7.00
	September ... ..	...	...	...	2.40	4.59	1.80	3.59	2.46	2.56	3.57
	October ... ..	...	...	...	...	...	...	0.68	...	...	0.32
	November ... ..	...	...	...	...	...	...	...	0.15	0.01	0.04
	December ... ..	...	...	...	0.30	1.75	...	3.12	...	1.97	5.05
	January ... ..	...	...	...	4.11	2.85	4.75	0.65	3.80	1.97	5.53
	February ... ..	...	...	...	3.88	0.85	1.55	1.09	0.40	2.90	8.03
	March ... ..	...	...	...	2.25	2.49	0.56	4.58	0.90	0.84	4.18
ABBOTT-ABAD.	April .. ..	...	...	...	6.52	1.1	...	3.4	1.4	7.4	5.4
	May .. ..	...	...	...	1.61	2.7	1.7	0.5	2.4	0.2	10.9
	June ... ..	...	...	...	7.56	4.4	4.7	1.8	1.5	3.1	0.6
	July ... ..	...	...	...	14.01	4.4	8.8	11.1	10.6	15.2	3.3
	August ... ..	...	...	...	6.74	9.0	1.7	10.1	3.5	8.7	10.7
	September ... ..	...	...	...	6.03	4.9	...	2.3	1.9	1.6	2.5
	October ... ..	...	...	...	...	0.3	...	0.8	1.1	...	0.5
	November ... ..	...	...	...	...	0.6	...	...	2.4	0.1	...
	December ... ..	...	...	...	0.90	1.4	...	1.9	0.4	4.4	7.7
	January ... ..	...	...	...	11.01	2.6	5.2	0.8	3.9	3.3	4.5
	February ... ..	...	...	...	11.73	3.9	2.4	2.3	2.8	2.4	5.4
	March ... ..	...	...	...	4.53	5.6	1.7	4.8	1.5	1.7	7.7
MANSAHRA.	April ... ..	...	...	...	5.00	1.05	...	2.80	2.03	5.03	3.95
	May ... ..	...	...	...	1.30	3.70	1.50	0.78	0.75	0.34	8.16
	June ... ..	...	...	...	3.60	1.70	0.10	2.37	0.32	9.51	0.70
	July ... ..	...	...	...	7.60	0.23	5.75	9.73	10.48	9.89	3.02
	August ... ..	...	...	...	6.00	12.08	11.52	8.60	8.42	6.30	7.69
	September ... ..	...	...	...	3.00	4.75	0.75	2.28	2.31	2.22	2.11
	October ... ..	...	...	...	...	...	...	...	...	...	0.30
	November ... ..	...	...	...	...	0.20	...	...	0.92	...	...
	December ... ..	...	...	...	0.55	1.80	...	2.41	0.20	4.67	6.75
	January ... ..	...	...	...	6.30	0.70	4.82	2.13	5.57	3.17	2.00
	February ... ..	...	...	...	7.05	4.00	2.71	1.05	0.83	3.18	6.65
	March ... ..	...	...	...	2.00	6.80	2.81	7.56	0.94	1.84	7.11

1858-59 to 1872-73, IN INCHES.

1865-66.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.	1871-72.	1872-73.	Average of 15 years ending 1872-73.	Average of 5 years ending 1872-73.
1.64	4.96	3.89	3.8	...	0.6	0.8	1.9	2.13	1.4
0.63	0.08	2.54	0.3	0.2	1.2	0.6	2.7	1.20	1.0
...	0.80	1.10	1.2	1.3	5.5	6.0	0.1	1.66	2.8
4.13	3.74	1.82	2.4	8.0	12.0	4.1	12.7	6.13	7.8
9.91	12.85	5.44	5.0	3.4	6.2	2.7	2.0	7.71	3.9
4.38	0.90	0.94	1.3	2.7	0.6	4.3	3.6	2.64	2.5
...	...	0.75	0.7	...	0.3	...	0.1	0.19	0.2
2.05	...	...	...	...	...	...	...	0.15	...
7.17	...	1.15	2.5	0.2	3.5	...	0.1	1.12	0.9
3.72	1.65	2.35	2.0	0.6	...	2.2	2.6	2.58	1.5
2.86	5.85	2.55	1.45	1.0	7.3	5.7	1.4	3.12	3.3
4.84	1.18	5.57	0.6	3.8	1.1	3.8	2.2	3.12	3.5
2.4	...	3.7	5.3	0.8	0.4	3.1	3.3	2.95	2.58
0.4	1.9	6.1	1.7	0.3	0.8	1.9	6.6	2.65	2.26
0.7	0.2	1.2	3.9	3.1	7.3	11.3	3.4	3.65	5.80
6.6	6.4	7.2	7.3	8.9	5.1	11.9	18.5	9.29	10.34
5.3	12.0	11.8	2.9	4.1	6.2	4.5	11.8	7.27	5.90
6.0	1.5	3.3	0.9	6.2	3.7	1.6	6.6	3.27	3.80
...	0.1	1.0	0.8	2.3	1.6	0.5	1.0	0.67	1.24
2.6	...	0.2	...	...	...	...	0.3	0.41	0.06
6.4	...	3.2	2.9	1.2	0.9	3.7	0.1	2.34	1.76
5.2	2.7	4.1	3.2	0.8	0.3	7.1	4.5	3.95	3.18
1.3	6.7	5.6	3.9	1.7	9.7	4.2	1.6	4.37	4.22
4.3	2.0	9.4	16.5	4.5	1.6	6.9	2.8	5.03	6.46
0.50	3.43	8.22	8.2	0.4	0.8	2.0	2.0	3.03	2.7
0.20	...	0.72	0.9	0.1	0.5	1.0	3.8	1.71	1.2
0.20	0.04	...	2.3	1.1	9.2	9.1	1.1	2.78	4.5
3.10	4.10	3.52	4.3	7.7	3.0	4.5	17.9	6.31	7.5
3.23	4.55	6.39	5.4	4.6	4.3	7.3	3.7	6.27	5.1
2.07	2.80	0.45	2.4	2.7	2.8	1.8	2.1	2.30	2.3
...	...	1.30	0.5	0.3	...	...	1.1	0.25	0.4
1.23	...	...	...	...	...	...	0.9	0.22	0.2
7.84	...	3.11	17.30	0.5	...	1.9	0.1	3.14	3.9
3.61	3.41	3.01	3.80	...	0.2	1.1	5.9	3.05	2.2
2.59	5.93	7.63	1.81	0.7	8.1	5.3	0.9	3.89	3.3
8.14	0.77	6.08	21.8	5.1	1.7	9.2	2.2	5.60	8.0

			1858-59.	1859-60.	1860-61.	1861-62.	1862-63.
HARIPUR.	Rabi rain ...	1st April to 30th June ...	4·87	3·43	2·13	2·44	1·13
		1st July to 30th September	8·26	13·93	6·52	21·95	15·41
		Total ...	13·13	17·36	8·65	24·39	16·54
	Kharif rain ...	1st October to 31st Dec. ...	0·30	1·75	...	3·80	0·15
		1st January to 31st March	10·24	6·19	6·86	6·32	5·10
		Total ...	10·54	7·94	6·86	10·12	5·25
	Total yearly rain-fall ...		23·67	25·30	15·51	34·51	21·79
ABBOT-ABAD.	Rabi rain ...	1st April to 30th June ...	15·69	8·2	6·4	5·7	5·3
		1st July to 30th September	26·78	18·3	10·5	23·5	16·0
		Total ...	42·47	26·5	16·9	29·2	21·3
	Kharif rain ...	1st October to 31st Dec. ...	0·90	2·3	...	2·7	3·9
		1st January to 31st March	27·27	12·1	9·3	7·9	8·2
		Total ...	28·17	14·4	9·3	10·6	12·1
	Total yearly rain-fall ...		70·64	40·9	26·2	39·8	33·4
MANSABRA.	Rabi rain ...	1st April to 30th June ...	9·90	6·45	1·60	5·95	3·10
		1st July to 30th September	16·60	17·06	18·02	20·61	21·21
		Total ...	26·50	23·51	19·62	26·56	24·31
	Kharif rain ...	1st October to 31st Dec. ...	0·55	2·00	...	2·41	1·12
		1st January to 31st March	15·35	11·50	10·34	10·74	7·34
		Total ...	15·90	13·50	10·34	13·15	8·46
	Total yearly rain-fall ...		42·40	37·01	29·69	39·71	32·77

R A C T.

1863-64.	1864-65.	1865-66.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.	1871-72.	1872-73.	Average of 15 years ending 1872-73.	Average of 5 years ending 1872-73.
8.89 24.26	10.79 11.83	2.27 18.42	5.34 17.49	7.53 8.20	5.3 8.7	1.5 14.1	7.3 18.8	7.4 11.1	4.7 18.3	5.00 14.48	5.2 14.2
33.15	22.62	20.69	22.83	15.73	14.0	15.6	26.1	18.5	23.0	19.49	19.4
1.98 5.71	5.41 17.74	9.22 11.40	... 8.68	1.90 10.47	3.2 10.0	0.2 5.0	3.8 8.4	... 11.7	0.2 6.2	2.13 8.27	1.5 8.3
7.69	23.15	20.62	8.68	12.37	13.2	5.6	12.2	11.7	6.4	10.82	9.8
40.84	45.77	41.31	31.51	28.10	27.2	21.2	38.3	30.2	29.4	30.31	29.1
10.7 25.5	16.9 16.5	3.5 17.9	2.1 19.9	11.0 22.3	10.9 11.1	4.2 19.2	8.5 15.0	16.3 18.0	13.3 36.9	9.25 19.83	10.64 20.04
36.2	33.4	21.4	22.0	33.3	22.0	23.4	23.5	34.3	50.2	29.08	30.68
4.5 7.4	8.2 17.6	9.0 10.8	0.1 11.4	4.4 19.1	3.7 23.6	3.5 7.0	2.5 11.6	4.2 18.2	1.4 8.9	3.42 13.35	3.06 13.86
11.9	25.8	19.8	11.5	23.5	27.3	10.5	14.1	22.4	10.3	16.77	16.92
48.1	59.2	41.2	33.5	56.8	49.3	33.9	37.6	56.7	60.5	45.85	47.60
14.88 18.41	12.81 12.82	0.90 8.40	3.83 11.45	8.94 10.36	11.4 12.1	1.6 15.0	10.5 10.1	12.1 13.6	6.9 23.7	7.39 15.30	8.5 14.9
33.29	25.63	9.30	15.28	19.30	23.5	16.6	20.6	25.7	30.6	22.69	23.4
4.67 8.19	7.05 15.76	9.07 14.34	... 10.11	4.41 16.72	18.0 27.4	0.8 5.8	... 10.0	1.9 15.6	2.1 9.0	4.27 11.88	4.5 13.6
12.86	22.81	23.41	10.11	21.13	45.4	6.6	10.0	17.5	11.1	16.15	18.1
46.15	48.44	32.71	25.39	40.43	68.9	23.2	30.6	43.2	41.7	38.84	41.5

An important feature in the fiscal history of the district is that it ordinarily escapes the famines which attack the plains of the Punjab. Neither the famines of 1860-61 nor the scarcity of 1869-70 extended to Hazára. At the same time the agriculturists get the benefit of the consequent high prices, as shown by the following data (taken from the *Punjab Gazette* for 24th August, 1871) :—

Average price current for.	WHEAT.						BARLEY.					
	Ráwal- pindi.		Pesháwar.		Hazára.		Ráwal- pindi.		Pesháwar.		Hazára.	
1860-61	...	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.
1861-62	...	38 14	30 14	60 0	50 0	79 10	106 0	13 10	13 8	20 0	14 9	18 10
1862-63	...	26 4	25 6	33 0	36 8	53 6	51 0					

No revenue was remitted on account of the famine of 1860-61, nor was it necessary to suspend any revenue, except the rabí instalments in Lower Hazára, but even these were paid up very shortly. Major Adams, the Deputy Commissioner, writing in his Annual Report of 1861-62, says that in the kharif of 1861 the people of Upper Hazára made enormous profits by selling grain for export southwards, and that even in Lower Hazára the debts of years were cleared off.

The great famine of 1783 (Sambat 1840) fell with terrible severity on the district. Popular accounts describe the district as nearly depopulated by it. Grain sold at from $3\frac{1}{2}$ to $4\frac{1}{2}$ sers (1 odi) per rupee, but was not to be had even at that price when the famine was at its height. The district has not suffered from famine since that time.

Under this head the Civil Surgeon of the district reports as follows :—

“The prevailing endemic diseases are, in spring and autumn malarious fevers and their consequences, and in the cold weather various affections of the respiratory system. Within the last few years odd dropping cases of enteric fever have been observed at Abbottabad, which had no apparent connection one with another, and the disease showed no tendency to become epidemic. Enteric fever is known to the villagers as ‘Tap-i-Satar,’ and to native physicians as ‘Muhrika,’ but at present we have no means of ascertaining to what extent it prevails, or the amount of mortality it occasions. Stone in the bladder is also common throughout the district; and in the mountain glens at the north of the Pakhli valley and on the Kunhár river goitre is also prevalent.”

On the subject of cleanliness, Captain Wace remarks that, in Lower Hazára and in the southern parts of Tanáwal, the small compounds in which the people's houses stand are carefully swept every morning. This task is generally performed by the women of the household, though some of the better classes in Lower Hazára pay menials (‘musali’) to do it. There are, however, no arrangements for keeping the larger streets and precincts of the villages clean. In the Dhúnd and Kharál hills and in the Jádún and Swáthi country, the villages are commonly in a very dirty

state, and the people pay much less regard to cleanliness even in their own compounds and houses, than they do in the lower part of the district. The same remarks apply to the personal cleanliness of the people. The inhabitants of the Swáthi country (especially the women) having little or no idea of cleanliness."

Tables Nos. XI., XIA., XIB., and XLIV. give annual and monthly statistics of births and deaths for the district and for its towns during the last five years ; while the birth and death-rates since 1868, so far as available, will be found at page for the general population, and in Chapter VI. under the heads of the several large towns of the district. Table No. XII. shows the number of insane, blind, deaf-mutes, and lepers as ascertained at the census of 1881 ; while Table No. XXXVIII. shows the working of the dispensaries since 1877.

SECTION B.—GEOLOGY, FLORA, AND FAUNA,

Geology (A note by the Superintendent of the Geological Survey of India will be inserted here).

The district has not yet been made the subject of a Geological Survey.

- Those who are interested in the subject will find some brief sketches concerning it in the records and memoirs of the Geological Survey of India and of the Geological Society quoted in the margin.
- (1)—Geology of Khairagali and Chamba peak near Murree, in records of Geological Survey, Volume V., page 15.
 - (2)—Geology of Upper Punjab, Wynne, Records Geological Survey, Volume VI., Part III.
 - (3)—The Geology of Mount Sirban, near Abbottabad, Memoirs Geological Survey, Volume IX., Art. 3.
 - (4)—Observations on some features in the Physical Geology of the outer Himalayan Range of the Upper Punjab, by A. B. Wynne, F.G.S., published in the Journal of Geological Society for May 1874.

The metals and mineral products of the district are not of any note or value. A few men earn a scanty livelihood by gold-washing on the banks of the Indus ; the Metals and mineral products.

process has been described at pages 12 to 14 of Mr. Baden Powell's 'Punjab Products.' Limestone is abundant all over the district. Coarse slate is found in several places, *e.g.*, Chajjián hill near Khánpur, in the Mánakrai hills near Haripur, in the hills immediately adjoining the west of the Abbottabad Cantonment, in the hills between Bagnotar and Baragali, and in many other places, but no slate has yet been found suited to roofing purposes. Antimony or oxide of lead (*surma*) is found in the bed of the Samunder stream, and also in the Sarban hill near Abbottabad. It probably exists in other places also. Iron is found in considerable quantities in the eastern slopes of the Míanjáni range near Bakot, but it is little worked now.

It was thought that Kaolin (porcelain clay) had been discovered in Upper Hazára in 1868; but on samples being sent to Lahore it was found to be either not Kaolin at all, or of so inferior a quality as not to bear the cost of carriage.

The following mines are returned for the district in the Administration Report of 1878-79 —

Mines.

Lime stone in the Daur, Harro, and Siran streams, and in Bandi Dadan.

Slate in Banda Phagwári, Chachián, Jub, Srikot, and Nartopa.

Iron, ore and coal.—Two mines in Bakot Muli: not worked during the year.

Oxide of Lead and Antimony.—Four mines on the Sarban hill: not worked during the year.

The most valuable forests of Hazára are confined to the mountain glens at the north of the district, and to the hills in its east and south-east portions. They are

Forest trees.

described at pages (Chapter IV.), while the system of forest conservancy is discussed at page (Chapter V.)

In the Gandgar hills and the Tanáwal tracts there is a great deal of inferior forest, principally composed of Sanatha (*Dodonœa Burmanniana*), káo (wild olive), phula (*Acacia Modesta*), and other inferior trees and shrubs. These trees supply the people with wood for fuel and for domestic and agricultural purposes in abundance. But, with the exception of a limited supply of chír trees in Tanáwal (especially on the top of the Biliána hill in the centre of that tract), the superior descriptions of timber are not found in the Gandgar and Tanáwal tracts.

The same remarks apply to the low hills which fringe the southern side of the Haripur plain. The Haripur plain itself is almost bare of trees, except those that we have planted on our roadsides, which are principally shísham (*Dalbergia sissu*), mulberry, and bakáin (*Melia azedarach*). A few shísham trees grow wild in the ravines of the Haripur plain, and in a few places on the site of old burial grounds are groves of wild olive and phula.

All through the district the old grave-yards are marked by small groves of this character; and in the northern half of the district the fine foliage of the kangar, amlok, alder, and chinár, add to their picturesque appearance.

The forests of the higher hills in the south-east and northern portions of the district contain very fine timber ; but, except in some retired tracts in the north of the district, it has been much over-cut. The most valuable trees are as follows :—

TIMBER TREES OF HAZARA.

Diár or Deodar (<i>cedrus deodara</i>) called 'paludar' in Kágán.	This is the well-known Himalayan cedar, the most valuable wood that the country possesses ; used in every description of building and carpentering work. The principal forests of this tree occur in Kágán. It is also found at the head of the Bhogarmang glen, and on the Thandiáni range. There are a few also on the Mochpura peak and in its neighbourhood. It is called 'paludar' in Kágán. Its ordinary habitat is between 6,000 and 8,000 feet above sea level.
Biár (<i>pinus excelsa</i>).	This tree grows abundantly in the higher hills of the Khánpur tract, and in all the higher hill tracts in the east and north of the district. The finest forests of it lie between Murree and Thandiáni and in Kágán and Bhogarmang. The wood is inferior only to the diár. Its ordinary habitat is from 6,000 to 8,000 feet.
Paludar (<i>picea Web- biana</i>).	This is a tall straight handsome tree. It grows in great abundance all over the higher hills. Its habitat is from 7,000 to 10,000 feet above sea level. The wood is not good for any purpose in which it is exposed to the weather ; but with this exception it is excellent timber. The tree is known in Kágán by the name of rewar.
Kachal, Kachúr, Sattudar, (<i>abies Smithiana</i>).	A similar tree to the preceding. Is found on the Mochpuri slopes ; also in Kágán and Bhogarmang. In the former place it is called Achar, and in the latter place Rewar.
Chír (<i>pinus longifolia</i>).	Abounds in the lower hills from 2,000 to 6,000 feet above sea level. Is a coarser timber than the biár, but is otherwise very valuable. It is largely used by the people for building purposes, and has great strength so long as it retains its resin. The chír forests that fringe the north and west sides of the Pakhli plain and those of Konsh and Bhogarmang are exceptionally fine.
Sum (<i>ash fraxinus</i>).	Found in the Thandiáni, Miánjani, and Mochpura hills ; and in Bhogarmang and Kágán. Except in Bhogarmang and Kágán, all the best specimens of this tree have been cut. It is most valuable for oars, shafts, and all purposes which require a combination of strength and flexibility.
Tùn (<i>cedrela toona</i>).	A fine handsome tree. Blossoms used for dyeing wood ; valuable for furniture and cabinet work. Only found here and there
Kangar (<i>pistacia integer- rima</i>).	Does not exist in any abundance, but is found here and there in the vicinity of hill villages, and in sacred graves ('ziárats'). Wood, hard and lasting ; used for roofing, furniture, and spinning wheels.
Darwa, drawa, (<i>cedrela serrata</i>).	Used for roofing and in graves. Is a fair wood for cabinet work ; is similar to the tún, but is coarser and very durable.
Káin (<i>ulmus campestris</i> , or large-leaved elm).	} Found in all the higher hills. Used to make wooden-shoes and furniture. Leaves given to the cattle as fodder.
M a n n u (small-leaved elm).	
Akhrot or akhor (wal- nut).	Abounds in all the higher hills. The wood is used for furni- ture, and hardware.
Kálakát (<i>prunus padus</i> , or wild cherry).	Very common. Used in building sheds. Good turning wood. Leaves used as manure in rice fields. Called bharatta in Kágán.
Bankhor (<i>pavia Indica</i> , wild chestnut).	Exists in great numbers ; used for furniture and hard-ware

TIMBER TREES OF HAZARA.—(Continued).

Palach (<i>populus ciliata</i> .)	} Large handsome trees. Wood white, soft, and fibrous.
Safeda (<i>populus alba</i> .)	
Tarkan or trikadna (maple, <i>acer cultratum</i> and other species).	Very common. Leaves used as fodder for cattle. Wood used for charpoys and yokes.
Barangi (<i>quercus dilatata</i>).	A magnificent forest tree; seldom seen below 6,000 feet or above 7,500 feet, grows to a great size and height. Wood, hard but brittle. Makes excellent charcoal.
Barmi (yew) ...	Used for uprights. Very durable. Trees attain a great girth, but taper rapidly; and the larger ones are nearly always rotten inside. It is called thuni in Kágán.
Dhammán (<i>grewia oppositifolia</i>).	This tree is found principally in the vicinity of cultivated fields, between the heights of 3,000 and 5,000 feet above the sea level. Does not attain a large size; but the leaves are excellent fodder for cattle; and the bark gives an excellent fibre for ropes. The wood is strong and elastic. For all these reasons the tree is much valued by the Agriculturists.
Charái (<i>juniperus excelsa</i>).	The pencil cedar. Found in abundance at the upper end of the Kágán.

The following are also mentioned by Captain Wace as among the forest trees of the higher hills :—

Tut, wild mulberry.	Káo or bankáo, wild olive.
Rhin, hoary oak (<i>Quercus incana</i>).	Kandar, <i>cornus macrophylla</i> .
Barin, <i>Quercus annulata</i> .	Ber, <i>zizyphus jujuba</i> .
Phuláhi, <i>acacia modesta</i> .	Barh, <i>ficus Roxburghia</i> (the fruit is called 'hurmál').
Khair, <i>acacia catecha</i> .	Phagwári, <i>ficus caricoidis</i> .
Batangí, wild pear.	Batkar, <i>celtis caucasica</i> .
Sarol, (alder).	Luni, wild plum.
Bins, willow.	

Dr. Cleghorn gives a list in his Punjab Forest Report for 1864, of the plants observed by him in Kágán. There is also a paper on the flora of Hazára by Dr. Stewart, published in the Journal of the Agricultural Society of India, Vol. XIV., Part I.

The principal items of forest produce are :—

'Kúth' (*costus Auklandia*); about 100,000 maunds are exported, chiefly from Kágán, Bhogarmang and Konsh. It is a sweet scented root, exported chiefly to China, where it is used for incense.*

Honey, about 1,000 maunds.

Wax, " 1,000 "

Fruit of the 'Amlok' (*Diospyrous Lotus*), 2,000 maunds.

Walnuts, 5,000 maunds.

* The plant grows wild in the Kágán valley and the Northern portion of Bálákot. The principal export is from Kashmír. Its value was not known to the owners in these tracts, until some years ago, when a merchant from Kashmír obtained their permission to dig it. He paid them the first year Re. 1 per maund (the 'pakka,' local maund) for the permission; the next year the owners charged Rs. 2 or Rs. 3 per maund, and now they charge Rs. 5 per maund. The root is generally dug from September to November; it loses three-quarters of its weight in drying. The 'Malikána' is charged on the dry weight. The cost of digging it and conveying it to Bálákot is about Rs. 2½ per maund, and it sells for Rs. 10 per local maund at Bálákot, equal to Rs. 8½ per standard maund. The cost of conveyance to Amritsar varies from Rs. 3 to Rs. 3½ per maund; and it sells at Amritsar at Rs. 14½ per English maund.

The income from grass and wood has become of late years a valuable asset in considerable portions of the district. The people of the hill tracts which surround the Haripur plain, sell much grass and wood in Haripur and in the large villages of the plain. Large quantities of wood are also sold from the Gandgarh hills to Attock, Chach, and Hasan Abdál. Similarly not a few villages in the neighbourhood of the Abbottabad cantonment make considerable profits by the sale of wood and grass. A great deal of grass is also sold to the small stations which have sprung up on the Murree and Abbottabad road. In short in all the hill tracts of the Haripur 'tahsíl,' and in nearly the whole of the Abbottabad 'tahsíl,' the villagers are now able to realise profits by the sale of their grass; and also in large portions of these 'tahsíls' by the sale of wood for fuel.

The average price of both grass and wood, when sold in the Haripur plain, or at Abbottabad and the large villages adjacent is four maunds per rupee. In the winter months the dried grass that has been stored in the autumn not unfrequently sells for three maunds per rupee. The green grass supplied in the summer months to stations on the Abbottabad and Murree road sells for six or eight maunds per rupee.*

In the Mánsehra 'tahsíl' and the more remote portions of the district generally, similar facilities do not exist for the sale of grass and wood.

In the hill tracts, especially those in the east of the district, bee-hives are commonly kept by the agriculturists. The hives (called 'taun,' 'gahi,' or 'makhorna') are formed in earthen vessels built into the wall of the house, an aperture for entrance being left on the outside. They are cleared about the end of November (Maggar). They produce averages 20 seers per hive, and sells at 5 seers per rupee. The honey is of excellent quality.

Leopards (*felis pardus*, locally called Chitra) are found in all the hill tracts of Hazará. In the Gandgar hills and in the hills round Khánpur, tigers (*felis tigris*, termed by the people "Samundari") are occasionally met with, but they are rare. The whole species, both of tigers and leopards, are locally called "Shin" or "Sher." Bears and monkeys are also found in all the hill tracts, where they are great enemies to the autumn maize crops. The monkeys (*Inuus pelops*, or the hill monkey locally called bándar, búzna, buja) are irrepresible. But the bears have greatly decreased in number since annexation. They are of the black species (*ursus tibetanus*); the red or brown bear (*ursus isabellinus*) is only met with occasionally in Kágán and at the head of Bhogarmang. They are not very fierce, and are easily shot by the zamíndárs; the Gujars (Pála-log) of Kágán frequently kill them with clubs. Hyenas (*hyena striata*, locally called takkhar) are common in the plains, valleys, and

* The Government own a grass 'Rakh' at Mánakrái near Haripur, which furnishes good evidence of the valueable nature of the profits drawn by the agriculturists from their grasslands. Its area is 584 acres; from 1866 to 1871 the annual lease of this 'Rakh' sold at 5½ annas per acre, in 1872 at 6½ annas, and in the two subsequent years at 9½ annas per acre. The sole product of the 'Rakh' is grass; and the grass is sold by the lessee in the Haripur market in competition with an abundant supply of other grass from the adjacent hills.

lower hills. There are a few wolves (bhagiár) in Lower Hazára and Pakhlí and in the Mángal and Orash tracts. On rare occasions they attack men. Jackals abound everywhere, except in the higher hills. Foxes, hill martens (*martes flavigula*), and porcupine (Seh or Seh), hedgehogs, mongooses, and moles are common all through the district. Wild pig (*Sus Indicus*) were common all over Hazára 25 years ago; among other places the ravines in and around the present site of the Abbottabad cantonment were then full of them. But now they are ordinarily found only in the hills of the Khánpur, Danna, and Bakot tracts; also in Agror, Koush, and Bhogarmang. Neither the Márkhor (*capra megaceros*) nor the uríal (*ovis cycloceros*) are found in the district. The latter used to exist 20 years ago in the Gandgar range, but they have now disappeared. The ráin or goral (Himalayan Chamois or *Nemorhædus goral*) was common all over Hazára 25 years ago. Now there are none left, except a very few in the low hills between the Pakhlí plain and the Kunhár valley, and stray ones in other similar places. The Musk deer (*Moschus moschiferus*, commonly known as Kastúra and locally as Rossa) is found in Kágán, and very occasionally in the Miánjáni range. There are also numbers of Ibex (*capra siberica*, locally known as Kíla) in Kágán. The barking deer (*cervulus aureus*) is occasionally met with in the hill forests. In the higher part of the Kágán valley the Thibet marmot (*Arctomys bobac*) is found. Flying squirrels (*Ptomys inonatus*, and perhaps one other species) are common in all the higher hills. The district swarmed with hares (Sáhir) 25 years ago, but there are only a few now left.

The rewards paid by Government for the destruction of wild animals during the past six years are as follow :—

Years.	Tigers.	Leopards and their cubs.	Bears.	Wolves and their cubs.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.
1868-69 ... ..	...	109	453	71	633
1869-70	65	14	166	22	267
1870-71 ... ..	...	25	Rewards for bears abolished.	8	33
1871-72	24	6	...	...	30
1872-73 ... ..	...	40	...	6	46
1873-74	16	114	...	1	131

Rupees eight is paid for full-grown animals, and rupees three or Re. 1 for cubs according to size.

The district abounds with a much greater variety of birds than are usually found in the Punjab. Besides the commoner birds of the country, Rooks, Kashmir jackdaws, Alpine swifts, swallows, starlings, one or two kinds of plovers, and various other tribes of migratory birds, visit the district in the cold weather. Thrushes, black-birds, cuckoos (Himalayan and European), ousels, green pigeons, hill jays, three or four species of woodpeckers

parrakeets, and minivets (*Pericrocotus* or Rája bird) abound in the higher hills. Several species of gulls and kingfishers frequent the rivers, and the beautiful Paradise fly-catcher (*Ichitroea* Paradise) breeds all over the centre part of the district. The following list of the water fowl and game birds which have been shot in the district will be interesting to sportsmen :—

English and local names.	Scientific names.	REMARKS.
The large sand grouse (Bat-tittar)	<i>Pterocles arenarius</i> ...	A few found in Lower Hazará in the cold weather.
The common ditto ...	<i>P. Exustus</i> ...	Not very common, but supposed to breed below Haripur in May and June.
The common peacock ...	<i>Favo cristatus</i> Pavo ...	Found in very small numbers in secluded parts of the hills. Was formerly much more abundant.
Monaul pheasant ...	<i>Lophophorus Impeyanus</i>	Found in the higher hills, especially in Kágán and Bhogarmang.
Laint...Male. Shain...Female. Arguse pheasant (Dangir) Pukras pheasant or Koklas (Bhekur)	<i>Cerionis melanocephala</i> <i>Pucrasia macrolopha</i> ...	Ditto. The common pheasant of the Hazará hills found at elevations of from 5,000 to 9,000 feet.
White-crested Kalij pheasant	<i>Gallophasis albocristatus</i>	Found in thickets at the base of the higher hills.
Himalayan snow cock...	<i>Tetraogallas Himalayensis</i>	Found in the Kágán mountains near the snow.
Black partridge (Kála tittar)	<i>Francolinus vulgaris</i> ...	Numerous throughout the lower hills. Ditto.
Chikor partridge (Kouk)	<i>Caccalis Chakor</i> ...	
Seesee partridge ...	<i>Ammoperdix Bonhami</i> ...	Occasionally found in ravines near Haripur.
Grey partridge	<i>Ortignis Ponticeriana</i>	Numerous in Lower Hazará.
Large grey quail (bater)	<i>Coturnix Communis</i> ...	Visits the district in large numbers in spring and autumn, and a few stragglers remain in winter.
Large Button quail ...	<i>Turnix Dussumierii</i> ...	} Frequently met with in August and September.
Button quail	<i>Turnix Sykesii</i> ...	
Indian Hobára Bustard	<i>Houbara Macqueeni</i> ...	} Found sparingly in the winter in the lower part of the district.
Small Bustard of Europe	<i>Oits tetrax</i> ...	
Wild swan	<i>Cygnus olar</i> ...	Occasionally visits the rivers in Lower Hazará in the cold weather.
Mang, mag, or wild geese	<i>Ancercinereus</i> or grey goose, and <i>A. Indicus</i> or barred headed goose, and perhaps others.	Visit the district in the cold weather.
Mallard Ditto ...	<i>Anas boschas</i> ...	} Common on all the rivers and swamps.
Shoveller duck ...	<i>Spatula clypeata</i> ...	
Buddy Shield Drake or Brahminy duck ...	<i>Casarca rutila sterperus</i>	
Gadwall Duck ...	<i>Chanlelasmus</i> ...	
Pintail duck	<i>Dapla acuta</i> ...	
Wigeon	<i>Mareca penelope</i> ...	
The common teal ...	<i>Querquedula crecca</i> ...	
Blue-winged teal ...	<i>Querquedula circia</i> ...	
Red-crested pochard ...	<i>Branta rufina</i> ...	Found on the rivers in the south of the district.
Red-headed pochard ...	<i>Aythya Ferina</i> ...	Ditto.

English and local names.	Scientific name.	Remarks.
White-eyed duck...	<i>Aythya niroca</i> ...	Found on the rivers in Pakhl in Mansehra.
The tufted duck ...	<i>Fuligula cristata</i> ...	Ditto.
Merganser ...	<i>Mergus castor</i> ...	
Smew ...	<i>Mergellus albellus</i> ...	
Large cormorant ...	<i>Graculus carbo</i> ...	Occasionally seen in Lower Hazará
The Sesser ...	<i>Graculus sinensis</i> ...	Seen in large flocks in Lower Hazará.
The common crane ...	<i>Grus cinerea</i> ...	
The wood cock ...	<i>Scolopax rusticola</i> ...	A few are found about Dhamtaur, in winter. In summer often to be seen in the higher forests where they appear to breed.
Himalayan solitary snipe	<i>Gallinago solitaria</i> ...	The painted snipe is rare. The rest are found in plenty in Hazará in the winter.
The common snipe (chaha)	<i>G. Scholopacinus</i> ...	
The jack snipe ...	<i>G. Gallinula</i> ...	
The painted snipe ...	<i>Rynchaea Bengalensis</i> ...	

Attempts are being made to protect the 'game birds of the district by inserting a clause in the shooting licenses forbidding the shooting of these birds in the breeding season.

The principal birds of the class Raptores which frequent the district are as follow :—

Black vulture ...	<i>Otogyps calvus</i> ...	Not uncommon in Upper Hazará.
Large tawny vulture ...	<i>Gyps Fulvus</i> ...	Common in Hazará in the summer.
Large-billed brown vulture.	<i>Gyps Indicus</i> ...	Seen occasionally from October to April.
Common brown or white-backed vulture.	<i>Gyps Bengalenis</i> .	
White Scavenger vulture	<i>Neophron perinopterus</i>	Very common and unclean.
Bearded vulture or Lammergeier.	<i>Gypætus Barbatus</i> ...	Common in the high hills.
Peregrine falcon ...	<i>Falco peregrinus</i> ...	Sometimes seen in Lower Hazará.
Sháhín falcon ...	<i>Falco pergrinator</i> ...	Breeds in some parts of the district.
Charrug falcon ...	<i>Falco Sacer</i> ...	Occasionally to be seen in the south of the district.
Kestrel hawk ...	<i>Tinnunculus alaudarius</i>	Very common.
Gos hawk (Báz), male	<i>Astur palumbarius</i> ...	Is not a native of the district, but is brought down from Káshgar and sold to a few of the leading men of the district, who keep them for sport.
Jurra, female Báz ...		The female is worth about Rs. 80, and the male Rs. 30 to 40.
Shikra ...	<i>Micronisus Badins.</i>	
Golden eagle (Jor) ...	<i>Aquila chrysætos</i> ...	Found on the higher peaks, Breeds in the district.
Imperial eagle ...	<i>Aquila Imperialis</i> ...	Very common in Hazará in the autumn and winter months.
Long-legged eagle ...	<i>Aquila hastata</i> ...	Found at and above 4,000 feet. Breeds in the district.
Crestless hawk eagle ...	<i>Nisætus Bonelli</i> ...	Not uncommon, between 4,000 and 5,000 feet.
The spotted hawk eagle	<i>Timinætus Nipalensis</i> ...	Found at various elevations, and breeds in the district.

Common serpent eagle ...	<i>Circætus gallicus.</i> ...	Breeds in Lower Hazára.
White-tailed Sea eagle ...	<i>Poliocetus ichthyætus</i> ...	Common in Hazára in autumn and winter
Long-legged buzzard ...	<i>Buteo canescens</i> ...	Common in spring.
White-eyed buzzard ...	<i>Poliornis teesa</i> ...	
Hen Harrier ...	<i>Circus cyaneus.</i> ...	
Maroon-backed kite ...	<i>Haliastur Indus</i> ...	
The common Pariah kite	<i>Milvus Govinda</i> ...	Also a large species of this bird is found in unfrequented places.
Crested honey buzzard ...	<i>Pernis cristata.</i> ...	
Rock horned owl ...	<i>Urrua Bengalensis</i> ...	Common near Abbott-abad.
Indian Scops owl ...	<i>Ephialtes Pennatus.</i> ...	
Collared pigmy owl, called the widow bird.	<i>Glancinium Brodicei</i> ...	Common, from 5,000 to 9,000 feet

The natives of the district are poor sportsmen. Only a few of the better classes take any interest in sport, and these few use their hawks oftener than they do their guns.

The principal fish of the district is the well known Mahásir, sometimes called the Indian Salmon. It has been caught up to a size of 60 pounds, and varies from that size to 5 pounds. It is plentiful in the Indus and Jhelum, and in the lower half of the course of the Siran and Harroh. The Siran would afford excellent fishing but for the netting and spearing of fish by village sportsmen.

CHAPTER II.

HISTORY.

Of the early history of Hazára there is nothing to relate ; and, with the exception of the ruins in the Sháh-ki-Dheri tract, identified by General Cunningham with the ancient Taxila, part of which lies in this district, there are no relics of antiquity in the district which claim attention. A full account of the Sháh-ki-Dheri ruins is given in the Gazetteer of Ráwalpindi. On the Gandghar hills, near Haripur, in the Pakhli plain, and in many other parts of the district, there occur vestiges of ancient villages ; but nothing is known of them beyond the tradition of the Muhammadan tribes of the neighbourhood, that they were inhabited by the ' Káfirs' (infidels) whom they supplanted. The antiquities of the Pakhli tract are noticed by General Cunningham at pages 103-4 of *Ancient Geography of India*.

No satisfactory account of the meaning or origin of the name Hazára has yet been given. An explanation frequently offered is that the district is so called from the fact that numerous different (Persian " hazár" exual to Angl. thousand) tribes inhabit it, but this is a guess, and is unsupported by any real basis. The term Hazára was not until late times applied to more than the plain country round Haripur ; it was in a town in this plain that the Sikh Governor of the district resided, and so in the course of time the name was very naturally applied to the whole of his charge. The question that remains to be solved is when and why the plain country round Haripur in the south of the district was called Hazára, and it is frequently a difficult matter to trace the origin of the name of a small unimportant tract such as that plain is. Major-General Cunningham, the Director-General of the Archæological Survey of India, has attempted to find an explanation of the name by prefixing to it the name Chach.* He says that the present name of the district is Chach Hazára, and connects it with the stupa of one thousand heads (Sirsha-Sahasra) built near the site of the ancient Taxila on the southern border of the district. But unfortunately for the solution suggested, the south of Hazára is not known as Chach Hazára. Chach is the name of the alluvial tract in the Ráwalpindi district, lying on the left bank of the Indus between Attock and the Gandgar range. Hazára is the name of the plain country round Haripur. A native, speaking loosely of the country between Attock and Abbott-abad, not unfrequently speaks of it as Chach Hazára, but, if the suggestion concerning the origin of this name advanced by General Cunningham were true, it would be highly improbable that half the name should have become attached to the plain north-east of Attock, and the other half

* *Vide* pages 114-15 of Volume II., Reports on Archæological Survey of India.

to the plain round Haripur. The reason why the people got into the habit of clubbing the two names Chach and Hazará perhaps is that under the Douráni rule both tracts were governed from Attock.

Major Wace is inclined to suggest a more modern origin of the name Hazará. We know from the Emperor Jihángir's diary that the Kárlaghs or Kárluki Hazárás came to India with Timarlane at the end of the 14th century, and that on his return to Central Asia they located themselves in this part of the country. General Cunningham himself tells us* that in the time of Bábar, i.e., in the first half of the fifteenth century, the Kárluki Hazárás ruled a considerable territory in this part of the Punjab, though by some mistake he speaks of them as if they were a branch of the Janjuha and Awán tribe instead of Turks, as we know them to have been. Inasmuch as we know that the last of these Kárlagh or Kárluki Hazará families retained an important position in the district up to the end of the seventeenth century (see below), it seems most probable that they gave to the district its present name, just as another branch of the Hazará Turks have given their name to a large tract in Afghánistán.

In a number of old deeds filed during the recent Settlement by Turíns, Gujars, and Gakkhars, the dates of which extend from the year 1650 A.D. to 1805 A.D., the district is spoken of as "*Hazára Kárlak*." It seems only natural that in later years the latter half of this name should be dropped and almost forgotten.

Occasional references to Hazará are to be found in the Ayín Akbarí (A.D. 1597), the Táríkh Farishta (A.D. 1605), Tuzak Jehángirí (A.D. 1604—1626), the Khulast-ul-Tawárikh (A.D. 1695), and the Sair-ul-Mutákherín (A.D. 1771).†

From the statements made in these books it appears that under the Moghal Empire the Hazará plain was attached to the Attock Governorship; that the Khánpur iláqa, the Dhúnd and Karrál country, including the Rajoiá iláqa, were part of the Gakkhar chiefship, and included in the tract known as Fatehpur Bábari (Rawalpindi); and that the Tanawal, Dhamtaur, and Swáthí country were known as Sarkár Pakhlí, and formed a part of the Kashmír Province. A family of Turks are described in the Tuzak Jehángirí as the zamíndárs of the "*Pakhlí Sarkár*;" the Emperor Jehángir writes that they call themselves Kárlaghs, and say that they came to India with Timarlane (A.D. 1399), and were left by him or located themselves in Pakhlí on his return to Central Asia.

The Gakkhars are very ancient occupants of this portion of the Punjab, where they held their own, as described in the Gazetteer of Ráwalpindi, under all changes of rule down to the time of the Sikhs. The capital of the Hazára Ghakkars was at Khánpur a few miles only from the borders of Ráwal Pindi. The founder of the family was

* See page 19 of the Archaeological Survey Reports, Vol. II.

† For an interesting account of some of the older ballads and legends of the district see a paper contributed by Major James Abbott in the Asiatic Society's Proceedings of 1854.

Diwán Fatah Khan who was established at Khánpur, towards the close of the sixteenth century, by his father Said Khan, then chief of the Ráwalpindi Gakkhars.

Subject to the supremacy of these families, the country was held by a mixed population, among whom were prominent the Gújars, the Kharáls, and Dhúnds, still important tribes, all of whom are probably of Hindú origin, but have long since become converts to Muhammadanism. Such appears to have been the state of the country at the time when its modern history may be said to commence—the close of the seventeenth, or the early years of the eighteenth century. Here, as elsewhere, this period was one of the utmost anarchy and confusion.

During the decline of the Moghal dynasty, changes of great importance took place in the political constitution of the tracts now included in the Hazará district. These changes arose mainly from two causes,—the decay of the vitality of the old families, and the increasing aggressiveness of the Afghán races.

At the beginning of the eighteenth century a Saiad, named Jalál Bába, collected a heterogeneous following in the Swát valley west of the Indus, and, evicting the Turks, appropriated the country now held by the cis-Indus Swáthís. Similarly about the same time, the Tanaókís crossed over from their original country on the west bank of the Indus, and appropriated the tracts in Hazará now known as Tanáwal. The Jádúns, a tribe associated with the Afgháns, but not themselves of Afghán origin, appropriated the old Turk rights in the country round Dhamtaur. The Karráls and Dhúnds began to assert to themselves some independence of the Gakkhars, and in the Hazará plain the Turíns entirely stamped out a large portion of the rights of the older Gujar families; while the Utmánzáís, called across the Indus to Tarbela by the remaining Gujars in order to strengthen their position, appropriated, under pretence of mortgages and sales, a large portion of the lands of those who had called in their aid.

All these events took place towards the end of the seventeenth or beginning of the eighteenth century. In the total absence of all written records, it is impossible to place them in their correct order, or to describe exactly how they came about. Nor is it necessary to repeat in this place the exaggerated traditions of each tribe. A study of what is now going on in portions of the independent hill country west and north of Hazará, and a comparison of it with the status now existing in Hazará, is very suggestive of the course of affairs which probably precipitated these changes. A weak family or tribe finds its territory the subject of harassing demands and attacks from some poor but braver tribe in its neighbourhood; unable to defend its territory unaided, it calls in its neighbours to help it. To these it gives land in payment for their arms; these lands are given and received on a service tenure subordinate to the old lords. But in the course of time the old lords of the land become more effete, their manlier retainers more numerous and exacting in their demands; and so gradually the old families are entirely

supplanted. The almost anarchical state of the empire during the first half of the eighteenth century must have offered great temptations and facilities for the supplanting of the weaker families of zamíndárs by their more aggressive brethren from trans-Indus. In fact these tribes were only doing each on their own small scale what Nádir Shah and Ahmad Shah did on a larger scale.

Nádir Shah invaded India in 1738, and when leaving it in 1739 after the sack of Delhi, extorted a treaty from the Moghal Emperor, ceding to him all the country west of the Indus. In 1748 Ahmad

Hazará under the Dourání
Empire, A.D. 1752 to 1820.

Shah, Dourání, his successor, again invaded the Punjab; and in 1752 the Punjab, including Kashmír, was ceded to him. It is probable that the succeeding years of Ahmad Shah's reign saw some little firm administration and order in Hazará. But it was not to the interest of the Kábul Emperors to exact much revenue from Hazará. They were able, as occasion needed, to draw good soldiers from the district; the Tarkheli, Turín, and Gakkhar chiefs were always ready to follow them to the field. And one of the best roads to the rich districts of Kashmír lay through the centre of Hazará. So they gave the chiefs large allowances, and were content with whatever little else remained over to them. The north of the district they managed through the Swáthí chief, the Tanáwal, Karrál, and Gakkhar hills through their respective chiefs, and the Hazará plain through the Kárdárs of Attock or the Turín chief Najíbulla Khán.

But by the beginning of the 19th century the Dourání rule had become very weak, and Hazará proportionately unruly. This was indeed a matter of small concern to the Dourání rulers and their deputed governors in Kashmír. In their journeys between Pesháwar and Kashmír they were accompanied by forces much stronger than any of the Hazará people could resist. Collecting such arrears of revenue as they could conveniently extort on their road through the district, the Dourání rulers were content to forget it as soon as they were out of it. If their faces were set towards the rich vale of Kashmír, it was lost time to loiter on the road. If they were returning homewards towards Afghánistán Proper, their hearts were still less inclined to linger in so profitless a tract as Hazará. In those days there were none of those settled and peaceful influences which have given to Hazará its present prosperity.

It is probable that the anarchy which grew up under such a state of affairs was as profitless to the people at large as it was to their Dourání rulers. A few of the chiefs of the day deserve to be mentioned as earning the gratitude of their people; such were Jáfir Khán, the chief of the Khánpúr Gakkhars from A.D. 1789 to 1801; Ahmad Ali Khán, who was chief of the Pallál Tanaolis from A.D. 1812 to 1816; Najíbulla Khán, the Turín chief, who vigorously governed the great part of the Hazará plain during the latter half of the 18th century up to his death in A.D. 1799, and his widow Bani Begam, and her retainer,* Mokaddam Musharraf, who filled Najíbulla Khán's place between that date and the commencement of the Sikh rule.

* Grand-father of the present Jagírdár of Kot Najíbulla.

But the main facts that can be gathered up in a general review of the state of the district during the first 20 years of the 19th century ; —the chief of Amb despoiling his Indwál fellow-clansmen of their rights in the soil ; two chiefs of the Pallál Tanaulís murdered in a contest for the chiefship ; Agror at the mercy of raids, both from the Tanaulís and the Patháns ; the Swáthís and Jádúns at issue about their boundaries ; the Dilázaks pushed by the Jádúns out of their “ wirásat ” in Bagra ; of the two heads of the Turk family, one murdered by his fellow ; much the same thing impending between the Karrál chiefs ; and the Tarkhelís and other Utmánzais held in check only by the prowess of Mokaddam Musharraḥ ; —all these facts bespeak equally the complete absence of any governing control on the part of the Douráni rulers, and the unfitness of the Hazará people and chiefs to use aright the liberty which they for the time enjoyed.

One of the last acts of the Douráni Government of Hazará is worth recording, as showing the pass to which affairs had come. The Governor of Attock in A.D. 1803 sent one of the Kázís of Chach to collect the revenue of the Hazará plain. He encamped at Sikandarpur, near which the Haripur town now stands ; but the Turín family, under the leadership of their retainer, Mokaddam Musharraḥ, after some parleying and pretence of meeting his orders, made a night attack on his camp and killed him ; such of his followers as were able to escape fled back to Attock.

The Sikh rule in Hazará commenced in the year A.D. 1818 (fifteen years after Ranjít Singh had first asserted his rule in Hazará, A.D. 1818, independence of the Kábul Empire, and seven years after he had seized Attock). Hášim Khán, Turk, of Mánakrai, had murdered his fellow-chieftain Kamál Khán. The latter's cause was espoused by the Turín chief Muhammad Khán, and to save himself Hášim Khán betrayed his country to the Sikhs. At his invitation Makkhan Singh, the Sikh Governor of Rawalpindi, invaded the Hazará plain with 500 Sowárs, built a fort at Sarái Sálíh, and levied a Nazránah from the Hazará plain.

In the succeeding year Mahárájah Ranjít Singh annexed Kashmír. Makkhan Singh appears on the strength of his master's successes to have pressed the Turín chief for revenue. The result was a gathering of the Hazára people to attack the Sikh Governor and a fight at Shah Muhammad, on the Dor, in which Makkhan Singh was slain. The next day his force abandoned the Sarái Sálíh Fort, and marched back to Attock. The Governor of Attock, Hukma Singh Chimni, marched out to punish the rebels ; but after some skirmishing at Mota and Sultánpur, on the Harroh, he made up his mind that his force was too weak for the purpose, marched back to Attock, and wrote to Lahore for reinforcements. From Lahore Díwán Rámdíál and Colonel Iláhi Bakhsh were sent with reinforcements ; part of Hazará submitted, but the Turín chief, Muhammad Khán, the Saidkhánís, and Mishwánís, opposed the Sikh Governor at Nára at the foot of the Gandgar range. The Díwán attacked them unwarily, was defeated, and himself slain.

The Mahárájah then sent Sardár Amar Singh Májithiá to govern Hazará. Up to this time Upper Hazará (the Swáthí and Tanáwal country) was still governed from Kashmír. The revenue of the Swáth

Amar Singh Majithia, A.D.
1821, Sambat 1878.

country was paid to the Kashmír Governor by the Swáthí chief, but probably very little was sent to Kashmír by him. The Tanáwal country, under its chiefs Painda Khán, of Amb, and Nawáb Khán now of Shingri, paid nothing, and was practically in rebellion, but nevertheless the Kashmír Governor was able to send troops under Sirdar Bhawánídas, and to build two forts at Galli (Shergarh Pass) and at Darband on the Indus, leaving troops in them. The Jádúns, Dhúnds and Karráls also paid no revenue to any one, and the Gakkhars held the Khánpur iláqá in jágír.

When Amar Singh arrived in Hazára, he found a party among the chiefs willing to side with him. The Turín chief, Mahomed Khán, elated by his success in resisting the Sikh authority, had behaved in an overbearing way to his fellow-chiefs, and had thereby estranged an influential party from his side. Among others so estranged was his old retainer, Mokaddam Musharraff. Amar Singh was a brave soldier, and at the same time a good politician, and he won the principal men to his side by his kind treatment of them. Even Mahomed Khán for the time dissembled and made terms with the Sardár. Affairs thus began to go well, and Amar Singh was able to collect the old Douráni revenue and Nazarána from the Hazára plain. But he was induced to attack the Karrál chief, Hasn Ali Khán, at Nágrí Makol, in the Nára iláqá; his attack was successful, and he burnt and plundered the villages, but he allowed his force to retreat carelessly and in disorder, himself staying behind it, whereon the Karráls fell on his rear guard, cut them off, and slew them, Amar Singh himself being among those killed. The Samundar Kata, at the head of the Harroh river, was the scene of this disaster.

Mahárájah Ranjít Singh thereon sent Máí Sadda Kour and Kaur Sher Singh, with reinforcement of troops and artillery, to Hazára. They revised the Nazaránas payable by the chiefs, and built the Tarbela Fort. Máí Sadda Kour also went through the ceremony of adopting the Turín chief, Mahomed Khán, as her son.

But events of great importance to Hazára were now impending. The Mahárájah had summoned Sirdár Harri Singh Nalwa, the Governor of Kashmír, to give an account of his charge. He marched by Muzaffarabad and Pakhlí with 7,000 foot soldiers. When he reached Mangal he found that a large number of the Jádúns and Tanaolís, estimated at not less than 25,000 men, instigated by Mahomed Khán, the Turín chief, had collected there to oppose his passage. He first parleyed with them, asking only for a free passage, but they demanded a toll on all the Kashmír goods and treasure he was taking with him. The result was a battle; and Sardár Harri Singh defeated his opponents with a loss to them of 2,000 men, and the Jádúns to save their villages paid down a fine of Rs. 5½ per house. Harri Singh then built a fort at Nawashahr, garrisoned it, and went on to Lower Hazára. The Turín chief, Mahomed Khán, fled to the Srikot hills. His relation, Bostán Khán, came into the Sikh camp, and was taken by Harri Singh to Lahore. The Mahárájah, partly pleased with the treasure and presents brought from Kashmír,

and partly to reward his lieutenant for the Mangal victory, excused Harri Singh from rendering any accounts of his Kashmír charge, and made him Governor of all Hazará. In spite of the persistent misconduct of the Turín chief, Mahomed Khán, he was a few months later received by the Maharájah at Lahore, and a jágír of Rs. 20,000 conferred on him.

Matters were little improved during the next two years. The Sikhs always won a fight in the plains, and as regularly displayed an incapacity for fighting in the hills. In 1822 they won a hard fight at Sari under the Gandgar range, and were defeated in an attempt to reduce the Srikot hills.

Sambat 1879-80, A.D. 1822-23. Renewed disturbances; punishment inflicted by Sardár Harri Singh.

Harri Singh then commenced to build the Haripur fort and town at the advice of Mokaddam Musharraff. He was called away to the Deraját at the beginning of A.D. 1823; as soon as his back was turned, the Turín chief picked a quarrel with Harri Singh's deputy, raised the country, and beleaguered the new town and fort of Haripur. Some delay occurred in the arrival of reinforcements, and the disturbances spread to the north of Hazará. The Tanaolís stormed the Darband Fort, and the Swáthís stormed the Shinkíári Fort, killing the garrisons in both instances. The Swáthís aggravated their conduct by seizing a number of young Hindú women and sending them off to Tikri and Nandihár, where they married them by force to their own people (Mahomedans). The Nawashahr Fort was barely able to hold out till Sirdár Harri Singh, who had hurriedly returned to Hazará, relieved it, and defeated the besieging Jádúns with much slaughter.

Harri Singh then moved on to Mansahra, and built the fort there. Watching his opportunity, he made a sudden raid on Agror, Tikri, and Nandihár, where the Pakhlí Swáthís had sent their families. He marched through Agror, Tikri, and Koush with only 500 Sowárs, driving the Swáthís before him with slaughter, and seizing their women. He returned by the Koush glen to Shinkíári, which he reached seven days after he had started, carrying 1,000 Swáthí women and children with him. He exchanged most of his captives for the Hindú women, whom the Swáthís held in captivity. Having repaired and regarrisoned the Shinkíári and Galli (Shergarh) Forts, and having fully provisioned them, he returned to Mansahra. His next move was to attack Sarbuland Khán, the chief of Pallál, Tanáwal, and burn his village at Shingri. Sarbuland Khán retaliated by closing the passes through Tanáwal to Northern Hazará, but Sirdár Harri Singh surprised him on the range above Darwáza, near where "*Banda Loharán*" now stands, and defeated him after a hard fight, killing his eldest son, Sher Mahomed, with his own hand. The principal men concerned then fled to Srikot where Muhammad Khán, the Turín chief, already was.

In Assú (October) of the following year Sirdár Harri Singh determined to make an attempt to reduce Srikot, as it harboured all the chiefs and others who had set his authority at defiance. But his force

Sambat 1881, A. D. 1824. Battle at Nára; reduction of Srikot.

seems to have had little heart for the task, and the Sikh troops were defeated a second time by the Saidkhanis and Mishwánis at Nára at the mouth of the pass leading up to Srikot, their leader, Harri Singh, himself barely escaping with his life. The Sikh losses are stated to have been 500 men out of 8,000, the total force brought into the field. It was reported for some days after this that Sirdár Harri Singh had been killed,—an impression which he only succeeded in removing, when having recovered from his wounds, he suddenly surprised Bagra, where a number of rebels had collected, and put to the sword every armed man he found there.

Meantime the Mahárájah, alarmed at the news of Harri Singh's defeat, hastened up to Hazará with large reinforcements. Arrived there, he summoned all the chiefs and leading men who had taken refuge at Srikot. The Turín chief, Mahomed Khán, Sálih Mahomed the Mishwání chief, and Sarbuland the chief of the Pallál Tanaulís, were the only ones who answered his summons. He then attacked the Srikot hills at a number of different points simultaneously, driving all opposition easily before him, stayed two nights at Srikot, and then marched to Tarbela. While there he forded the Indus with his cavalry, and burnt Khabbal and Kya. At the same time Painsa Khán, of Amb, sent his son Jahándád to make his submission to the Mahárájah, who then marched back *via* Yusafzai and Kála-ke-Sarái, taking Muhammad Khán, the Turín chief, as a prisoner with him. The subjection of the Srikot hills was clenched by the building of a fort at Srikot, which Harri Singh garrisoned with 500 soldiers.

The Sirdár then turned his attention to the reduction of the Karrál hills ; he sent one column under Maha Singh, *via* Bagra, up the Nilán valley, and himself led another column by way of the Chaihr hill to Sajkot. The chief, Hasn Ali Khán, submitted without fighting. Harri Singh gave him Nágri Makol and other villages adjoining it in jágir, and built the Nára fort to secure his own hold on the Karrál country. He then appointed Sirdár Maha Singh his Deputy Governor, gave him 200 Sowárs and 1,000 footmen in addition to the garrisons of the forts, and himself left for Lahore.

He had not been long gone before Bostán Khán, Turín, the nephew of the Turín chief, who was in prison at Lahore, though enjoying a jágir of Rs. 1,000 per annum, raised a new disturbance in the Srikot hills. The Sikh Fort there was invested, and Sirdár Harri Singh returned to Hazará to quell this new outbreak. This he did with little difficulty with the aid of some regular troops who were passing up to Pesháwar. But the Sikh leaders, advised by Mokaddam Musharraff, had now made up their minds what to do. Sirdár Harri Singh, before leaving Lahore, had paid Rs. 55,000 to the Mahárájah for the person of Muhammad Khán, the Turín chief ; he also caused Bostán Khán Turín, Muhammad Khán, Turín, father of the present Painsa Khán of Tilokar, Jalál Khán the Dilazák chief, the two principal Mishwáni Malliks, and Sheikha Jádún, to be suddenly

A.D. 1825, Sambat 1881-82. Renewed disturbances. Execution of the Turín chief and other principal men.

seized in Hazará. The Turín chief, Mahomed Khán, he poisoned with salt in the Kallar Fort in the Khátar country ; and under his orders Maha Singh blew the others away from guns. It was the old Roman policy of cutting off the poppy heads. The 55,000 rupees which Harri Singh paid to the Mahárájah for leave to work his will on Muhammad Khán, he recovered by levying Rs. 2½ per house on all Hazará, the Pakhlí country included ; the levy by the way yielded him a profit of Rs. 9,000 on the transaction.*

Harri Singh also ordered the eviction of the Mishwánís from the Srikot hills, which was carried out to the letter, and rigorously enforced for five years, the Mishwánís during this time suffering great distress, and living trans-Indus wherever they could get shelter. About A.D. 1830 they succeeded in inducing the Sirdár to allow them to return, and gave the Sikhs no more trouble till the year 1846, even serving in the field with the Sikh troops in Hazará and its vicinity when called out by the Governors.

These events completed the subjugation of the present limits of Hazará with three exceptions—the Gakkhar territory (*iláqa* Khánpur), the Dhúnd territory (*iláqa*s Dana and Bakot), and Kágán, which was then administered from Srinaggar. The Sikh Forts were established all over the country, not excepting the tract which now constitutes the cis-Indus territory of the Nawáb of Amb.

The events of the next three years are not of importance ; Hazará was comparatively quiet. The only disturbances with which the Sikhs had to deal were confined to the north-west part of Hazará, on the banks and in the vicinity of the Indus. There Páinda Khán, the Nawáb of Amb, kept up from the Bahingra range and from the country west of the Indus a sort of guerilla warfare which harrassed the garrisons in the Sikh forts.

In A.D. 1828 Sardár Harri Singh attacked Muzaffarábad at the request of the Kashmír Governor, but the latter not supporting him, he withdrew, levying from the Bamba chief a fine of Rs. 4,000.

On his way back the Swáthi chief fruitlessly opposed his passage of the Kunhár, and Harri Singh, putting a Thána of 300 men into the chief's house at Garhi Habíbulla, went on to Mansahra. The Swáthi and Bamba chiefs turned the detachment out of Gahri Habíbulla as soon as the Sardár's back was turned. Arrived at Mansahra, more important business commanded the Sikh Governor's attention. The followers of Khalífa Said Ahmad had crossed over from Yusafzái, and invested the

* Total levied Rs. 64,000, at 2½ per house, say 26,000 houses, the population of which, at 5 souls per house, would be 1,30,000. Priests, Saids, Fakirs, widows, and orphans, were exempted from the tax. Allowing for these classes and for imperfect collections, the levy indicates that the population of Hazára at that time was about 175,000 souls. The levy did not include the Boi, Dhúnd, and Khánpur hills, nor the northern glens of the Mansahra tahsil.

Tarbela Fort. Having relieved that, he turned back and attacked a detachment of Hindustánís under the Khálífa's nephew, Ahmad Ali Shah, who had taken up a position on the plain south of the Bahingra hill at Phulra, on the right bank of the Siran. Ahmad Ali Shah had some 60 Hindustánís and 2,000 Hazará men with him (principally Tanaulís). The latter fled at the beginning of the battle, and Ahmad Ali Shah and his Hindustánís were cut up to a man.

Paında Khán was now so hard pushed between the Sikhs in Hazará and the influence of Khálífa Said Ahmad in Yusufzái, that he tried to mend matters by submitting to the Khálífa. The result was only to lower his position still further; his brother, Madad Khán, and Nawáb Khán (now the Shingri Jágírdár), both of them his worst rivals, being then chief men in the Khálífa's camp. So he left his country for the time, seeking a refuge in the distant Swtáhi tracts, cis-Indus. At last he went to the Agror chief, and while there sent his son, Jahándád, to Harri Singh at Mansahra, begging his help. This Harri Singh gave him; he drove the Hindustánís out of the forts which they had established in Paında Khán's absence in his country, cis-Indus, and made the country over to Paında Khán again. In return Paında Khán gave his son Jahándád as a hostage to the Sikh Governor, who took him with him to Lahore.

Shortly afterwards the Yusufzái people rose against Khálífa Said Ahmad and his followers; and the Khálífa, with so many of his followers as escaped, fled to Tikri and Nandihár, cis-Indus. Paında Khán at the same time recovered his Amb territory, trans-Indus, which the Hindustánís had deserted in their flight. He also again seized the Sikh forts at Kádirábád and Kirpilián, thus commencing a new quarrel with the Sikhs, of which the main provoking cause seems to have been the enmity which existed between him and Maha Singh, the deputy of Sirdár Harri Singh.

Meantime the Hindustánís were raising fresh trouble in the north of Hazará; they had succeeded in making themselves masters of the Koush and Bhogarmang glens, and also of the valley of the Kunhár as far down as Bálákot, the Swáthís and Kágán Saiads siding with them out of opposition to the Sikhs. Being, however, promptly met by a force under Kour Sher Singhand the Swáthís, most of them being only half-hearted in the Hindustání cause, they were defeated with great slaughter at Bálákot, and their leader, Khálífa Said Ahmad, slain. Such as escaped returned to India *via* Kábul and Shikárpur.

To make a short digression, it was two or three years after this that a smaller band of Hindustánís, collecting again at Sithána, were used by Paında Khán in the evicting of the Agror chief from his territory. They were next called on to Tikri by the father of the present Ghufár Khán, of Trund, to help him against the Daishi Swáthís. Arrived there they spread their influence into Nandihár and Allaf, but in a short time

they made themselves so disliked by their overbearing conduct and oppressive demands that the Swáthís begged Painda Khán to rid the country of them. He made a pretence of planning an attack on Yusafzái, and sent for the greater part of the Hindustánís to help him. When they arrived at Amb, trans-Indus, he took all the boats back to the left bank of the Indus, and obliged the Hindustánís to make their way back to their old abode at Sithána.

At the close of this year the Maharájá, being on his way to Pesháwar, sent a Vakíl to Painda Khán, inviting him to his camp with a view to the settlement of the continued disturbance between him and the Sikh Governors of Hazára. But Painda Khán seized the Vakíl, and sent word that he would keep him till his son Jahándád was released. This bold stroke succeeded, and Jahándád Khán was sent back to Painda Khán by Sardár Harri Singh's order. After this Painda Khán neither himself came in to any Sikh Governor, nor did he ever again send his son to them.

Sambat 1887, A.D. 1830.
Painda Khán.

In the year following Sirdár Harri Singh evicted the Gakkhar chiefs from the Khánpur ilaqá, on the plea that their Nazránah was in arrears, and building a Fort at Khánpur, took the tract under direct Sikh management. For six years after this the Gakkhar chiefs, from their retreats at the head of the Dhúnd and Karrál hills, managed to keep parts of their old iláqa in a more or less unsettled state. At length in the year 1837 (Sambat 1894) they were conciliated with jágir grants in their old domains.

Sambat 1888, A.D. 1831.
Reduction of the Khánpur
Gakkhars.

In the next year, consequent on complaints received at Lahore of the lawless character of the Mándla Gakkhar chief, Shahwali Khán, Sardár Harri Singh attacked and annexed the Dhúnd hills (iláqa Danna). He seized Shahwali Khán at Lora, and after some little fighting the Dhúnds submitted. The Danna Fort was built to dominate their country, and a garrison of 400 men was left in it.

Sambat 1889, A.D. 1832.
Reduction of the Dhúnd
country.

A disturbance occurred in the Dhúnd country, which was quieted by the removal of the Thanádár; another officer named by the Dhúnds was substituted. Further disturbances occurred in the Dhúnd country, the new Thanádár being killed in the fray. But they ended in the submission of the Dhúnds without coercion by troops from Haripur or Rawalpindi. The former Thanádár was then reappointed. After this the Dhúnds remained quiet till A.D. 1846.

Sambat 1891, A.D. 1834.

In the spring of 1836 Ahmad Ali and Fateh Ali, the Karrál Sardárs of Sataura (on the Harroh), who were in receipt of a jágir of Rs. 3,000 from the Sikhs, rebelled and beleaguered the Nára Fort, which dominated their tract. On Sardár Maha Singh's arrival from Haripur with troops, the Karráls fled. Sardár Maha Singh then took his troops to Sataura, destroyed the houses of the Karrál chiefs, and built a fort there, into which

Sambat 1893, A.D. 1836.
Disturbances in the Karrál
country.

he put 100 sepoys. To the Karrál chiefs who had rebelled he gave a nominal jágír of Rs. 1,000 per annum in another place, resuming their previous larger grant.

At the end of the year Sirdár Harri Singh returned to Hazará, and making a raid on Agror, evicted Painda Khán's soldiers from that valley, and garrisoned it with 300 soldiers in a fort at Kulikka. He also built two more forts in Painda Khán's country, and garrisoned them, and completed the equipment and provisions of the other forts on the Unár and Indus. He then returned to Haripur *viá* Kirpilián.

Sambat 1894, A.D. 1837.

Death of Sirdár Harri Singh at Jamrúd.

In April of this year Sirdár Harri Singh was killed at the battle of Jamrúd in front of the Khaibar Pass. Shortly before his death Hasn Ali Khán, the Karrál chief of Nagrí Makol, had risen against the Sikh Government, and stormed the Narí Fort, killing most of the garrison. Sirdár Maha Singh, who was absent with Sirdár Harri Singh at the time, quickly returned and quelled the rising. In October 1837 the faction at Ranjít Singh's court, who were inimical to the late Sardár Harri Singh, succeeded in obtaining the recall of his protégé, Maha Singh, from Hazará, and Sirdár Teja Singh succeeded him as Governor of Hazará.

The four years following (A.D. 1838 to 1841) were remarkable in Hazará for only two events. In the year 1840 * Sambat 1895 to 1898, A.D. Sirdár Teja Singh appointed Piárá Mal to Singh, Governor of Hazará. be Kárdár of Hazará. He leased out the country in heavy farms (*ijárás*) aggregating Rs. 4,00,000. At the time these farming leases were given out, grain was dear; an unusually plentiful harvest followed; grain became suddenly cheaper; the lessees defaulted and absconded; but Piárá Mal collected every rupee that he could squeeze out of the occupants. The severities resorted to by him were extreme, and caused great distress and panic among the people.

The next year, in May 1841, Arbel Singh and his troops were engaged in the usual skirmishes with Painda Khán of Amb, on the banks of the Indus above Tarbela. The Sikh camp was near Kharkot. On the 2nd June, while the Sikh troops were fighting with Painda Khán and his followers on the hills east of the Indus, the great flood of the Indus took place. The devastation caused by it was enormous. Painda Khán's village at Amb was destroyed; so were the Sikh forts at Darband, Khari, Kádirábád, and Tarbela, and numerous other villages on the banks of the river. The flood was as unprecedented as it was unexpected. No one who prepared for it. It is described as rushing down the valley of the Indus like a huge moving wall with a fearful roar, and so rapidly that there was in many cases no time to escape to the higher lands. In a few short moments the river swelled to an enormous volume and width, far beyond its previous highest flood marks, and swept away in one common destruction fields, villages, household goods, cattle, and human beings.

* Ranjít Singh died July 1839; succeeded by his son, Kharrak Singh, who died 5th November 1840. On 14th January 1841 Sher Singh, reputed son of Ranjít Singh, seized the sovereignty of the Punjab (Marshman's History of India, Volume III., pages 273-74.)

The Sikh camp on the banks of the river, with its entire baggage, magazine, and several guns, was also carried away ; many lives of those left in camp being lost. The contending forces on the hills above the Indus stopped fighting at the sight of the catastrophe ; and on Painsa Khán's sending word to the Sikh leader that God had judged them and made the one as helpless as the other, and that they should therefore now leave off fighting, both sides marched back, Painsa Khán and his followers to their homes, the Sikhs to their quarters at Haripur.

Among the other lamentable results of this flood not the least were, the destruction of rich alluvial lands on the banks of the Indus in Hazára and the sweeping away of the islands between Attock and Tarbela, till then covered with fine forests of sissou.

In the winter of 1841-42 Kour Partáb Singh, to whom his father Maharajah Sher Singh had given Kashmír and Hazára in jagír, came to Hazára via Kashmír, and camped at Shinkíari. He appointed Guláb Singh to be Governor of Kashmír and Hazára, and after making other arrangements, moved on to Painsa Khán's country on the banks of the Indus. Painsa Khán refused to come in at his summons ; so Partáb Singh, acting on the advice of the Sirdárs who accompanied him, made over the country to Painsa Khán's brother, Madad Khán. Nothing was then left to Painsa Khán except a few ploughs of land, trans-Indus. Kour Partáb Singh then returned to Lahore ; and Guláb Singh went with him, leaving Arbel Singh to manage Hazára on his behalf. Painsa Khán died the year following.

On the 15th September 1843 the Maharajah Sher Singh and his son Partáb Singh were murdered at Lahore ; the boy Dhulip Singh being proclaimed Maharajah in Sher Singh's stead, with Hira Singh as Wazír. The Darbár resumed the direct management of Hazára, and sent Diwán Múlráj Dilwálwála* to govern Hazára in place of Guláb Singh's nominee, Arbel Singh. The revenue arrangements made by Diwán Múlráj were more moderate in the amount assessed and more judicious in their details than those of his predecessors, and gave much relief to the country.

The year following, at Rajá Guláb Singh's instigation, Wazír Punnu was sent to Hazára to govern jointly with Diwán Múlráj. The latter resenting this, went to Lahore. Returning about the time of the rábí collections of Sambat 1901, he found that the Wazír had already collected the revenue. A quarrel ensued, which ended in the Wazír's going off to Kashmír, and leaving Múlráj to make the kharíf collections. It was in June of this year that Diwán Ibráhím, who had been sent by Rajá Guláb Singh from Jammu with 300 or 400 sepoys to attack Chilás, was led into an ambush at Diwán Bela, near the village of Kágán, and himself and his force destroyed by the Kágán Saiads and by the Swáthís of Bálakot.

* This person is not to be confounded with Diwán Múlráj, son of Sáwan Mal, Governor of Mooltan, whose rebellion was the cause of the 2nd Sikh war. Nor had these two persons any connection with each other. Diwán Múlráj, Governor of Hazára was a native of Dilwál in the Salt Range the Jhelum district. He died in 1874 ; his son enjoys a small jagír.

The utter disorganization of government at the Sikh capital was now a temptation to fresh disturbances in Hazará, Sambat 1902, A.D. 1845-46. Renewed disturbances in which the people and their chiefs were unable to resist. By the autumn of 1845 disturbances were cropping up all over Hazará. And in the beginning of 1846 with the news of the Sikh reverses at the hands of the British, the disturbances became general. The Dhúnds first rose, headed by their religious leaders, the Pírs of Plassí, and stormed the Mári fort in the Karrál country. Two detachments, sent by Múlráj to punish them, were defeated with loss—one at Garhi, in the Dhúnd country, the other at Nára, in the Karrál country. The rising was barely put down by two regiments newly arrived from Lahore.

A remnant of the Hindustánís, who had collected at Kawai in Kágán, and declared that Khalífa Saíd Ahmed was not dead, but would soon appear again, began to raise disturbances in Northern Hazará. The people there joined them, and stormed the forts of Shinkíári, Bhairkund, Garhi Habíbulla, and Agror, slaying the garrisons. The only garrison which succeeded in escaping was that of the Mansahra force. Nawáb Khán of Shingri, who was sent by Diwán Múlráj to quiet the Swáthi country, on arrival at Garhi Habíbulla, sent excuses that his force was too small, and secretly busied himself with inciting revolt throughout Hazará.

Jahándád, the son of Páinda Khán, the Amb chief, seized his father's old territory. He stormed the Sikh forts, but, unlike all the other Hazará chiefs, he was wise enough to treat their captured garrisons with kindness, foreseeing that the power of the Sikh State would be shortly reasserted from Lahore. The Mishwánís rose and stormed the Srikot Fort. The Khánpur Gakkhars, led by Rájah Haidar Bakhsh, took the Khánpur Fort and repossessed themselves of their country. Nawáb Khán, of Shingri, returned from the Swáthi country, and stormed the Sherwán fort, for which Diwán Múlráj retaliated on him by imprisoning his sister's husband, Rájah Hayát Khán, of Mánakrai, in the Haripur Fort.

Diwán Múlráj's desire to put down these disturbances had been paralyzed from the first by the refusal of his spare troops to march into Upper Hazará; they were cantoned near Rajoiá. At length the Jaduns rose and collected at Bagra, and Ghulám Khán Turín, gathered a number of followers at Jágal in the Haripur plain. The troops at Rajoiá then deserted their cantonments and retreated to Haripur, where they encamped outside the fort.

It became daily more difficult to hold the Haripur town. At length on the 7th March 1846 (26th Phágan, Sambat 1902), the rebels attacked the town; thereon the inhabitants fled in panic towards the fort, and were followed in the evening by the Sikh detachments. The town was then plundered and burnt by the rebels. The Turín chief, Ghulám Khán, now took up his head-quarters in the Haripur town; the Tarkheli chief at the adjoining village of Dheri; Nawáb Khán and the Tanaulís, with Maulvi Wiláyat Alí and his Hindustánís, at Mánakrai; and the Karráls, Jaduns, and Dilazaks at Sarái Sálíh. Their next step was to cut off the

channel which supplied the Haripur fort with water from the Dor river. In twelve days the tanks of the Fort were consequently exhausted. The Sikh troops had now no resource but to fight. But the rebels had no stomach for fighting, and the Sikh troops, much to their own surprise, scattered them with very little trouble. A reinforcement of two regiments arrived opportunely from Pesháwar, and some show was made of punishing the villages nearest Haripur which had been most concerned. But Diwán Múlráj had lost heart, and making an excuse of a message received from Lahore on the 16th April 1846, he deserted the fort at Haripur, and marched to Hasn Abdál with all his troops.

The Hazará chiefs then assembled at Haripur and appointed Said Akbar, of Sithána, their "*Bádshah*." Nawáb Khán, Tanauli, of Shingri and Ghulám Khán, Turín, were appointed his ministers. And throughout the Hazará district the people made an attempt to restore the status which existed prior to Sikh rule, especially in respect of the tenure of the land. This period is popularly spoken of in Hazará as the *Lundi Mussulmání*, the term *Lundi* signifying incomplete*. The people's hopes were in truth doomed to almost immediate disappointment.

On the 19th March 1846 peace was concluded between the Sikh Darbár and the British Government. The 12th article of the treaty ceded to Rájah Guláb Singh Hazará under Guláb Singh, A.D. 1846-47, Sambat 1903. Kashmir and its dependencies; or as it was described in the treaty between the British Government and Guláb Singh executed on the 16th idem, "all the hilly or mountainous country, "with its dependencies situate eastward of the River Indus and westward of the River Rávi, &c."

Accordingly Rájah Guláb Singh sent Diwán Hari Chand to collect the Hazará revenue. He reached Haripur *viá* Khánpur on the 22nd May 1846, and established himself in the fort. The Gakkhar chief, Rájah Haidar Bakhsh, paid up the *rábí* revenue of his tract. Most of the people of Lower Hazará rendered their submission. To Jahándád Khán, the chief of Amb, who had saved the Sikh garrisons of his country, Diwán Harri Chand confirmed his old *jágír*, adding that of Kulaí and Badnak. But the Jaduns at Rajoiá and Nawashahr, assisted in the latter place by Hindustání followers of the deceased Khálífa Said Ahmed, resisted him and defeated his troops; and disorder continued in Pakhlí. Meantime, by the beginning of November 1846, Shaikh Imám-ud-dín, the Sikh governor at Srinagar, who had resisted the authority of Rájah Guláb Singh, had been coerced by troops sent from Lahore. And Diwán Karam Chand, with Mr. Vans Agnew and Lieutenant Lumsden, Assistants to the Lahore Resident, marched with troops from Srinagar *viá* Muzaffarábád to coerce Upper Hazará. On the sixth January 1847 they were opposed ineffectually by the Hindustánís and Swáthís at the Dub pass above Garhi Habíbulla; and the Swáthís submitting to the Kashmir Governor after the battle, the Hindustánís fled the country. A considerable *jágír* was then given to the Swáthí chief, which he still holds.

* In its common application it is applied to the stump left after cutting of an animal's tail.

Early in 1847 Rājāh Gulāb Singh induced the Lahore Darbār to take over from him all the hilly country west of the Jhelum, receiving in exchange territory near Jummoo. The basis on which the exchange was agreed to was "that an equitable assessment should first be made in Hazārā, involving (including ?) the release of jāgirs and other rent-free holdings, and that on the reduced income lands should be given on another part of the border (Jummoo-cis-Jhelum) to half the value of those of Hazārā."*

Captain James Abbott, Assistant to the Resident at Lahore, was deputed to Hazārā to make this assessment. The assessment so made by him is ordinarily described as the first Summary Settlement of Hazārā. The Lahore Darbār at the same time nominated Sirdār Chatar Singh to be the Governor (Nāzim) of Hazārā. The details of Captain James Abbott's assessments will be described in another place in this volume. By fair assessments, by liberality to the chiefs, and by the display of firmness and vigor when occasion required it†, he completely pacified the country so that on the 31st January 1848 the Resident at Lahore was able to report‡ to the Government of India that Hazārā was perfectly tranquil.

On the 19th April 1848 disturbances commenced at Mooltan by the wounding of Lieutenant Anderson and Mr. Vans Agnew. The events that followed are well known. In June Sirdār Sher Singh, son of Chatar Singh, the Governor of Hazārā was sent with a Sikh force against Mooltan. Early in July Captain Abbott reported from Hazārā that the Sikh Brigade at Gandhian, in Pakhlī, were in a disaffected state, and that he mistrusted the intentions of Chatar Singh. Captain Abbott was then at Sherwān, where he had been since May. By the beginning of August the intention of the Sikh troops in Hazārā to march to Lahore on the first opportunity was reported on such good authority to Major Abbott that he took measures to raise the Mahomedan population of Hazārā. On the 6th of August Commedan§ Canora, a European (or American) who commanded the Artillery at Haripur was shot by Chatar Singh's order, and it became clear that the Sikh troops and their leader in Hazārā were alike committed to the cause of rebellion.

Thus faced by open rebellion of the most formidable character, Captain Abbott nevertheless maintained himself at Srikot so long as he had only the Sikhs to deal with. He commanded the sympathies of the Mahomedan population of the district. On the one hand their old hatred of their Sikh rulers, the wrongs and oppression which they had suffered under them in former years, and on the other hand the extreme liberality, kindness, and consideration which they had experienced from

* Jāgīr correspondence. Letter by Sir H. Lawrence.

† See the report of the expedition against Samālkhand, in Gandgar, at page 54-55 of the published papers of 1847-49.

‡ Pages 106 and 111 of the same papers.

§ *Anglice* Commandant.

Captain Abbott, were successfully appealed to by him. And though the rough guerilla bands which he called round him from among the population of Hazára were unable to meet the Sikh troops in the plain and to drive them out of Hazára, the position taken up by Captain Abbott, and the support which he received from the chiefs and population, was a source of embarrassment to the Sikh leaders.

On the 3rd of January 1848 the Fort of Attock fell before the troops of the Amír of Kábul. The Amír then threatened to advance on Kashmír *via* Hazára, and sent his son, Ghulám Haidar Khán, with a portion of his force, into the Hazára plain. This union of the Sikh and Dauráni forces against the British proved too much for the fidelity of some of the principal men who had hitherto stood by Captain Abbott. The principal deserters were the Turín and Tarkheli chiefs. Meantime Major Abbott moved back to the country round Sherwán, seeing some hope of opposing the Dauráni troops in that hilly tract in the event of their making a move towards Kashmír.* But on 21st of February 1849 the war was brought to a close by the victory of Gujrát; and on the 16th March the last of the Afghán troops had fled across the Indus at Attock.

To give a detailed account of Captain James Abbott's proceedings during those eventful seven months (August 1848 to February 1849), when he maintained his position single-handed in the Hazára hills, cut off by the Sikh army from all effective assistance, would be scarcely within the purpose of such a work as the present. No detailed account of his proceedings has yet been written, nor has he left behind him any materials from which it could be compiled. The few existing notices of the subject to be found in the papers presented to Parliament on the close of the 2nd Sikh war contain ample testimony to the great difficulties of his position, and to the spirit in which he met them.

The following extract from the Governor-General's despatch of the 7th March, reporting the victory at Gujrát, bears the following testimony to his services:—"It is a gratifying spectacle to witness the intrepid bearing of this officer in the midst of difficulties of no ordinary kind, not merely maintaining his position, but offering a bold front, at one time to the Sikhs, at another to the Afgháns, notwithstanding that religious fanaticism has been at work to induce his Mahomedan levies to desert his cause. He must have secured the attachment of the wild people amongst whom he has been thrown by his mild and conciliatory demeanour in times of peace, as well as by his gallantry as their leader in action, thus enhancing the credit of our national character, and preparing the way for the easy occupation of an almost impregnable country."

The annexation of the Punjab. Short notice of subsequent events in Hazára up to the present time.

On the 29th March 1849 the Punjab was annexed to the British Empire, and the succeeding 25 years in Hazára have been years of almost unbroken peace and of increasing prosperity.

The autumn of 1852 saw some disturbances in Kágán, and an expedition against the Black Mountain to punish the Hasazaís for the murder of two Salt Officers at Nika Páni on the Unár.

* Page 586 of the published papers.

In the beginning of September 1857 the Dhúnds made an ineffectual attempt to surprise our Sanatarium at Murree, and were promptly punished for it; and in the spring of 1858 a force from Hazára co-operated with another from Pesháwar in the destruction of the Hindustáni colony at Sithána on the Indus. In the cold weather of 1863-64 a force was assembled at Darband to co-operate with the force proceeding *viâ* the Ambeyla Pass against the Hindustánis at Malka. In July and August 1868 disturbances took place in Agror and on the Black Mountain border, resulting in the second Black Mountain expedition. It would not be correct to say that in any of these instances the general peace of the district has been disturbed. It was most nearly disturbed in the autumn of 1857, when all men's minds were anxiously awaiting the result of the siege of Dehli. But on each occasion men have not been wanting among the chiefs and people of Hazára to render to us such active service as we required of them.

These frontier disturbances will be briefly noticed in Chapter V. (page). It is sufficient in this place to say that they have been neither extensive, formidable, nor difficult to quell. And the population, who, under the oppression of Sikh rule, were both treacherous and restless, have been found under our Government to be as tractable as unwarlike; their chiefs powerless for evil in the presence of a just administration, and the people generally, though still on occasion éxcitable and clamorous, yet thoroughly sensible, alike of the great benefits which our rule has brought to them, and of their own impotence to offer any effective opposition to it.

The people of Tanáwal call themselves Mughal Bárlás, and count their descent in the 15th generation from one Feudal Tanáwal. Amír Khán who is said to have been killed in battle in Swát. He had two sons, Pál Khán and Hindu Khán, who came over to Tanáwal from Swát. Atá Muhammad Khán of Bir and Nawáb Khán of Singhri count descent from Pál Khán and style themselves "Tanáwali Palál," while Muhammad Akram Khán, c. s. i. Nawab of Amb, counts descent from Hindu Khán, and styles himself "Tanáwali Hindwál." The Tanáwalís divide themselves into two sections, Palál and Hindwál, and seem to have come to the country some 400 years ago, gradually spreading themselves over the lands at present occupied by them. For 11 generations, or till the time of one Haibat Khán, they had no head. Haibat Khán became Khán of Tapa Hindwál, and entertained 50 horsemen and 100 footmen. He died about 1803 A.D., and was succeeded in the Kháni or chiefship by his son Háshim Ali. About this time Ahmad Ali Khán, grand-father of Atá Muhammad Khán of Bir, the father of the present Khán, a minor under the Court of Wards,

gained supremacy over the Palál Tapa. Háshim Ali Hindwál and Ahmad Ali Khán Palál married each the other's sister. Ahmad Ali, however, grew jealous of Háshim Ali's influence, invited him and his sister, Háshim Ali's wife, over to his village, massacred him and his followers numbering about 100 men, and sent his sister, wife of Háshim Ali, to Nawáb Khán, brother of Háshim Ali, who married her. Nawáb Khán endeavoured to obtain aid from the Pathán tribes to revenge the murder of his brother, and failing, sought assistance from the Duráni Governor of Kashmír, who supplied him with some soldiers under the command of Abdul Rahmán. On their approach Ahmad Ali, leaving property to the value of about one lakh of rupees with the Saiyads of Sithána, made his escape to the Mahában mountains. Nawáb Khán after burning Ahmad Ali's house, returned to his people and sent back his Dúrani followers, and Ahmad Ali returned to his Kháni. Nawáb Khán entertained the mother of Dost Muhammad Khán, Amir of Kábul, and of Muhammad Azam of Kashmír and her suite most hospitably at Bir while *en route* from Kashmír to Kábul. On departure he begged for her "Ijárband" (Paijáma string). Her following not being strong enough to resent the apparent insult, she bestowed the "ijárband," probably a valuable one, on Nawáb Khán, but communicated the insult to her son Muhammad Azam, who the following year, when returning from Kashmír, closed Nawáb Khán in a "khal" (skin), and drowned him in the River Indus; but Nawáb Khán's son, Painda Khán, escaped by flight.

Till Nawáb Khán's succession to the chiefship of the Hindwál Tapa, the Hindwál Tanáwalís were proprietors and daftarís over their shares of land; and on Painda Khán's return he was taunted by one of the tribes saying: "now your father is dead, you will be a daftí like us." Painda Khán bore the taunt in mind and meeting a batch of 400 dismissed Jezailchís from Kashmír *en route* to Kábul in search of employ, gained them over by promises of rich rewards, and collecting the most influential men of the Tapa, killed two of the principal men, drowned others in the river Indus, and took the Kháni, making the rest submit as his tenants. He subsequently increased his followers to 200 horsemen and 500 footmen.

During the Sikh conquests in Hazára, Sardar Hari Singh defeated Sarbuland Khán, the chief of the Palál Tanáwalís, and annexed his country, killing his son Sher Muhammad Khán with his own hand. Sarbuland Khán escaped to Lussan in Phulra (Painda Khán Hindwál Tanáwalí's territory). Sardár Hari Singh wrote to Painda Khán chief of the Hindwál Tanáwalís, offering him Tapa Palál for the capture of Sarbuland Khán, but Sarbuland escaped across the Indus; and on Painda Khán asking for his Tapa, on the plea that he had done his best to capture Sarbuland, the request was

refused and led to ill-feeling; and Sardár Hari Singh, in place of giving Painda Khán the Palál Tapa, seized parts of Hindwál territory. However, about Sambat 1896 (1839 A.D.), Sardár Lehna Singh Sindhánwála gave Kulai and Badnak of the Palál Tapa in jágír to Painda Khán; and Major Abbott, on the 15th May 1848, conveyed the villages of Kulai and Badnak as jágír in perpetuity to Painda Khán's son Jahándád Khán Hindwál Tanáwali of Amb. Painda Khán died in 1840 A.D., and was succeeded by his son Jahándád Khán, who died in 1858 A.D., and was succeeded by his son Muhammad Akram Khán, who in 1868 for services in the Agror expedition, obtained an additional jágír of Rs. 500 and the titles of Nawáb and c. s. i.

The following officers have been Deputy Commissioners of Hazára since annexation. The people commonly speak of Major J. Abbott's first arrival in Hazára in 1847 as the commencement of our rule:—

Names of Deputy Commissioners.	From.	To.
Major James Abbott	March 1849 ...	April 1853
Major H. B. Edwardes	May 1853 ...	September 1853
Captain J. R. Becher	October 1853 ...	19th April 1859
Major R. Adams	20th April 1859 ...	28th February 1863
Major H. W. H. Coxe	1st March 1863 ...	25th March 1865
Major A. Munro	25th March 1865 ...	30th April 1866
Captain E. L. Ommanney	1st May 1866 ...	11th March 1871
Major G. R. Shortt	17th March 1871 ...	30th November 1872
Mr. J. Frizelle	1st December 1872	17th March 1873
Major W. G. Waterfield	18th March 1873 ...	
Major T. J. C. Plowden	18th September 1875	26th October 1875
Lieutenant-Colonel W. G. Waterfield	27th October 1875...	5th December 1876
H. C. T. Robinsen, Esquire	6th December 1876	12th Do.
R. Udny, Esquire	13th Do. ...	5th March 1877
Lieutenant-Colonel W. G. Waterfield	6th March 1877 ...	27th May 1877
R. Udny, Esquire	28th May 1877 ...	30th October 1877
H. C. T. Robinson, Esquire	31st October 1877 ...	16th November 1877
Lieutenant-Colonel W. G. Waterfield	17th November 1877	8th January 1878
H. C. T. Robinson, Esquire	9th January 1878 ...	29th Do.
R. Udny, Esquire	30th Do. ...	17th March 1878
Captain C. F. Massy	18th March 1878 ...	8th April 1878
A. R. Bulman, Esquire	9th April 1878 ...	12th December 1878
Major E. L. Ommanney	13th December 1878	7th April 1880
Major C. McNeile	8th April 1880 ...	21st December 1882
Lieutenant-Colonel E. G. G. Hastings, c.B.	22nd December 1882	5th October 1883
Major T. J. C. Plowden, c. i. e. ...	6th October 1883...	13th December 1883
Lieutenant-Colonel E. G. G. Hastings, c.B.	14th December 1883	

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When the Hazára district came under British rule in 1849 it included the hill tracts in the east of the Rawalpindi district. These tracts were transferred from the Hazára to the Rawalpindi district in July 1850 along with 28 villages of the Harroh iláqa, south of the Gandgar range.

The following details of these transfers are taken from the Rawalpindi Settlement Report :—

Ilákas.	No. of villages.	Land Revenue assessment.	In what tahsíl of Rawalpindi district now included.
Phalgiráon	8	3,586	Tahsíl Ráwalpindi.
Kurri	12	5,026	
Moghal	4	524	
Total ...	24	9,136	
Charhan	12	1,365	Tahsíl Murree.
Dewál	36	2,323	
Kotli	19	2,249	
Karor	25	249	
Total ...	92	7,986	
Jasgam	22	2,032	Tahsíl Kahúta.
Kahúta	62	11,980	
Kairu	50	13,204	
Murree	20	1,845	
Total ...	154	29,061	
Harroh	28	16,908	Tahsíl Attock.
Total villages transferred to the Rawalpindi district ...	399	63,091	

One village Kamilpur, then assessed at Rs. 218, was transferred in 1860 from the Attock tahsíl of the Rawalpindi district to the Haripur Tahsíl (iláqa Khánpur) of Hazára.

During Sikh rule the head-quarters of the district were at Haripur, and they were continued at that place up to 1853. In 1853 the military garrison of the district was located at Abbott-abad, and it followed in the course of a few years that the Civil head-quarters were also removed to that place.

The tahsils into which it is divided.

Major Abbott originally divided the district into five Kárdárships :—

Name of Kárdárship.	Tracts included in each.
Pakhli	All the Swáthi tracts.
Nawashahr	Mangal, Nawashahr, Dhamtaur.
Sherwán	Garhián, Sherwán, Kachi, Bábarhán.
Khánpur	Khánpur, Danna, Bakot.
Haripur	The rest of the district.

In 1853 this arrangement was set aside, and the district was divided into two tahsils, of which the head-quarters of one were fixed at Mansahra, and those of the other remained at Haripur.

At the beginning of 1874 Government sanctioned the creation of a third tahsil in the centre of the district, with head-quarters at Abbott-abad, the jurisdiction of the new tahsil being made up by deduction from the east of the old Haripur tahsil, and from the south of Mansahra tahsil.

The ilāqās which make up each tahsil under this arrangement are as follows :—

Tahsil Haripur.	Tahsil Abbott-abad	Tahsil Mansahra.
Khari... ..	Shingri	38 Villages of the old Garhiān ilāka.
Gandgar	Kachi	Mansahra.
Srikot	Babarhān	Garhi Habībulla.
Kulaf	Shewān	Bālākot.
Badnak	24 villages of the old Garhiān ilāka.	Shinkīari.
Tarbela	Māngal	Bhairkund.
Khālsa	Nawashahr	Agror.
Sarāi Sālīh	Dhamtaur	Koushā.
Manakrai	Rajoiā	Bhogarmang.
Haripur	Nāra	Kāgān.
Jāgal	Danna	
Kot Najībulla	Bakot	
Kandi Kāhl	Boi	
Khānpur		
Bagra		
Total 15 ilākās ...	Total 12 ilākās and part of another.	Total 9 ilākās and part of another.

Some conception of the development of the district since it came into our hands may be gathered from Table No. II. which gives some of the leading statistics for five yearly periods, so far as they are available ; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II. it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made.

The total revenue, imperial, provincial, and local, collected from all sources in the district (other than Salt, Postal, and Telegraph) from annexation to date, is shown in the following table, so far as it can be ascertained :—

Increase in the revenue of the district.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Year.	Imperial Revenue.									Local and Provincial Revenue				
	Land Revenue.			Income and li- cense taxes.	Stamps and Court Fees, excluding Process fees.	Abkari.	Opium.	Other drugs.	Total Imperial Revenue.	Ferries.	Municipal in- come.	Cesses on Land Revenue.	Total Local and Provincial Re- venue.	Grand Total
	Fixed.	Fluctuating.	Grazing tax.											
1851-52 ...	1,56,915	734	1,984	...	775	...	1,020	...	1,61,428	?	?	?	?	?
1855-56 ...	1,63,311	329	1,900	...	...	2,460	...	...	1,68,000	...	1,770	1,814	3,584	1,71,584
1860-61 ...	1,58,386	552	2,550	1,046	...	4,893	...	...	1,67,427	1,320	6,744	1,825	9,889	1,77,316
1865-66 ...	1,56,538	1,595	3,267	1,000	8,856	4,661	1,008	1,740	1,77,665	1,776	4,224	1,819	7,819	1,85,484
1870-71 ...	1,56,113	496	3,330	4,379	12,086	2,676	1,282	1,993	1,82,355	2,103	5,396	1,819	9,318	1,91,673

Salt Revenue is omitted, as this head includes duty paid for salt intended for exportation to Kashmir, as well as for local consumption. The increase in the Imperial Revenue in 1872-73 and in the following year was due to the introduction of the new assessments, and they carried with them a *pro ratâ* increase in the Local and Provincial Revenue. The increase in the latter Revenue in 1871-72 was due to the imposition of the local rate under Act XX. of 1871.

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Table No. V. gives separate statistics for each tahsíl and for the whole district, of the distribution of population over towns and villages, over area, and among houses and families; while the number of houses in each town is shown in Table No. XLIII.

The statistics for the district as a whole give the following figures. Further information will be found in Chapter II. of the Census Report of 1881 :—

Percentage of total population who live in villages	{ Persons	...	...	95.38
	{ Males	...	...	94.93
	{ Females	...	...	95.91
Average rural population per village	...	...	...	329
Average total population per village and town	...	...	...	344
Number of villages per 100 square miles	...	...	...	39
Average distance from village to village, in miles	...	...	...	1.72
Density of population per square mile of	{ Total area	{ Total population	134	
	{ Cultivated area	{ Rural population	128	
	{ Culturable area	{ Total population	643	
Number of resident families per occupied house	{ Villages	...	...	1.79
	{ Towns	...	...	1.35
Number of persons per occupied house	{ Villages	...	...	6.05
	{ Towns	...	...	5.73
Number of persons per resident family	{ Villages	...	...	3.38
	{ Towns	...	...	4.24

The low average of population per square mile of total area in Mansahra is fictitious, being due to the inclusion of the mountain area at the head of the Kágán valley. If this be excluded, Mansahra is as well populated as the rest of the district.

Some of the northern "villages" also, are estates rather than villages. Thus the Agror chiefship, which is counted as a village, includes 42,138, and the village of Bálákot 71,735 acres; while the greater part of the Kágán valley, comprising 460,586 acres or 720 square miles, is known as the "village" of Kágán Khás.

The smallness of the holdings, both those of proprietors and of tenants, will be noticed later on. The following table throws light on the high ratio of the population compared with the cultivated area. The figures for population are those of 1868:—

Tahsil.	Main Assessment Division.	POPULATION.					
		Per square mile cultivated.			Per square mile of total area.		
		Highest.	Average.	Lowest.	Highest.	Average.	Lowest.
Haripur and Abbottabad	Irrigated plain tracts ...	900	635	389	675	271	178
	Unirrigated plain tracts ...	593	439	267	271	199	140
	Low dry hills ...	1,122	581	320	134	88	62
	Temperate hills and high lands ...	1,124	709	399	335	190	87
	Cold mountain tracts ...	1,017	652	509	222	125	93
Mansahra	Temperate hills and high lands	942	526	396	377	179	110
	Cold mountain tracts, except Kágán ...	835	405	180	187	101	81
	Kágán ...	...	862	...	...	19	...
	Total district ...	1,124	559	180	786	124	62

In weighing these figures it should be remembered that in the hill tracts the milch cattle supported on the grass wastes contribute largely to the support of the population. In the plain tracts the waste produces little or no fodder for cattle.

Table No. VI. shows the principal districts and States with which the district has exchanged population, the number of migrants in each direction, and the distribution of immigrants by tahsils. Further details will be found in Table XI. and in supplementary Tables C. to H. of the Census Report for 1881, while the whole subject is discussed at length in Part II. of Chapter III. of the same report. The total gain and loss to the district by migration is shown in the margin. The total number of residents born out of the district is 24,060, of whom 15,054 are males and 9,006 females. The number of people born in the district and living in other parts of the Punjab is 12,772, of whom 8,196 are males and 4,576 females. The figures below show the general distribution of the population by birth-place :—

Born in	PROPORTION PER MILLE OF RESIDENT POPULATION.								
	Rural Population.			Urban Population.			Total Population.		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.
The district ...	945	957	955	632	801	701	931	952	941
The province ...	965	970	969	808	878	836	958	968	963
India ...	981	983	984	957	963	960	981	984	982
Asia ...	999	998	1,000	993	999	999	1,000	1,000	1,000

The following remarks on the migration to and from Hazará are taken from the Census Report :—

“This great Himalayan valley is so secluded that it exchanges population with but few portions of the outer world. Numerous herdsmen were driven from Ráwalpindi with their flocks and families into the Hazará plains in search of pasture, while large numbers of Kashmíris crossed the border in their flight from famine. The considerable immigration from Afghánistan probably consists of periodic immigrants from the high mountains which surround the district on three sides, descending to the lower valleys and plains before the snows of winter.”

The figures in the Statement below show the population of the district as it stood at the three enumerations of 1855, 1868, and 1881.

The first of these was—

	Census.	Persons.	Males.	Females.	Density per square mile.
Actuals.	1855 ...	296,364	161,861	134,503	98
	1868 ...	365,320	190,358	174,962	122
	1881 ...	407,075	218,616	188,459	134
Percentages.	1868 on 1855...	123·3	117·5	130·1	125
	1881 on 1868...	111·4	114·8	107·7	110

It is doubtful whether Feudal Tanáwal was included in the census of 1855. In 1868 the population of the remainder of the district, excluding Tanáwal, was 343,929 ; and a Settlement Census taken in 1869-70 made the resident population of the same area 343,505.

It will be seen that the annual increase of population per 10,000 since 1868 has been 107 for males, 57 for females and 84 for persons, at which rate the male population would be doubled in 65·1 years, the female in 121·3 years, and the total population in 84·9 years. Supposing the same rate of increase to hold good for the next ten years, the population for each year would be in hundreds—

Year.	Persons.	Males.	Females.	Year.	Persons.	Males.	Females.
1881	407,1	218,6	188,5	1887	427,9	233,0	195,0
1882	410,5	221,0	189,5	1888	431,5	235,5	196,2
1883	413,9	223,3	190,6	1889	435,1	238,1	197,3
1884	417,4	225,7	191,7	1890	438,8	240,6	198,4
1885	420,9	228,1	192,8	1891	442,4	243,2	199,6
1886	424,4	230,6	193,9				

Nor does it seem improbable that the rate of increase will be sustained. Part of the increase is probably due to increased accuracy of enumeration at each successive enumeration. Part again is due to gain by migration, as already shown in the preceding paragraph. But these causes account for but a small portion of the total increase.

The increase in urban population since 1868 has been smaller than that in rural population, the numbers living in 1881 for every 100 living in 1868 being 101 for urban and 111 for total population. This is very largely due to the decrease in the number of troops cantoned at Abbottabad.

The populations of individual towns at the respective enumerations are shown under their several headings in Chapter VI.

Within the district the increase of population since 1868 for the various tahsils is shown below:—

Tahsil.	Total population.		Percentage of population of 1881 on that of 1868.
	1868.	1881.	
Abbottabad...	120,036	135,486	113
Haripur ...	114,722	124,532	108
Mansahra ...	109,415	123,013	113
Amb ...	17,568	19,727	112
Phulra ...	3,823	4,137	108
Total district *	365,564	407,075	111

Table No. XI. shows the total number of births and deaths registered in the district for the five years from 1877 to 1881, and the births for 1880 and 1881, the only two years during which births have been recorded in rural districts. The distribution of the total deaths and of the deaths from fever for these five years over the twelve months of the year is shown in Tables Nos. XIA. and XIB. The annual birth-rates per mille, calculated on the population of 1868, were as follows:—

	1880.	1881.
Males ...	8	17
Females ...	6	13
Persons ...	15	30

The figures below show the annual death-rates per mille since 1868, calculated on the population of that year—

	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	Average.
Males ...	10	23	19	17	13	12	9	17	17	15	30	27	17	21	18
Females ...	8	20	16	14	11	11	7	14	16	12	21	20	15	18	15
Persons ...	9	21	18	15	12	11	14	16	17	13	25	24	16	20	17

* These are the figures furnished by the District Officer. They do not agree exactly with the published report. Major Wace gives the following figures for 1868, which are probably more correct than those quoted above and which nearly equalise the increase in the Abbottabad and Haripur tahsils. Abbottabad 118,146, Haripur 116,368, Mansahra 109,415.

The registration is still imperfect, though it is yearly improving ; but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect which forms the first part of Chapter III. of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881 which will be found at page 56 of that report, throw some light on the fluctuations. Such further details as to birth and death-rates in individual towns as are available, will be found in Table No. XLIV., and under the headings of the several towns in Chapter VI.

The figures for age, sex, and civil condition are given in great detail in Tables Nos. IV. to VII. of the Census Report of 1881, while the numbers of the sexes for each religion will be found in Table No. VII. appended to the present work. The age statistics must be taken subject to limitations which will be found fully discussed in Chapter VII. of the Census Report. Their value rapidly diminishes as the numbers dealt with become smaller ; and it is unnecessary here to give actual figures, or any statistics for tahsils. The following figures show the distribution by age of every 10,000 of the population according to the census figures :—

		0—1	1—2	2—3	3—4	4—5	0—5	5—10	10—15	15—20
Persons	...	291	183	275	324	396	1,469	1,675	1,144	860
Males	...	283	168	244	297	375	1,367	1,693	1,260	848
Females	...	301	201	309	354	420	1,585	1,654	1,010	875

		20—25	25—30	30—35	35—40	40—45	45—50	50—55	55—60	over 60
Persons	...	906	761	1,019	385	635	191	363	76	514
Males	...	811	733	1,019	412	637	208	382	81	548
Females	...	1,017	794	1,019	354	634	171	342	71	474

Population.		Villages.	Towns.	Total.	The number of males among every 10,000 of both sexes is shown in the margin. The decrease at each successive enumeration is almost certainly due to greater accuracy of enumeration. In the Census of 1881, the
All religions	5,449	
	1855	...	...	5,213
	1868	...	...	5,370
	1881	5,345	5,900	5,885	
Hindus	...	5,748	6,195	6,379	
Sikhs	...	5,379	...	...
Jains	...	...	...	...
Buddhists	
Musalman	...	5,330	5,654	5,340	
Christians	...	...	...	...

number of females per 1,000 males in the earlier years of life was found to be as follows :—

Year of life.	All religions.	Hindus.	Sikhs.	Mahomedans.
0—1	916	851	...	919
1—2	1,032	1,000	...	1,032
2—3	1,093	974	...	1,097
3—4	1,030	...	...	...
4—5	963	...	...	...

The Deputy Commissioner states that infanticide is “of so rare occurrence as to be practically unknown in the district.”

The figures for civil condition are given in Table No. X., which shows the actual number of single, married, and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age-period. The customs regarding polygamy are described in the next section of this Chapter (page). Among Mahomedans the men marry at from 20 to 30 and the women at 15 to 20 years of age. Among Hindus, the corresponding ages are 16 to 25 and 12 to 14. But the wealthier Hindus often marry their daughters at 7 to 9 years old.

Table No. XII. shows the number of insane, blind, deaf-mutes, and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables Nos. XIV. to XVII. of the Census Report for 1881 give further details of the age and religion of the infirm. In the District Census Report for 1881, the Civil Surgeon wrote as follows on the subject of these infirmities :—

“Ophthalmia is exceedingly common in the district, and is due to causes which are in general operation throughout India, and need not be specified here. Goitre is a disease prevalent in the portions of the district skirting the Indus, and it is also seen in and about Khámpur in lower Hazára. The disease is a common one among the people of mountainous countries, and I do not know of any other and special local reasons for its prevalence in this district.

“Leprosy also prevails in the parts of the district bordering on Kashmír, and in the Kágán hills. The people of these parts are said to be very poor, to live on bad and at times limited food, and to be very dirty in their habits. The etiology of this disease is imperfectly known, but authorities generally consider it hereditary, and its prevalence among a class of people who are said not to have migratory habits, and who probably intermarry, may be thus accounted for.

Infirmity.	Males.	Females.
Insane	6	4
Blind	18	18
Deaf and dumb	10	6
Leprous	6	2

"Venerial disease in its secondary forms is said to be very prevalent in the upper parts of the district, about Bálákot, the Kágán hills. Ghurri, and the Murree ranges. Its prevalence may, among other obvious causes, perhaps be ascribed to the poverty of the people, who have not the means and facilities for procuring remedies obtainable in richer and more populous localities and also to their ignorance of the nature and consequences of the primary form of the disease."

The figures given below show the composition of the Christian, European and Eurasian population, and the respective numbers who returned their birth-place and their language as European. They are taken from Tables IIIA., IX. and XI. of the Census Report for 1881:—

Details.						Males.	Females.	Persons.
Races of Christian popula- tion.	Europeans and Americans					46	32	78
	Eurasians					2	4	6
	Native Christians					4	2	6
	Total Christians					52	38	90
Langu- age.	English					46	37	83
	Other European languages					5	1	6
	Total European languages					51	38	89
Birth- place.	British Isles					17	11	28
	Other European countries ... ..					...	...	...
	Total European countries					17	11	28

But the figures for the races of Christians, which are discussed in Part VII. of Chapter IV. of the Census Report, are very untrustworthy ; and it is certain that many who were really Eurasians returned themselves as Europeans.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

Neither the towns nor the villages of Hazará are walled. They are for the most part collections of low mud houses, with flat mud roofs supported by substantial timber, thrown together (the town of Haripur excepted) without plan of any sort, and threaded by narrow irregular streets. Many of the well-to-do Khatrís have of late years added substantial wooden fronts to their shops and double-storeyed buildings are now occasionally built. Pakka buildings, even for mosques, are quite exceptional.

Each village has one or more places of public resort. In Tarbela and in the larger of the Jádún and Swáthi villages these places (hujrás) are maintained by each principal division of the village ; but in the great majority of the Hazará villages they are attached to the houses of the headmen and maintained by them. In the Dhúnd and

Karrál country they are called "baithaks," and in Lower Hazará "deori." The men of the village spend their leisure hours in these places, discussing questions of local interest, and travellers and visitors are welcomed; with few exception they are not so hospitably served as is usual in the adjoining country of Yusafzái.

Besides these places each village has one or more mosques (masjids).

Mosques and their servants.

The mosque consists generally of a small compound enclosed by a low wall, at one end of which is a room with a verandah in front of it. The timber used in the building, especially that of the verandah, is not uncommonly ornamented with carving; and in the larger villages the walls are occasionally built of pakka masonry. Each mosque has one or more servants attached to it. In a small village one servant, the Imám, will perform the whole duties; in the case of larger villages, he is assisted by a menial called a Khádim; and also when the Imám is a Mulla of superior attainments, by another menial called the Ghásil. The Khádim keeps the mosque clean, and provides water for the ablutions, which are a necessary preliminary to a Mahomedan's prayers. The Imám calls to prayers and leads the prayers; he also reads the Korán, teaches the village children, and performs the principal part at the ceremonies of circumcision, marriage, and burial. Another of his duties is the washing and laying out of the dead prior to burial,—a process on the proper performance of which in accordance with the approved Mahomedan ritual, great stress is laid; and it is for the execution of this part of their duties that the superior class of Imáms employ Ghásils.

The menials of the mosques are remunerated by (char) bread collected by them morning and evening from house to house; the Khádim also receives small presents (gaddi-odi) at harvest time. The Imám is generally paid in the first instance by a small grant of land rent-free. They also receive presents at harvest time and at the domestic occasions on which they officiate. The Imám further receives half of all the alms made by his constituents; such a claim is reprobated by the best authorities on the Mahomedan faith, but it has been so long sanctioned by usage that the Imáms now insist on its payment. The Imám's office is not hereditary, but a son commonly succeeds his father. The incumbents rarely possess more than the smattering of education necessary to enable them to perform their ordinary duties; though they can, most of them, read the Korán, few of them understand it.

The houses of the population are single-storeyed huts, with flat mud roofs supported by wood. In the Haripur town the walls are commonly built with unburnt bricks. In the villages in its neighbourhood *sussi* are used instead of bricks; these *sussis* are eggshaped clods of dried mud: in fact they are a device for serving the same end as bricks, resorted to in the absence of brick-moulds. In the hills and their vicinity (wherever the people can obtain stone) the walls of their houses are built of rough stone plastered on both sides with mud; there is a

Houses and their furniture.

great deal of coarse slate and trap in the Hazára hills, which easily breaks into slabs suitable for this purpose; boulders are also used for building walls. The roofs are generally well timbered, as there is abundance of suitable wood in the district; tût (mulberry), phula (*Acacia modesta*), kao, (wild olive), khair (*Acacia catechu*), and sannatha (*Dodonæa Burmanniana*), are principally used for the roofs in the plains, and biár and chír (*Pinus excelsa* and *longifolia*) in the hills.

Across the main beams (kari), branches (ganda and eháli)* and leaves are spread; the sannatha shrub (*Dodonæa Burmanniana*) being most commonly used for this purpose in Lower Hazára, and upon these again mud is plastered. The rafters do not span the walls in one stretch but are supported in the middle by a cross beam on wooden posts (tham). There are a very few pakka houses of burnt brick and double-storeyed in the Haripur plain and at Khánpur belonging to the leading men. But with these few exceptions such houses are unknown in the district. Glazed windows and chimneys are also very rarely seen. The doors revolve in wooden sockets, and are closed with a chain and rough padlock.

The dwelling houses of the majority of the agriculturists have only one room, which averages about 20 feet long by 12 broad. The principal articles of furniture are two or three beds, some low stools, spindles, one or two baskets for clothes or wool, and a large wooden press (khamba) for holding grain. The press is generally large enough to hold about 50 maunds of grain. In the plain villages, if a zamíndár has much grain, he keeps it in a small room attached to his house; in the house itself he has an earthen receptacle (kothi) large enough to hold from 5 to 10 maunds. The beds (charpái or khát) are strung with string made from "babbar" grass, or from the fibre (kattban) of the dhamman tree, or else with narrow thongs (kakkar) of raw hide. The dwelling houses of the people in the plains are cleanly kept; those of the hill-people are less clean; and in the north of the district, especially among the Gújars, it is common for the family and the cattle to live in the same hut. Cattle are usually kept in a shed adjoining the house, constructed in a similar way to the house itself. The whole is enclosed with a wall, forming a small compound in front of these buildings, where the women spin and cook, and the cattle are picketted morning and evening. In the upper part of the district each cultivator, in addition to his house, usually has a shed (bándi) in his fields, where he keeps his cattle in the summer months; and this practice is spreading into Lower Hazára (where these sheds are called "kur"). The style and comfort of the people's dwellings have improved greatly since annexation; the houses are more commodious, the roofs are better timbered, the furniture is better, and the cattle are more carefully housed.

* Cháli is the term used in the hills, and means the split chips of Chír, which are commonly used for the purpose stated.

Meals are ordinarily served on low tables called 'pári,' the guests sitting on 'charpais.' For bread, baskets ('char-gai')* are commonly used; for others viands, copper vessels, or earthen plates. The cooking vessels also, are either of copper or of baked earthenware. The increased use of copper vessels among the population is one of the most obvious signs of their improved circumstances. At annexation few of the population used anything except earthen vessels; now copper vessels are found in every house except the poorest. In the houses of the principal men, English glazed earthenware is beginning to be used.

Utensils.

The people are clothed for the most part with home-made cloth of coarse texture, worn either white or dyed indigo blue. The cloth is of two kinds—khaddar, which is the coarser of the two, and is made entirely of cotton; and súsi, which is finer, and is always dyed blue, and generally has narrow lines of red silk woven into it; the súsi is used only for the lower garments.

Dress.

The principal articles of a man's dress are loose leggings (suthan), a long loose tunic (khilka), a turban, and in the hot weather a sheet and in the cold weather a blanket thrown round the shoulders. The blanket is made of white sheep's wool. The leggings are generally dyed indigo blue, except in the lower part of the district and in the hills near Murree. The coat is generally white, except among the Mishwánis and Gujars in the north of the district. The turban is also white, unless one of the blue lungís, manufactured in Lower Hazára, is worn. These lungís are generally kept for gala days, and large ones are also worn as a sheet round the shoulders. The sheet is generally white, or varied by blue lines on a white ground.

The women wear a long shirt (kurta) generally embroidered over the chest, loose drawers (suthan), arranged in plaits, and ending at the ankle in a tightband, and a sheet which serves both for veil and head-dress. In Lower Hazára the shirt is worn short, ending above the knees; and the drawers are worn very full, 15 or 20, or even more, yards of cloth being used in one pair. In the north of Hazára the shirt is worn long, reaching below the knees, and the drawers are not worn so full. The shirt in Lower Hazára is generally of white khaddar, and in Northern Hazára the same dyed blue with indigo. The drawers are generally made of súsi. The sheet is called by various names; chádár which is applied to a sheet made of coarse cloth; chail to the same dyed and stamped with a pattern; dopatta or bhochan is a sheet of fine English cloth; silára is a sheet of fine home-made cloth, in cheques or stripes, of which a description will be found further on. In Pakhlí, and especially in the mountain glens to its north, the women frequently wear a tight-fitting skull cap, either blue or red, in place of the sheet.

* Most of these are brought from Pesháwar. In the Mánshahra and Garhián iláqas, baskets (mandla) of wheat-straw are made by the women for the same purpose.

English cloth was very little used in the district at annexation, but for some years past it has been increasingly worn. An agriculturist generally possesses one turban of English cloth, and his wife either a kurta or dopatta of the same. It is reckoned that not less than Rs. 3,00,000 are now annually expended by the village population of Hazará on the purchase of English cloth. The clothes made of this cloth are at first ordinarily reserved for gala days and important occasions.

In the cold weather the cotton sheet worn by the men is exchanged in the south of the district for a coarse blanket of grey colour. In Pakhlí and in the north of the district the men wear clothes made of coarse blanket (pattú) in the winter. This blanket is principally manufactured by the Gújars of Konsh, Bhogarmang, and Kágán.

The shoes of all classes are made of leather, of the same pattern as in the rest of the Punjab. Grass shoes are also worn in the glens in the north of the district, especially by the Gújars and poorer classes. In the high hills near Murree the people wear these grass shoes only in the winter for walking over snow.

In the greater part of the district the bedding used by the people consists of cotton quilts padded with cotton wool, but in the extreme north of the district blankets of sheep's wool are used as bedding, especially by the Gújars.

The agriculturists ordinarily take three meals a day. The morning meal is eaten at sunrise in the winter, and at 10 A. M. in the summer. The evening meal is eaten at 8 or 9 P. M. When they are working hard at ploughing or at harvesting their crops, they also eat a small meal (pichháin) of bread in the afternoon; at other times they eat a little roasted corn (maize) about 2 P. M. Any bread left over from the evening meal is eaten in the morning by the men before they go to plough.

The food of the people of the plain tracts in the south-west part of the district is of better quality than that of the inhabitants of the hills. In the plain tracts and in Tanáwal the daily dietary consists of bread made of barley, maize or bájra (according to the season of the year) eaten with butter-milk; wheaten bread is also eaten, but the poorer classes in Tanáwal chiefly confine themselves to barley, vegetables, dál, and sometimes meat, cooked with butter, are added according to the circumstances of each family. In the hill tract east of the district trunk road, maize bread, eaten with vegetables and butter milk, is the common dietary; except among the few who are rich compared with their neighbours, wheaten bread and rice are only eaten occasionally. The principal vegetable of the autumn season is a small pumpkin called "dubri," which is generally grown in the maize fields along with the maize: it is usually cooked in butter-milk. In the Swáthi tracts the principal food is the coarse rice grown on the Siran and bread made from maize, eaten with butter or milk; honey is also occasionally added, and vegetables, meat, and wheaten bread are confined to the few who are exceptionally well off.

The common diet of the mass of the people is very much better than it was before annexation. Better grain and more of it is eaten ; and where additions in the shape of butter, vegetables, and condiments were before rare, they now form a frequent article of diet. Entertainments on domestic occasions are also given on a much more liberal scale than was habitual 18 or 20 years ago. All the grain, pulses, butter, milk, and honey, consumed in a zamíndár's house are, as a rule, raised on his own land. What he has not on his own farm or in his own store, he rarely buys except on occasions of entertainments.

The Mahomedan population do not drink spirits, and the habit is confined to a few of the Hindús and Sikhs, principally the Sonárs and Sikhs of Haripur and Abbottabad. Opium-eating and opium-smoking is not uncommon among the better classes of the Mahomedans, and there is some reason to fear that with their improved circumstances the habit is increasing among them. Most of the adult Hindú population are opium-eaters.

The following estimate regarding the average consumption of food by the people was furnished by the district authorities for the Famine Report of 1879 [page 234.] :—

Estimate of food-grains consumed in a year by an agriculturist's family of five persons :—

Description of grain.						Sers.
Indian corn...	...	...	...	...	...	781
Bájra ...	...	...	...	...	...	375
Wheat ...	...	...	...	...	...	562
Barley ...	...	...	...	...	...	562
Total						2,280
Dál, Múng, &c,	...	...	...	...	...	76
Do., Moth	...	...	...	...	...	38
Total						2,394

The average is $1\frac{1}{4}$ sers each for two meals a day exclusive of dál which is used with bread for six months during the winter and butter-milk in summer.

Estimate of food-grains consumed in a year by a non-agricultural family and residents of towns :—

Description of grain.						Sers.
Indian corn	...	...	...	...	...	912
Wheat ...	...	...	...	...	...	913
Total						1,825
Dál Másh	...	...	...	...	...	19
Do. Múng	...	...	...	...	...	19
Do. Moth	...	...	...	...	...	19
Total						1,882

The average is one seer each for two meals a day, exclusive of *dál*, which is used with bread as well as vegetables.

Measures of time. The following are local expressions for various parts of the day or night :—

'Sārgi'	...	...	...	...	from 2 A. M. till dawn.
'Fajr'	...	...	...	...	" dawn till 8 A.M.
'Chashka'	...	...	...	...	" about 8 A.M.
'Roti wela' (meal time)	...	...	...	...	" about 10 A.M.
'Zawál'	...	...	...	...	" mid-day.
'Peshin'	...	...	...	...	" about 2 P.M.
'Digar'	...	...	...	...	" 4 P. M. to sunset.
'Namásha'	...	...	...	...	" sunset to dark.
'Khuftan'	...	...	...	...	" bed-time to 10 P.M.
'Adhi rát'	...	...	...	...	" midnight.

The measure of time by the 'pahr' or 'watch' is also understood; it was introduced by the Sikhs.

The women may be described in almost the same terms as those which have been applied to the women of the adjacent Rawalpindi district. "Though in great subjection, and treated outwardly like cattle, they are much prized. The greatest misfortune is the loss of a wife. Even a bad one is not readily relinquished. In many instances the wife has paramount influence in the household."

Those of the plain tracts in the south of the district are better treated than those in the hills. In the plains they are principally employed in household work, spinning thread and making clothes, and do no work in the fields except picking (*chunna*) cotton, and picking (*chheli*) the ears off the maize stalks after the reaping. In the hills, besides the household work, they tend the cattle, cut grass, and help their husbands in every operation of husbandry, except ploughing and sowing. The women of the better classes, and also the Hindú women, principally employ themselves in fine sewing and embroidery work (*Kasida*). Women who can read are very rare.

They are ordinarily faithful to their husbands. The Swáthi women have a worse character in this respect than the rest of the women in the district; they are more frequently the subjects of polygamous marriages, and are the hardest worked; in fact the Swáthis regard their women more as drudges than as wives. In their younger years the women have their fair share of good looks. The Swáthi and Utmánzai women are the fairest; the Tanaoli women and those of the Gújar race in the Bhogarmang and Kágán are said to be the prettiest. The Jádún women are stout and thickly built. Both they and the Swáthi women are said to be scolds. As in the rest of the Punjab, the conventional rules of modesty require a young woman to hide her face from any person of influence whom she meets.

The following local proverb bearing mainly on the character of the women of the country is worth recording :—

Swáthi-ka-Tál,	The Swáthi's toil,
Jádún-ka-Jandar,	The Jádún's mill.
Dilazák-ka-Kanjar,	The Dilazák's whore.
Turk-ka-Kalandar,	The Turk's trance.
Turín-ka-Andar,	The Turin's Home Rule.

This proverb enumerates the habits of each tribe, which are the principal cause of injury to them : among the Swáthís, their wives' drudgery in the fields ; among the Jádúns, sending their women to the mills with grain, where they stay all night while it is being ground, with fatal results to their virtue ; among the Dilazáks, the introduction of prostitutes into Hazará, which is attributed to the men of this tribe ; among the Turks, the tendency of the men to laziness and indulgence in intoxicating drugs under the pretence of religious abstraction ; among the Turíns, the great influence exercised over the husbands by their wives.

The letter of Muhammadan law, as has been already stated, is observed in this part of India only in the matter of external ritual. The family and social life of the people is regulated in all its details by no conscious reference to rules of the professed faith, but rather by a loose body of so-called custom ill-defined, and scarcely capable at the present time of reduction to a code. An attempt was made, in the course of the recent settlement operations, to draw up statements of these customs, dealing with such points of question as may most commonly be expected to arise. Captain Wace's summary of the results attained is extracted below with verbal alterations, and may be prefaced by the following passage quoted from his report :—

“It is obvious that there must be a great many points on which we cannot expect to find any defined custom. The crude state of society, its recent poverty and backward condition, the very disturbed state of the country during the greater portion of the past 170 years, the admitted recent origin of some of the leading families, the policy of the Sikh rulers, which had for its deliberate end the reduction of the entire agricultural population to the position of serfs and dependants of the State, and the tendency of which was to over-ride every right, tenure or custom, which stood in the way of the aggrandisement of the State's revenue,—all these are influences which limited the devolution of property in the soil to certain broad lines, and rendered impossible the growth of either law or custom in respect of its devolution in the absence of near male heirs. The same influences kept the rights of widows, daughters, and other female relations at the lowest point.

Causes which have hitherto tended to restrict the limits of customary law.

"Now a widely different state of affairs is growing up. During the past 25 years land has become most valuable ; all classes in the country are acquiring an increasing sense of property in it, and the peace which the people enjoy under our settled rule makes it possible for them to watch its devolution most closely. It is therefore probable that some questions of inheritance will arise during the next half century, for which the statements of customs now drawn up will provide no solution. In such cases one side will appeal to the Muhammadan law and the other to the custom, according as they believe their respective interests to lie. Even at the present day it is not uncommon for one side in a suit concerning inheritance to appeal to the Muhammadan law. But it would be a mistake to suppose that such appeals are prompted by any previous acquaintance with the rules of Muhammadan law. The mass of the population have no more than the most superficial knowledge of these rules. And both those who have some acquaintance with the Muhammadan law and those who have none alike neglect its more important injunctions in every department of their social life. At the same time the social life of the agricultural population is still in such a simple state that few points, unprovided for by previous custom, are likely to arise, the decision of which will involve any real difficulty."

It will be convenient to state first the customs of the agricultural population as regards marriage and divorce. It will be remembered that nearly the whole of that population is Muhammadan. The only form of marriage recognized as legal is the Nikáh. Infant marriages are unusual ; the men usually marry between the ages of 16 and 18, and the women between 12 and 16.

Polygamy, though legal, is not general. It is found in all parts of the district in the families of the chiefs and principal men. It is also more common among the Tarkhelís and Útmánzáís of the Haripur tahsíl, and the Jádúns of the Abbottabad tahsíl, and the Swáthís of the Mansahra tahsíl, than among the rest of the population of the district. The Útmánzáí practice polygamy mainly because more sons mean more men to fight ; at least it was from this motive that the practice was commonly resorted to amongst them before our rule, and a custom of this nature generally adheres to a society which once adopts it ; it is generally limited to two wives. The Tarkhelís are a small tribe of coarse and licentious dispositions, owning larger properties than the mass of the population. Polygamy among the Jádúns is less general than it is among the Útmánzáí ; with them also it is generally limited to two wives, and to the families who are in better circumstances than the majority of the tribe. Among the Swáthís there is more polygamy than in any other tribe in the district, though with them also it is necessarily confined to those who have some pretension to better circumstances than the mass of the population. The Swáthís also make their wives work

harder than is usual among the other tribes of the district. They work them not only in their households, but also on their fields. Infidelity also on the part of the wives is commoner among the Swáthls than in the rest of the district, and cohabitation of the betrothed persons prior to the completion of lawful marriage is so usual among them as to have passed into a proverbial reproach. Among the Mishwánis, the people of the Hazàrà plain, and those of the Khànpur, Dhúnd, Karrál, and Bòi hills, polygamy is exceptional, the mass of the people are content to be in practice monogamists, although there is nothing in law or in the state of public opinion opposed to a man's having two wives if he so chooses. In late years polygamy has become more common among the Karráls. They live next to the Jádúns, and have caught the habit from them. The intimate connection between this subject and the customs under which land devolves is obvious.

Great stress is laid on the betrothal ceremonies. The two most important points in them are the "*Thál*" and the "*Ijáb kabul*" or "*Shara jawáb*." When the bridegroom's party have arrived at the bride's house and have been feasted, the barber puts down between the two parties a large brass platter called a "*Thál*." Into this the bridegroom puts what money and jewels he has brought for his bride. These are then carried inside to the bride and her mother; and the barber, returning with the empty "*Thál*," demands more. Then follows a demoralising scene of protests from the bridegroom's party and demands from the bride's father and his party, and after the bridegroom and his friends (who also contribute) have been sufficiently squeezed, the "*Thál*" is again taken inside. The majority of the contributions are retained, and a few returned. The scene is practically one in which the bride's father sells her for as high a price as he can obtain. The theory is that the money is given to the bride for jewels; but the almost universal practice is that her father retains it. The sum thus paid varies from Rs. 50 and 100 among the mass of the people, to much larger sums among those better circumstanced than the mass.

"Sharbat" is then brought for the bridegroom's party, and until late years this concluded the betrothal. But of late years, principally since annexation, a custom, commonly spoken of as "*Ijáb-kabul*" or "*Shara-jawáb*," has arisen, by which, after the sharbat-drinking the father of the bridegroom and the father of the bride successively declare the betrothal in a loud voice; the declaration is repeated three times. Great stress is laid on this part of the proceedings; and though it is admitted that it does not constitute marriage (*nikáh*), it is commonly spoken of as such. It is almost universally observed, except among the Turks, Dilazáks, and Jádúns. Apparently it grew up out of a desire to make the repudiation of a betrothal impossible; the weight attached to it is commonly justified by this reason. It is now not uncommon for the complete *nikáh* ceremony to be performed on these occasions, and the tendency is more and more in this direction. As, however, the bride is

not taken away by her betrothed, a second nikáh ceremony is gone through when the bridegroom returns a few months afterwards to take her home. It is a curious question for decision whether such a ceremony as the first of these two nikáhs constitutes a lawful marriage; it appears that the weight of the best authorities will be found on the negative side of this question, for the reason that it is not followed by cohabitation, and that neither party intend that cohabitation should follow until the second nikáh has been performed.

The marriage ceremony (nikáh) is carried out by the people to the best of their ability in strict accordance with the requirements of their religious law.

Dower on marriage. The dower (mahar) is fixed at the ceremony with great publicity prior to the reading of the nikáh. The amounts fixed vary much, but are generally over Rs. 50 or under Rs. 100. The dower is rarely paid, but its payment seldom remains an open question. The statements of tribal customs thus describe the customary way of treating the wife's dower. The husband gives the bride a present on her arrival at home, jewels or a milch animal; she is then, after a few days, persuaded to forego the rest, as she has at that time every motive to do. The settlement of the question is commonly witnessed by a few elders or relations invited to the house for the purpose. At present it is the exception for the husband to give his wife any land in payment of her dower; in the few cases in which land is so given, it is treated as her special property, and she has complete control over it, to keep, give, transfer or will away as she likes. A principal motive for the wife to excuse her husband any payment of the dower beyond the small present received when she enters his house is said to be as follows—The husband, after settlement of the dowry, declares that his wife shall be considered a cosharer with him in his alms giving to the extent of $\frac{1}{2}$, $\frac{1}{3}$, or $\frac{1}{4}$; and such a declaration carries with it an obligation on the husband's part to spend at his wife's funeral a share of the household property not less, and in practice generally more, than the share she possesses in the household charities.

Major Wace notes that the above account is valuable, as showing what the best among the people do, and what all admit they ought to do. But his enquiries lead him to believe that very commonly, especially among the Swáthís, a wife's claims in respect of her dower are totally neglected; no thought being given to the matter after giving her the small present she necessarily receives on her first arrival in her husband's house.

When a man marries a wife of lower origin than himself, he usually promises her what is called the "*mahar misl*," that is to say not the dower ordinarily fixed for women of his own tribe, but the dower current in the bride's own family.

The Utmánzaís, both men and women, regard the cash payment of a dower as a reproach.

The Jádúns have a curious custom of bringing the bride to the bridegroom's house and performing the marriage ceremony there, contrary to the universal custom of the rest of the population, under which the marriage ceremony takes place at the bride's home.

Detailed account of ceremonies at betrothals and marriages.

A detailed account of the ceremonies at betrothals and marriages will be found in Mirza Azim Beg's book on the Hazará district.

There is a feature in these ceremonies even more lamentable than the money which fathers take for their daughters. The women who are the guests and by-standers find an immoral delight in pelting the bridegroom's procession with such abuse (*sitni*) as gives us an appalling view of the standard of social morality common among the generality of the population. These scenes occur alike at the marriages of the higher and lower classes. By the social usages of the country all the women of the village, high and low, are alike welcome at these festive occasions, and this is probably a principal reason why all appear to be equally involved in this lamentable practice. There are no doubt, many among the guests, both men and women, who see and hear such things with shame and anger, but hitherto no class have been able to set their faces openly against the practice.

It is pleasant to be able to record one change for the better during our rule. Twenty-five years ago it was a common thing at these marriages for men to spend all their means and more in paying prostitutes to dance, but public opinion has since condemned the usage, and it has been relinquished as disreputable.

The scenes at Hindú marriages are worse than those at Muhammadan marriages.

Divorces, though admitted to be lawful, are not customary, except perhaps among the Swáthís. Among the Utmánzáí to say that a man belongs to a *Tiláki Ghar* (a house where a divorce took place) is a term of abuse and reproach.

Neither gifts nor wills are customary. Wills are absolutely unknown, except in the shape of petty dying bequests, principally of movable property. Such bequests are opposed to public feeling, as calculated to cause injustice to the ordinary heirs ; but, if confined to petty items, are commonly respected out of regard for the deceased's memory. Gifts of small plots of land to daughters or others are occasionally made. But the practice is unfrequent, and was rarer still prior to our rule.

Adoption is unknown among the Muhammadan population of the district ; two or three cases have occurred lately among the Turíns of the Haripur plain, but they are quite exceptional, and stand by themselves. Adoptions occasionally take place among the Hindús.

Daughters never inherit land.* In default of male issue the estate goes to the nearest male collaterals. Very
 Rights of daughters and widows. occasionally a small piece of land is given by a father to his daughter on the occasion of her marriage (Jahez or Daj); of such land the daughter has complete and sole control, to keep, give, transfer or will away at her pleasure.

A widow has a life interest in her deceased husband's estates, but not ordinarily to a greater extent than is necessary for her personal support. Thus the sons can divide the estate on their father's death giving their mother only a share equal to their own. In the case of large estates, only so much as is necessary for her support would be given to her. If the father divided his estate among his sons during his life-time, keeping a share for himself, the widow will not unfrequently retain that share after his death, or the whole land may be divided at the father's death, and the sons support their widowed mother. The particular course taken in each case probably depends very much on the circumstances of individual families. But in the event of a dispute coming before our courts, custom would be found clearly to give the widow the first claim on the estate, to the extent necessary for her personal support. The widow has in no case more than a life interest; she cannot make a gift of, or permanently transfer, any portion of it. She may temporarily transfer her interest in the land in order to meet pressing and necessary claims. It is not clear how far the consent of the nearest heirs is necessary to such transfers.

The claims of an unmarried daughter stand on the same footing as those of a widow. The widow or one of the brothers commonly takes charge of her, receiving a small consideration on that account in the division of the estate.

The Swāthīs and Kāṅān Saiads do not ordinarily allow a widow or unmarried orphan daughter to retain any land, but provide for their support by direct contributions.

In the Hazāra district 431 widows of owners hold 9,046 acres, of which 4,963 are cultivated; while 276 widows of occupancy tenants hold 1,722 acres, of which 1,185 are cultivated.

It will have been seen from the above remarks that the heritage of land is ordinarily confined strictly to the male line.
 The course of inheritance in the male line.

Where a man dies leaving no male issue, the broad rule is that his land goes to his surviving brothers, or to their male issue in the ratio of the shares of the ancestral estate. To follow out this part of the subject further would introduce us to a region where there is wide room for dispute, and of which the only really correct account would at present

* One important exception to this rule has lately occurred. Khuda Bakhsh, the owner of Baherī Labān Bāndi, a large estate near Haripur, died in 1872, leaving no issue, except one daughter. She is married to her first cousin. She has succeeded her father in the ownership of the estate without dispute.

be that, owing to the disturbed character of the times which preceded our rule, to the small value that land then possessed, and to the large area of culturable land then waste, the established rule of inheritance in the absence of male issue cannot be stated more exactly.

In the presence of direct male issue, the subject divides itself into two branches. It is common for a father to divide his estate among his sons when they arrive at manhood and are married, or he may not do this and may leave the division to be made at his death according to the acknowledged rules of inheritance.

In the former event the division of an estate by a father during his life-time, the authority of the father to divide as he likes is generally admitted. For instance, a father may give more to one son and less to another ; if by the custom of the tribe property ordinarily devolves *per capita*, the father in his life-time may divide it *per stirpes* or *vice versa*; if the custom excludes sons of low born wives from shares, or gives them only small shares in the presence of other sons born of a wife of good blood, the father, in a division of his estate made during his life-time, may give all the sons equal shares. This power of the father to divide his land among his sons as he likes during his life-time is a custom of great importance. According to the statements recorded in the tribal codes under review, a father's authority in this respect is unlimited, but probably these statements are to be accepted with some reserve. As a matter of fact, family partitions of land made by a father during his life-time vary little in their details from the partition which tribal custom would enforce after his death. Major Wace writes on this subject as follows. "To quote the words of the old Punjab Civil Code on a cognate subject, it is probable that capricious alienations in favour of one heir to the prejudice of the rest * * * will not be approved of by public opinion in any locality. If, therefore, a son were to bring a case into court, alleging that partition made by his father was widely different from what is sanctioned by the ordinary custom of the tribe, that it was intrinsically unjust and merely capricious, I think he should be heard ; he should be allowed to show, if he could, that, as a matter of custom, the partitions ordinarily made by father during their life-time do not widely differ from what they would be if made after his death ; and I hope that the bare statement in tribal codes, to the effect that the father's authority is unlimited, will not be held to sanction a wider exercise of this authority than has, as a matter of fact, been customary. All that the statement does is to throw on a son objecting to a partition made by his father the onus of justifying his objection."

A partition of the family land made by a father in his life-time, and completed and acted on before his death, cannot be afterwards repudiated. But it is necessary to its validity that it should be completed and acted on before the father's death. And a partition merely

of the produce of the family estate on stated shares during the life-time of the father does not avail to govern the partition of the lands after the father's death. In such partitions a father ordinarily retains to himself a share in the estate for his own support. This is greater or less as he pleases, but it is commonly of the same amount as each son's share. These partitions are not ordinarily made until there is no prospect of the birth of more children to the father; it is consequently not very clear what may be done if children are born to him after the partition. But it is probable that in the first instance they would be provided for out of the share retained by the father.

At the father's death the widow's claim for support would first be satisfied out of this share. But in the event of there being no widow, or if other arrangements were made for her support, the father's share is then divided among the direct male issue according to the tribal custom.

It is not uncommon for a father at his death to give his personal share to one of his sons, for instance, the son with whom he lived during the later years of his life. Such a bequest is not opposed, provided that the son so benefitted bears the whole expenses of his father's funeral, and also takes over all the father's debt. If he declines to bear the whole of these charges, the father's share is divided among all the sons equally, or in the ratio of the previous division of the family estate; the expenses of his funeral and debts being similarly divided. If any of the sons refuse to share in these charges, they are excluded from participation in the father's land. Absent sons are also necessarily for the time excluded, but they are generally readmitted on return home if they pay up their share of the charges.

The customs of inheritance which govern the cases in which a father dies without dividing his estate are as follow :—

Division of paternal estate among sons after their father's death.

In the presence of sons collateral heirs are in every case excluded from inheriting any portion of the father's estate. Even in a tribe whose custom ordinarily gives only a small plot of land to the son of a wife of base blood, such a son, if his father's only son, would take the whole estate to the exclusion of collaterals.

A not unfrequent incident in the customs of the Upper Punjab is a rule which draws a distinction between the sons by wives of the same tribe, or of a tribe of equal blood, and the sons of wives of inferior origin. In the following tribes and families of Hazára no such distinction prevails; the sons of all wives being treated alike, viz. :—

Mishwánis.
Karráls.
Gujars.
Awáns.
Jádúns.
Swáthís.

Kágán Saiads.
Malliárs.
Hindús.
Members of the menial
classes, who hold
land.

In all these cases a father's estate is divided among his sons after his death *per capita*, each son taking an equal share.

Tribes in which a distinction is commonly made between wives of equal and inferior blood.

In the following tribes distinctions are drawn between the male issue of wives of the same or equal blood and those of wives of inferior blood :—

Tarkhelis.
Turins.
Dilazaks
Dhúnds.
Tanaolis.

} Among whom the sons inherit *per capita* Pagwand.

Utmánzaí
Turks.
Saiads, other than the
Kágán Saiads.

} Among whom the sons inherit *per stirpes* Chundawand.

It will be useful to give a short account of the distinctions referred to.

The Tarkhelis only give one or two ploughs of land to the sons of a wife, not of Pathán blood. They class all blood as base (Kamín), which is not Pathán. The sons by Pathán wives inherit equally *per capita*.

The Turins similarly put off, with a small plot of land, the sons by a "Kámin" wife in the presence of sons of purer blood; they include in the term "Kamín" the menial and artizan classes, *e. g.*, weavers, leather-workers, carpenters, smiths, &c. If there is issue by two wives, of whom one wife is of Turín or Pathán blood, or the daughter of a chief or leading man in another tribe, and the other wife comes of an ordinary family in any of the other agricultural races (Hindki), the share taken by each son of the Hindki wife will only be half the size of that taken by each son of the other wife. With these exceptions the division of the heritage will be *per capita*.

Among the Dilazaks, Dhúnds, and Tanaolis, the sons all inherit in equal shares *per capita*, subject to the following exception :—Where a father has left issue by two wives, of whom one wife was of his own tribe, or of any other "wáris" (proprietary) tribe, and the other wife was of a tribe who are not owners of the soil, the share taken by each son of the latter wife will only be half the size of that taken by each son of the pure "wáris" blood. In the Tanaoli tribe the sons of such a wife not uncommonly receive only small allotments (guzáras) instead of any defined share.

Among the Utmánzaís the sons inherit *per stirpes*. If the several wives by whom male issue survives were all of Pathán blood, each "*stirps*" takes an equal share. If one of the wives was of Hindki blood, her "*stirps*" taken only half the share taken by each Pathán "*stirps*." The Utmánzaí class as Hindkís all who are not Patháns, not excepting Tanaolis.

Among the Turks the sons also inherit *per stirpes*. It is admitted that a "*stirps*" by a wife whose father was a chief or leading man in adjacent "wáris" tribes takes an equal share with the "*stirps*" of a Turk wife. But whether the "*stirps*" of a wife of other alien blood would also be entitled to a full share in the presence of a "*stirps*" of pure blood is disputed.

The Saiads of the district, except those of Kágán, class as pure blood Saiad families, Patháns, the Tanaoli chief's families and the families of leading men of other tribes. If there is male issue by two wives, one of pure blood and one of inferior blood, the stirps of the latter only takes half the share taken by the stirps of the former.

In every case in which the division is *per stirpes*, the sons of each stirps inherit equally among themselves.

Such are the recorded customs. Major Wace points out, however, with regard to the distinction drawn between the issue of wives of pure and base blood in favour of the former, that he is not prepared to say that the custom is uniformly observed, even among the eight tribes who have recorded it. "The more intelligent among these people condemn it, and I think it probable that it will gradually die out. In so far as the custom is offered alike to natural justice and to Mahomedan law, it seems to me to call for special caution in its acceptance by our courts."

The special rules which regulate the devolution of jágirs and of property in the families of certain chiefs, are noted in the Appendix to this chapter at pages to .

Table No. VII. shows the numbers in each tahsil and in the whole district who follow each religion, as ascertained in the census of 1881, and Table No. XLIII. gives similar figures for towns. Tables Nos. III., IIIA., IIIB. of the

Religion.	Rural population.	Urban population.	Total population.
Hindú ...	354	3,247	487
Sikh ...	27	187	34
Musalman...	9,619	6,522	9,476
Christian ...	...	44	2

Report of that Census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin. The limitations subject to which these figures must be taken, and especially the rule followed in the classification of Hindús, are fully discussed in Part I., Chapter IV. of the Census Report. The Musalman population is practically entirely Sunnis. The sects of the Christian population are given in Table No. IIIA. of the Census Report; but the figures are, for reasons explained in Part VII., Chapter IV. of the Report, so very imperfect that it is not worth while to reproduce them here.

Table No. IX. shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion. A brief description of the great religions of the Punjab and of their principal sects will be found in Chapter IV. of the Census Report. The religious practice and belief of the district present no special peculiarities; and it would be out of place to enter here into any disquisition on the general question.

The general distribution of religions by tahsils can be gathered from figures of Table No. VII.; and regarding the population as a whole, no more detailed information as to locality is available. But the landowning classes, artisans and village menials are wholly Musalmáns, Hindús and Sikhs being confined to the mercantile castes and their priests. The external ritual of the Mahomedan religion is observed with some regularity, even among the lowest classes of the agriculturists. The Ramzán fast especially is carefully kept both by men and women. Among the better classes the stated hours for prayers are usually remembered both by men and women; the majority also of the men of the cultivating classes ordinarily observe these hours with fair regularity, but their women generally neglect them.

On the other hand, those dictates of the Mahomedan faith which are intended to govern the life of its followers (generally described as má'mlát) are not observed, or, if occasionally observed, are only respected in so far as they do not interfere with the accepted social usages. This is true especially of the law concerning alms-giving, many matters connected with marriage, and the rights of women, the law of property, and the criminal law. In all matters connected with the observance of the Mahomedan religion little change has occurred during the past 30 years. It is neither better nor worse observed than before. Of the contents of the Korán and the other leading books of the Mahomedan religion, the great majority of even the better classes are ignorant. Persons who have studied the religious books of the Mahomedan faith are styled Mullah, or among the Afghán tribes Akhúndzáda.

Festive and religious gatherings.

The principal gatherings held in the district are as follows :—

Place at which held.	Date of fair.	Particulars.
HINDU FESTIVALS.		
Chitti Gatti, near Mansahra ...	6th Phagan, Angl. 15th February; also 1st Baisakh, Angl. 11th April.	Hindús from the vicinity, to the number of about 700, assemble to worship a stone "Ling" in a Hindú temple here; a good deal of alms-giving takes place on these occasions. The assembly on each occasion lasts only one day.

Place at which held.	Date of fair.	Particulars.
HINDU FESTIVALS.—Concluded.		
Bareri, near Mansahra. ...	Durga Ashtami, in Chetr (March); also the same festival in Assu (October).	Hindús from the vicinity, to the number of about 400, assemble at the top of the Bareri hill to worship Devi and to present offerings, which are taken by a Brahman of Mansahra. The assembly on each occasion lasts only one day.
Tarbela ...	1st Baisákh, Angl. 11th April.	The Hindú inhabitants of the vicinity and of the Hazará plain assemble to bathe in the Indus river. The assembly is of a religious character, and is kept up for two days.
Kot Najibulla ...	In Sáwan, (August.)	In Sáwan, on the 9th day of the new moon, the Hindús from the neighbourhood, including Khánpur and Hasan Abíál, to the number of about 1,000, assemble at the " <i>Dera</i> " (temple) of Bhái Kirpa, Rám to worship and present offerings.

PLACES FREQUENTED BOTH BY MAHOMEDANS AND HINDUS.

The Zíarat of Jamál Gházi, at Dhamtaur.	Mahomedans at the two Id festivals. Hindús on the 1st Baisákh (11th April).	This is a noted grove of some size and beauty. The Hindús of the vicinity assemble to feast and to enjoy themselves. The Mahomedans, besides these purposes, present offerings at the shrine. The assemblies generally last three days each, and some 800 persons gather at them.
The tank at Mángal.	Ditto ...	A similar gathering to the above. The Mahomedan shrine of <i>Mián Kangal Sáhib</i> has a considerable local repute.

MAHOMEDAN FESTIVALS.

The Zíarat at Dari, in the Haripur tahsíl.	The two Ids ...	Some 4,500 persons from the Haripur plain, the Gandgar and Badnak hills, &c., assemble for two days. It is a festive gathering. The principal game is called " <i>Tatti</i> ," and is not unlike our own game of Prisoners' Base.
Zíarat of Sáin Malpat, near Dhamtaur.	Ditto ...	Attended by the inhabitants of Dhamtaur.
Zíarat of Diwán Rája Bába at Gulí Bágh, near Mansahra.	Ditto ...	At each Id on one day only women and on the day following only men assemble. The gatherings number about 5,000 souls (men and women), and are principally festive; but the shrine is also held in much repute on religious grounds. There is also a spring believed to have medical properties in which the sick bathe. The principal game among the men is the game above described. The persons who attend it are residents of the Pakhl plain, of the Swáthí glens, and of the Tanáwal Feudal country.

Place at which held.	Date of fair.	Particulars.
MAHOMEDAN FESTIVALS—concluded.		
Ziárat of Shaikh Bábá and Mehr Ali Bábá, at Bajná, near Shinkári.	The two Ids ...	At each Id some 300 people assemble from the neighbouring villages to worship at the shrine which has some local repute.
Ziárat of Bála Pír at Bálakot.	Ditto ...	At each Id, some 1,000 people assemble from the Bálakot and Gahri Habíulla iláqas. There is a spring here which is believed to cure disease especially leprosy. Some 20 or 30 diseased persons are generally to be found here. The Hindús called the place " <i>Bháí Bála Ka Baithak</i> ."
Ziárat of Kalandar Saiad at Bálakot.	Ditto	A small gathering takes place at this shrine at each Id.
Ziárat of Saiad Jalál Bábá at Bhogarmang.	Ditto ...	The inhabitants of the Bhogarmang glen assemble here at each Id to the number of some 500. Saiad Jalál, who is buried here, was the leader under whom the Swáthis of the Mansahra tahsil took their present country from the Turks.
Ziárat of Nautbat Shah, Saiad, at Lachimang, in Konsh.	Ditto ...	The inhabitants of Koush, Nandihár, and Tikri assemble here at each Id to the number of some 1,500. The shrine has a great local repute. Those who attend the fair present small offerings at it.
Ziárat of Tortom Bábá at Shamdhora, in Agror.	Ditto ...	Some 400 persons assemble here at each Id from the adjacent Agror villages. The festivals last for two days at the Id-uz-zuha, and one day at the other Id.
Ziárat of Mián Kháki at Dharra, in Agror.	Ditto ...	Some 400 persons assemble, as in the preceding instance.
Ziárat of Haidar Bábá at Ghanián, in Agror.	Ditto ...	Ditto.

Table No. VIII. shows the numbers who speak each of the principal languages current in the district separately for each tahsil and for the whole district. More detailed information will be found in Table No. IX. of the Census Report for 1881, while in Chapter V. of the same report the several languages are briefly discussed. The figures below give the distribution of every 10,000 of the population by language, omitting small figures:—

Language	Proportion per 10,000 of population.	Language.	Proportion per 10,000 of population
Hindustáni ...	20	Pahstu ...	650
Dogri ...	2	Gújari ...	369
Kashmíri ...	42	All Indian languages ...	9,997
Panjabi ...	8,894	Non-Indian languages ...	3

The language of the people is principally a rough dialect of Punjābi locally termed Hindki in contradistinction to the Pashtu tongue of the Afghān races who adjoin the district on the west. There are few of the people of the district who can not speak this, "*Hindki*." The inhabitants of the Tarbela and Khālsa tracts, those of the Tarkheli tracts and of the Tanaoli villages on the bank of the Indus, all speak Pashtu, but they know the Hindki as well. The Mishwānīs speak Pashtu ordinarily, and know only a little of the Hindki dialect. The majority of the Tanaoli's have forgotten their Pashtu tongue. The Jādūns also have almost forgotten it. The inhabitants of the Agror, Koush, and Bhogarmang glens at the north of the district commonly speak Pashtu, and know little of the Hindki; the rest of the Swāthīs speak Hindki as fluently as Pashtu; the further removed a village is from the frontier, the more Hindki, and the less Pashtu is spoken. The people of the Boī tract of the Dhúnd, Karrál, and Gakkhar tracts, and the great majority of the people of the Hazará plain speak the Hindki dialect of the district, and have always done so. Taking the district as a whole, it is only rarely that a Civil Officer has any occasion to speak to the people in his court in any other tongue than the local Hindki, though it is occasionally an advantage to him to know Pashtu as well. The people of the adjoining independent tracts, trans-Indus, and of the independent Swāthī country, all speak Pashtu only.

Gújari is an Indian dialect used by the Gújar cowherds of the mountains on our northern frontier from the Rávi to the Swát river. They often know no other language.

Education. Table No. XIII. gives statistics of education as ascertained at the census of 1881 for each religion and for the total population of each tahsíl. The figures for female education are probably very imperfect indeed. The figures in the margin show the number educated among every 10,000 of each sex according to the census returns. Statistics regarding the attendance at Government and Aided Schools will be found in Table No. XXXVII.

Education		Rural population	Total population.
Females. Males.	Under instruction ...	93	104
	Can read and write...	140	207
	Under instruction ...	0·7	1·1
	Can read and write...	0·3	2·0

Details.	Boys.	Girls.
Europeans and Eurasians ...		
Native Christians ...		
Hindús ...		
Musalmanas ...		
Sikhs ...		
Others ...		
Children of agriculturists ...		
„ of non-agriculturists		

The distribution of the scholars at these schools by religion and the occupations of their fathers, as it stood in 1881-82, is shown in the margin.

Education in the district is at the lowest ebb.

According to a return prepared by the Deputy Commissioner in 1852, the indigenous educational institutions then existing numbered—

	No. of Institutions.	No. of Teachers.	No. of Scholars.
Hindú Institutions	14	16	97
Mahomedan Do.	184	158	1,031
Total	198	174	1,128

Of these 1,128 scholars, 755 were reported to be studying Arabic, and 174 Persian, which figures sufficiently indicate the real character of the education imparted in most instances, *viz.* the learning to read the Korán by rote without any understanding of its meaning. In fact both the Hindú and the Mahomedan institutions included in the return were not schools, as we understand the term. At the few Hindú dharmsháls found here and there in the larger villages, and at the Masjids to be found in nearly every Mahomedan village, the priest collected a few boys daily, and attempted to teach them to read the principal books of their religion. It was sufficient to learn by rote; few cared really to learn to read; and only very few of the priests themselves understood what they taught.

Contrary to the policy pursued in the other districts of the Punjab, no educational cess was imposed after annexation on the agricultural population of Hazára. The district has consequently been almost entirely without Government schools till quite recently.

There was a small school for some years in the Abbottabad cantonment. Also in 1856 two schools were opened, one at the tahsíl head-quarters at Haripur, and the other at the tahsíl head-quarters at Mansahra. These last were little attended, were closed as failures in September 1862, and re-opened in June 1865. The Haripur school in 1873-74 had an average attendance of 78 scholars, and that at Mansahra of 26 scholars.

From the kharíf of 1872, when the new assessments were introduced, an educational cess of one per cent. on the Land Revenue was charged for the first time. Consequently towards the close of 1873 fifteen new village schools were opened. Adding the two at Haripur and Mansahra before existing, there are now in the district :—

	Village schools.	Teachers in these schools.	Scholars in these Schools.
In tahsíl Haripur			
In tahsíl Abbottabad			
In tahsíl Mansahra			
Total			

In compiling the Census Returns of 1868, some adventurous clerk so manipulated the figures as to make out that of the total population 28,524 souls (over 80 per thousand) could read and write. What the real figures were, it is impossible now to say. The instances of women who can read are very rare.

The physique of the people is inferior to the average of the adjacent manlier races in the Rawalpindi and Pesháwar districts and in independent territory.

The Dhúnds and Karráls, and generally the inhabitants of the hills in the east and south-east portion of the district from Garhi Habíbulla downwards, are of small stature. Some of the Jádúns and Tanaolís are fine men, but, as a rule, they are not above the middle height, nor of great strength ; and the same remark applies to the other classes who are mixed with them. The inhabitants of the Pakhlí valley and Agror Swáthís and others are an enervated race of middle stature. Those of the Koush, Bhogarmang and Kágán glens, especially the Gujars and Saiads, are many of them tall, fine men. The inhabitants of the plain tracts in the Haripur tahsil vary much in physique : some of the Gujars, Pannís, and Awáns, and a few of the Utmanzai, are fine men. The Mishwánís of the Gandgar range are tall, handsome men, but the tribe numbers only about 3,000 souls all told.

The population is not warlike, and with a few exceptions (such as the Mishwánís of Srikot) they are not brave. They are little given to open violence, but are apt in deceit and intrigue, and at times excitable. They are less hospitable than the purer Afghán races ; but a traveller resting in the village mosque will rarely want for a meal. As a rule, they are not fond either of horses or of sport. But they are attached to their fields, their homes, and their cattle ; and though they display less skill in their methods of agriculture than is possessed by the people of the Rawalpindi and Jhelum districts, they extend the area of their cultivation with much industry.

Tables Nos. XL., XLI., and XLII. give statistics of crime ; while Table No. XXXV. shows the consumption of liquors and narcotic stimulants.

N



It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. The figures given below show the working of the income tax for the only three years for which details are available :—

Assessment.			1869-70.	1870-71.	1871-72.
Class I.	{ Number taxed	...	...	64	132
	{ Amount of tax	...	...	1,248	1,036
Class II.	{ Number taxed	...	...	21	59
	{ Amount of tax	...	...	567	744
Class III.	{ Number taxed	...	...	12	22
	{ Amount of tax	...	...	468	784
Class IV.	{ Number taxed	...	...	3	...
	{ Amount of tax	...	...	162	...
Class V.	{ Number taxed	...	...	3	...
	{ Amount of tax	...	...	188	...
Total ...	{ Number taxed	...	...	103	213
	{ Amount of tax	...	...	2,633	2,564

Table No. XXXIV. gives statistics for the license tax for each year since its imposition. In 1872-73 there were 112 persons brought under the operation of the Income Tax Act as enjoying incomes in excess of Rs. 750. In the preceding year, all incomes above Rs. 500 being liable, there were 247 persons taxed. Of these, 14 were bankers and money-dealers, 45 were general merchants, 52 dealers in piece-goods, 10 grain merchants, 10 salt merchants, and 18 "other" merchants. Of landed proprietors, 49 paid the tax, their assessment aggregating Rs. 815. The total collections for the year amounted to Rs. 3,637. The distribution of licenses granted and fees collected in 1880-81 and 1881-82 between towns of over and villages of under 5,000 souls, is shown below.

		1880-81.		1881-82.	
		Towns.	Villages.	Towns.	Villages.
Number of Licenses	...				
Amount of fees	...				

But the numbers affected by these taxes are small. It may be said generally that a very large proportion of the artisans in the towns are extremely poor, while their fellows in the villages are scarcely less dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce ; while even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers. Perhaps the

leather-workers should be excepted, as they derive considerable gains from the hides of the cattle which die in a year of drought. The circumstances of the agricultural classes are discussed below at page .

SECTION C.—TRIBES, CASTES, AND LEADING FAMILIES.

Table No. IX. gives the figures for the principal castes and tribes of the district, with details of sex and religion, while Table No. IXA. shows the number of the less important castes. It would be out of place to attempt a description of each. Many of them are found all over the Punjab, and most of them in many other districts, and their representatives in Hazára are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as land owners or by position and influence, are briefly noticed in the following sections ; and each caste will be found described in Chapter VI. of the Census Report for 1881.

The census statistics of caste were not compiled for tahsils, at least in their final form. It was found that an enormous number of mere clans or sub-divisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes are available. But the general distribution of the more important landowning tribes is described in the following pages. The table at page is based upon a settlement enumeration of the *resident* population made in 1869-70, from which, however, Feudal Tanáwal was wholly excluded. It probably represents the classification and distribution of the local tribes more accurately than do the figures of the general census, though of course allowance must be made for subsequent increase of population, and more detailed figures will be found in Appendix V. to Major Waces's report, and also in the following paragraphs. The results may be thus expressed in percentages.

POPULATION OF THE HAZARA DISTRICT ACCORDING TO

CASTES AND TRIBES.				TAHSIL HARIPUR.			TAHSIL ABBOTT-ABAD.		
				Agriculturists.	Non-agriculturists.	Total	Agriculturists.	Non-agriculturists.	Total.
HINDU AND SIKH.	Brahmin ... ..	...	...	599	143	742	1,090	435	1,525
	Khatri ... ..	...	...	3,124	3,895	7,019	754	2,380	3,134
	Arora ... ..	...	...	...	...	...	10	177	187
	Sikh ... ..	...	...	104	...	104	958	186	1,144
	Miscellaneous ... ..	...	...	...	...	...	10	130	140
	Total ...	...	...	3,827 4	4,038 16	7,865 7	2,822 3	3,308 14	6,130
AFGHAN AND ALLIED RACES.	Saiad ... ..	...	...	3,196	463	3,659	3,218	508	3,726
	Mishwani ... ..	...	...	2,716	62	2,778	20	...	20
	Sulemani ... ..	...	...	604	15	619	460	...	460
	Utmánzai ... ..	...	...	2,721	91	2,812	131	7	138
	Turin ... ..	...	...	1,928	40	1,968	...	...	...
	Dilazák ... ..	...	...	1,511	70	1,581	104	24	128
	Panni ... ..	...	...	1,371	...	1,371	...	...	...
	Jadún ... ..	...	...	1,879	208	2,087	10,709	2,462	13,171
	Swáthi ... ..	...	...	235	57	292	58	23	81
	Tanaoli ... ..	...	...	4,964	398	5,362	7,854	526	8,380
	Miscellaneous ... ..	...	...	1,493	5	1,498	101	123	224
	Total ...	...	...	22,618 26	1,409 5	24,027 21	22,655 25	3,673 15	26,328 23
OTHER MUHAMMADANS.	Turk ... ..	...	...	567	11	578	589	33	622
	Gakkhar ... ..	...	...	1,486	109	1,595	465	9	474
	Dhúnd ... ..	...	...	1,201	42	1,243	12,514	350	12,864
	Karrál ... ..	...	...	841	64	905	9,695	134	9,829
	Sarára ... ..	...	...	...	...	...	3,686	148	3,834
	Bib ... ..	...	...	...	...	...	610	7	617
	Awán ... ..	...	...	18,554	1,411	19,965	17,907	2,147	20,054
	Gujar ... ..	...	...	15,286	442	15,728	7,866	1,102	8,968
	Kashmiri ... ..	...	...	1,101	1,513	2,614	657	796	1,453
	Miscellaneous agricultural tribes ... ..	...	...	9,223	1,043	10,266	1,388	545	1,933
	Artizans, traders, menials, &c ... ..	...	...	12,964	16,037	29,001	9,570	11,806	21,376
	Total ...	...	...	61,223 70	20,672 79	81,895 72	64,947 72	17,077 71	82,024 72
	Grand Total ...	...	...	87,668 77	26,119 23	1,13,787 ...	90,424 79	24,058 21	1,14,482 ...

CASTE AND TRIBE (SETTLEMENT CENSUS 1869-70).

TAHSIL MANSAHRA.			TOTAL DISTRICT, EXCLUDING TANAWAL.			REMARKS.
Agriculturists.	Non-agriculturists.	Total.	Agriculturists.	Non-agriculturists.	Total.	
232	106	338	1,921	684	2,605	The Military Cantonment of Abbottabad is not included in this return. Its population by the census of 1st January 1868 was—
237	1,330	2,167	4,115	8,205	12,320	
...	...	...	10	177	187	
...	131	131	1,062	317	1,379	
...	...	...	10	130	140	
469	2,167	2,636	7,118	9,513	16,631	
1	7	2	3	12	5	
3,623	692	4,315	10,037	1,663	11,700	Hindús ... 1,684
...	...	...	2,736	62	2,798	Muhammadans ... 1,230
327	15	342	1,391	30	1,421	Others ... 1,569
158	...	158	3,010	98	3,108	Total ... 4,483
...	...	...	1,928	40	1,968	Feudal Tanawal was also excluded. Its population on 17th February 1881 was—
...	...	...	1,615	94	1,709	
...	...	...	1,371	...	1,371	
375	78	453	12,963	2,748	15,711	Hindús ... 545
19,363	1,598	20,961	19,656	1,678	21,334	Muhammadans ... 23,495
6,294	1,696	7,990	19,112	2,620	21,732	Others ... 4
2,330	321	2,651	3,924	449	4,373	Total ... 24,044
32,470	4,400	36,870	77,743	9,482	87,225	
38	15	32	29	12	25	
712	58	770	1,868	102	1,970	
141	58	199	2,092	176	2,268	
223	82	305	13,938	474	14,412	
...	...	...	10,536	198	10,734	
24	...	24	3,710	148	3,858	
...	...	...	610	7	617	
9,541	1,004	10,545	46,002	4,562	50,564	
28,854	870	29,724	52,006	2,414	54,420	
384	984	1,368	2,142	3,293	5,435	
3,441	431	3,872	14,052	2,019	16,071	
9,256	19,667	28,923	31,790	47,510	79,300	
52,576	23,154	75,730	1,78,746	60,903	2,39,649	
61	78	66	68	76	70	
85,515	29,721	1,15,236	2,63,607	79,898	3,43,505	
74	26	...	77	23	...	

	Tahsil Haripur.			Tahsil Abbottabad.			Tahsil Mansahra.			Total District.		
	Agriculturists.	Non-agriculturists.	Total.	Agriculturists.	Non-agriculturists.	Total.	Agriculturists.	Non-agriculturists.	Total.	Agriculturists.	Non-agriculturists.	Total.
Hindús and Sikhs	4	16	7	3	14	5	1	7	2	3	12	5
Afgháns and allied races ...	26	5	21	25	15	23	38	15	32	29	12	25
Other Mahomedans ...	70	79	72	72	71	72	61	78	66	68	76	70
Total ... {	100 77	100 23	100 {	100 79	100 21	100 {	100 74	100 26	100 {	100 77	100 23	100 {

The following figures show the sub-divisions of Patháns as returned in the Census of 1881. Besides these, 39,981 Patháns and allied races. persons returned their *caste* as Tanáoli. The fact is that there are many tribes, not really or at least certainly of Pathán origin, who have by long association become so assimilated to the Patháns that it is difficult to separate them; while they themselves often, though not always, claim to be of Pathán stock. Thus Major Wace writes:—"I ought to explain that in classing Saiads, Swáthís, Tanaolis, and others as races allied to the Afgháns, I do not mean that they are allied to them in blood. It is difficult to be sure of the real origin of some of these races; and no Afghán would admit that either Jádúns, Tanaolis, or Swáthís are of Afghán blood. But where a race has been associated for 200 or 300 years past with Afghán races, speaks their language or did so a short time ago, has copied their social habits in a greater or less degree, and holds its land on the Afghán system, it has become allied to the Afghán races in the most important particulars; and it is more correct to group them with the Afgháns than with those races such as the Dhúnds, Karráls, Awáns and Gújars, who have never assimilated with the Afgháns in any way.

SUB-DIVISIONS OF PATHANS.

Name.	Number.	Name.	Number.	Name.	Number.
Kákar ...	256	Khatak ...	233	Lodi ...	289
Tarín ...	1,355	Dalázák ...	695	Utmánzai ...	52,15
Akhúnkhel ...	946	Duráni ...	201	Yusafzai ...	006
Jaddon ...	16,962	Sulaimáni ...	969	Hassanzai ...	5,033
Chagharzai ...	629	Swáthi ...	28,429		

But for the purpose of describing its population it is more convenient to divide the district into 12 Tribal main divisions of the district. tracts—

Dominant tribe.	Ilákas.	Tahsil in which situate.	Population (Settlement Census 1869-70).	
			Souls.	Per cent. of total population.
(1.) Tárkheli ..	Khari, Gandgar ..	Haripur ..	7,627	2
(2.) Mishwáni ..	Srikot ..	Do. ..	3,354	1
(3.) Utmánzaí ..	Khálsa, Tarbela ..	Do. ..	15,655	5
(4.) Miscellaneous tribes of Harzárá plain.	{ Sarái Sálíh, Mánakrai Haripur, Jágal, Kot Na- jibulla, Kandi Káhl. Shingri ..	{ Do. Abbott-abad ..	{ 53,417	{ 15
(5.) Gakkhar ..	Khánpur ..	Haripur ..	23,308	7
(6.) Karráls ..	Nára ..	Abbott-abad ..	15,866	5
(7.) Dhúnds ..	Danna, Bakot ..	Do. ..	19,080	6
(8.) Boíchief ..	Boí ..	Do. ..	13,865	4
(9.) Jáduńs ..	{ Rajolá, Nawashahr, Dham- taur, Mangal, Bagra. ..	{ Abbott-abad Haripur. ..	{ 48,311	{ 14
(10.) Tanaolís ..	{ Kulái, Badnak .. Kachi, Sherwán, Babarhán, Garhián. ..	{ Do. Abbott-abad ..	{ 27,786	{ 8
(11.) Do. ..	Feudal Tanáwal ..	..	..	..
(12.) Swáthi ..	Mansahra tahsil ..	Mansahra ..	115,236	33
Total population Excluding Tanáwal ..			34,350	100

In each of these 12 divisions there is one dominant tribe, who were practically masters of the country before Sikh rule, and in whose hands for the most part the greatest influence still remains. In the following pages will be found short details concerning the population of each of these divisions.

The Tárkhelís, who are a branch of the Utmánzaí, described below, Tárkheli tracts, Khari and number some 569 souls, all agriculturists. Gandgarh. They are the owners of the Khári and Gandgar ilákas (33 villages), and also own a number of villages in the adjoining Harroh iláka of the Rawalpindi district (tahsil Attock). The Sikhs

interfered little with them. They were noted robbers up to 1847, and are now much given to gambling. They are a coarse and licentious race, and are still easily tempted to commit heinous crime, but they are no longer openly robbers. They behaved badly to Major Abbott in 1848-49, deserting him when the Afgháns took the Attock Fort.

Kharbára is the chief's village. The population of their tract, is almost entirely agricultural. The details were in 1869-70—

					Souls.
Hindús and Sikhs .. .. .	..	..	..	..	70
Tárkhelis .. .. .	..	..	..	..	569
Other Afgháns .. .. .	..	..	..	..	875
Saiads .. .. .	..	..	..	..	490
Awáns .. .. .	..	..	..	..	908
Gujars .. .. .	..	..	..	..	1,946
Miscellaneous .. .. .	..	..	..	..	2,769
Total					7,627

The Mishwánís are a small tribe of Saiad origin, but affiliated to the Kákar Patháns occupying the north-east end of the Gandgar range (three villages). They claim descent from Mahomed Sháh, gesudaráz or "long haired." Up to Sikh rule they were reckoned retainers of the Utmánzaí tribe, trans-Indus, fighting on their side when required to do so. But their subordination to them was only nominal, and they were practically independent of them. Their hills were the refuge for all who fled from the adjoining plain tracts. They fought bravely against the Sikhs with varying success up to A.D. 1825, when the Sikhs drove them from their homes. They were allowed to return five years afterwards, and gave no more trouble till the end of 1845, when all Hazará rose. Major Abbott found them very amenable to his orders, and they fought bravely on his side. They have served us well on various occasions. They are industrious, well behaved agriculturists, poor and fond of their homes, of stalwart form, and hitherto brave, honest, and faithful. But they are now evidently deteriorating by contact with the baser races round them.

The population of their tract, known as iláqa Srikot, numbered in 1869-70—

Mishwánís .. .. .	...	...	...	2,317
Other Mahomedans {	Agriculturists .. .. .	...	...	433
	Non-agriculturists .. .. .	...	...	543
Hindús (Khatris) .. .. .	...	...	...	61
Total				3,354

The Utmánzaí are a branch of the tribe of the same name who are located in Khabbal and Yusafzaí, trans-Indus. They are the principal owners of the land in 26 villages, composing the Tarbela and Khálsa tracts in the Haripur tahsíl. Awáns, Gujars, Sulemání Patháns, and Turfins, are co-proprietors with them. They say that they acquired their footing for the most part by purchase from Gujars, the forefathers of those with whom they are still mixed. But it appears that they were called across the Indus by the Gújars and Shilmáni as allies against

the Swáthis and Tanáwali, and gradually dispossessed the former of their possession. The Bulghádari tribe has been wholly dispossessed by the Tarkhelis who now occupy their old territory of Gandgarh. They are sub-divided into Kanazaí, Akazaí, and Allazaí, which last include the Said Khánts. Their principal villages are Tarbela and Khallabat.

The principal man among them is Kháni Zamán Said Kháni, Jágirdár of Khallabat. He is the son and successor of Mír Zamán Khán who served Major Abbott so faithfully. The family were men of influence before our rule, but they owe their present high position almost entirely to their services in 1848-49, and to the rewards consequently bestowed on them by our Government.

The population of these tracts numbered in 1869-70 :—

Agriculturists.			Non-agriculturists		
		Souls.			Souls.
Mahomedans.	Utmánzaís	1,599	Mahomedans	Artizans, Trad-ers, Menials, &c.	1,481
	Sulemánis	339		Miscellaneous...	1,121
	Turíns	870		Hindús	93
	Tanaolis	456			
	Awáns	3,471			
	Gujars	1,704			
	Miscellaneous Mahomedans	4,395			
Hindús		126			
Total		12,960	Total		2,695

Giving a total population of 15,655 souls. The character of the population is orderly ; they are scarcely warlike, and are becoming yearly less so. They are much inferior to their brethern in Yusafzaí. There is little crime among them.

The Hazará plain, including iláqas Shingri, Serái Sálíh, Mánakrai, Haripur, Jágal, Kot Najíbulla, Kandi Kahl, and situate in the Haripur tahsíl, excepting only the Shingri iláqa, which is in the Abbott-abad tahsíl, is inhabited by a mixed population. The details were in 1869-70 :—

Agriculturist			Non-agriculturists.		
		Souls.			souls.
Mahomedans.	Saiads	1,237	Mahomedans	Artizans, Trad-ers, Menials, &c.	10,328
	Turíns	1,058		Others	2,975
	Dilázaks	1,277		Hindús	3,254
	Turks	612			
	Pannís	1,338			
	Awáns	8,133			
	Gujars	5,586			
	Miscellaneous	14,863			
Hindús		2,756			
Total		36,860	Total		16,55

The Serái Sálíh iláqa was the heritage of a small family of Dilázaks; the Mánakrai iláqa of a family of Turks of recent origin, and not connected with Kárlagh Turks mentioned in Chapter II.; and the rest, except Shingri, was owned by a small family of Turíns. Shingri was owned jointly by Turks, Dilázaks, and Tanaolis, (omitting the Khálsa iláqa at its north-west outlet of the plains which is included in the Utmánzaf tract).

None of these families were of old standing; their domination dated only from the seventeenth century. The oldest occupants are the Gújars. For at least two centuries anterior to the present time, the prominent feature in this part of the district has been the lordship exercised by a few families over the rest of the population. These seigneurs had absolute power over the occupants of the soil. As a result, we find the population of a still more mixed character here than it is in the rest of Hazará. Most of them are industrious cultivators; the Malliárs equal in the skill of their husbandry the best cultivators of the Punjab. Many of the Gújars, especially those of Kot Najíbulla, are fine men in every way, and there are other good families among them. But, as a rule, they are a poor-spirited population, the obedient servants of the ruler of the day, apt in deceit and clamours, but wanting in manliness and courage. But for our strong rule they would still be (as they ever were before it) the oppressed serfs of any strong family who first laid their hands on them. In the centre of the district, they once owned a tract of 84 villages known as Chamai Hazará.

The principal men are Mokaddam Mír Ahmad Gújar, jágirdár of Kot Najíbulla; Kázi Faiz Alam and Mír Alam, of Sikandarpúr; Iláhi Bakhsh Dilázák, of Serái Sálíh; Ahmad Khán Panní, jágirdár of Ganeha, and a few men who still remain of the Turín family.

The principal towns are Haripur, Serái Sálíh, and, Kot Najíbullah.

Similarly the population of the Gakkhar tract are a mixed set of people, of no common stock. The details were in 1869-70 :—

The Gakkhar country, iláqa Khánpur.

Agriculturists.				Non-agriculturists.			
			Souls.				Souls.
Mahomedans.	Gakkhars	...	1,181	Mahomedans.	Artizans, Traders, Menials, &c.	...	1,753
	Saiads	...	1,002		Others	...	709
	Dhúnds	...	1,063	Hindús	...	...	178
	Karráls	...	657		...	...
	Awáns	...	5,875		...	...
	Gujars	...	5,419				
Hindús	Miscellaneous	...	4,916				
	...	...	555				
Total			20,668	Total			2,640

The ancestor of the Gakkhar proprietors, Diwán Fatah Khán, settled in the country about the end of the sixteenth century, having received it in grant from his father, Sultán Said Khán, son of Sultán Sárang, the chief of the Rawalpindi Gakkhars. Rája Jahándád Khán, of Khánpur, is the chief, and other principal men are Rája Feroz Khán the two Mahomed Kháns, At Alí and others. They served us well in the war of 1848-49, and stood by us in 1857. They are fair soldiers. The rest of the population are peaceable agriculturists, caring only for their fields and flocks. The principal village is Khánpur.

The Karrál country consists of the Nára iláqa in the Abbott-abad Tahsil. The Karráls were formerly the subjects of the Gakkhar, from whom they emancipated themselves, about two centuries ago. Originally Hindús, their conversion to Islám is of comparatively modern date. Thirty years ago their acquaintance with the Mahomedan faith was still slight,* and, though they now know more of it, and are more careful to observe it, relics of their former Hindú faith are still observable in their social habits. They are attached to their homes and to their fields, which they cultivate simply and industriously. For the rest their character is crafty and cowardly. They were co-conspirators with the Dhúnds in the autumn of 1857 in their plans to attack Murree, the part assigned to the Karráls being the cutting off of the reinforcements expected from Abbott-abad. They failed, as the Dhúnds did, owing to treachery among themselves; up to that time they had been very little brought into contact with us. The Upper Murree road now dominates the head of their country, and increased contact with us has changed them a great deal for the better. Their chiefs are Hasn Ali Khán and Karam Khán, jágirdárs of Monál-Dewál, and another very leading man among them is Pahálwán Khán of Bágan.

The population of their tract was in 1869-70 composed of the following classes:—

Agriculturists.				Non-Agriculturists.			
			Souls.				Souls
Mahomedans.	Karráls	...	5,649	Mahomedans	Artizans, Traders, Menials, &c.	...	709
	Saiáds	...	457		Others	...	366
	Jádúns	...	1,931	Hindús	...	...	72
	Awáns	...	2,094				
	Gujars	...	1,311				
	Miscellaneous	...	2,300				
Hindús	...	...	516				
Sikhs	...	...	461				
Total			14,719	Total			1,147

* In 1845 one of the Wahábi leaders, Maulvi Mahomed Kásim, established himself in the Karrál country, and gained over a great number of the Karráls, including their leading men, to the Wahábi tenets. He left the country in the course of two years but the Wahábi doctrines are still current among the tribe.

The Jádún iláqa of Rajoiá was once included in their territory, but they lost it early in the eighteenth century ; and, before the Sikhs took the country, the Hassazai Jádúns had also appropriated several of the villages in the Nilán Valley of the Nára tract, which villages they still hold.

The Dhúnds are identical in origin and character with the Karráls. They have no chiefs of note. They have been much enriched, and in every way influenced for the better by the proximity of the Murree Cantonment to their country.

The population of the Dhúnd tract was thus composed in 1869-70 :—

Agriculturists.				Non-Agriculturists.			
Mahomedans.							Souls.
	Dhunds	Mahomedans	Artizans, Traders, Menials, &c.,	927
	Saiads		Others	...	342
	Awáns		Hindús	...	155
	Gujars				
	Miscellaneous				
	Hindús				
Sikhs				
Total			17,656	Total			1,424

Only a portion of the Dhúnd tribe are located within the present limits of the Hazára district ; the rest of them occupy a considerable portion of the adjoining tahsil of Murree in the Rawalpindi district.

This was originally a part of the Bamba chiefship of Muzaffarabad. Sultán Hosain Khán, Bamba, lost his estates on the east bank of the Kunhár in 1848 by not submitting to the new Mahárája of Kashmír, Guláb Singh. This small tract, on the west of the Jhelum in Hazára, is all that is left to his family. He died in 1860. The present chief, Sultán Barkat, is his adopted son ; he holds the tract in jágír. The population are a mixed set, poor, and unwarlike, and caring only for their fields and cattle. They were much attached to their old chief, Sultán Hosain, but care little for his successor. The details of the population were, in 1869-70 :—

Agriculturists.				Non-Agriculturists.			
Mahomedans.							Souls.
	Saiads	Mahomedans	Artizans, Traders, Menials, &c.,	1,198
	Dhunds		Others	...	724
	Karráls		Hindús	...	109
	Sarraráls				
	Awáns				
	Gujars				
	Miscellaneous				
Hindús				
Total			11,834	Total			2,031

The Jádún country which includes iláqás Mángal, Nawashahr Dhamtaur, Rajoia, and Bagra, is situate in the centre of the district, north and south of the Abbottabad cantonment. The Bagra iláqa is in the Haripur tahsil, all the rest of their country is in the Abbottabad tahsil. They are not good fighting men, but as subjects they are orderly and well disposed, much attached to their homes, and for a people of Afghán origin fair agriculturists. They were originally a colony from the Jádún tribe, in Yusafzai, trans-Indus, but they have much deteriorated in independence of character since they immigrated to Hazará at the beginning of the seventeenth century, and are not now to be compared with the parent tribe, trans-Indus.

Their hereditary chief is Faizulla Khán, of Dhamtaur, who has a small jágir from us, but he is not a man of any importance now. Khudádád Khán, the Jágirdár of Mángal, whose father earned the jágir now held by the family for his services to Major Abbott in 1848-49, has some influence in the tribe, as also has Amírulla Khán, the Jágirdár of Bándi Atái.

The population in 1869-70 numbered 48,311 souls, composed of the following classes :—

Agriculturists.				Non-Agriculturists.			
			Souls.				Souls.
Mahomedans.	Jádúns	...	9,879	Mahomedans	Artizans, Meni-	...	6,986
	Saiads	...	1,155		als, Traders, &c.	...	
	Tanaolís	...	817		Others	...	
	Dhunds	...	1,228		Hindús	...	
	Karráls	...	1,264				3,120
	Awáns	...	7,698				
	Gujars	...	3,641				
	Miscellaneous	...	5,098				
Hindús and Sikhs			910				
Total			31,690	Total			16,621

The Jádún tribe is divided into three main divisions:—

Hassazai division residing in Dhamtaur, Mángal and Bagra ilákas.

Salár division residing in Rajoia iláqa.

Mansúr division residing in Nawánshahr and Mángal ilákas.

These are again sub-divided into minor sections as follows :—

The Salár division into Sulimánzai, Mustafazai, Isakhel, Muham-madkhel, and Audramzai.

The Mansúr division into Khidarzai, Sháebzai, Yakúbzai, Daulatzai, and Músazai.

The Hassazai division into Ismáílzai and Badalzai.

The principal towns and villages of the Jádún country are : Bagra, Rajoia, Dhamtaur, and Nawashahr.

The Mansúr and Salár sections keep up a slight connection with the parent tribe, trans-Indus, and some of them still speak Pashtu in their homes. But the Hassazaís have long since lost all connection with the parent tribe, and have entirely forgotten their old Pashtu tongue.

The Tanaolís are a tribe of whose origin we know little. The Patháns do not reckon them among their race, but two centuries ago they were located in the basin of the Mahában, trans-Indus, from which they were pushed out, cis-Indus, by the Yusafzaís.

The tribe was divided into two main branches, Hindwáls and Palláls. The territory of the former has been appropriated by the Nawáb of Amb; it is now his feudal territory, and was excluded from the Settlement Census of which the figures are given below. The Tanaolís of ilaqás Badnak and Kulaí of tahsíl Haripur, ilaqás Kachi, Bábarhán, Sherwán and Garhián, of tahsíl Abbott-abad, are Palláls, and are scattered over 166 villages. They are an industrious agricultural race; if they were once warlike, the majority of them are now no longer so. They make fair soldiers. They can be very cruel on occasion, and their bad faith used to be a proverb "Tanaolí bekauli," but they are now little given to crime. A number of Awáns are mixed up with them, who, before Sikh rule, were their retainers; these Awáns are a sturdy race, truer than the Tanaolís.

The principal men among the Tanaolís are the Jágírdárs of Bír, and Shingrí. Both these men claim the traditional chiefship of the tribe but the claim is of no practical importance now. The chief man among the Awáns is Sher Zamán, Jagírdár of Jallu, in the Mansahra tahsíl.

The population of the Tanaolí tract numbered in 1869-70—

Agriculturists.				Non-agriculturists.			
Mahomedans.							Souls.
	Souls						
	{ Tanaolís	...	10,058	Mahomedans	{ Artizans, Traders,		
	{ Saiads	...	1,151		{ Menials, &c.	...	3,282
	{ Awáns	...	4,722		{ Miscellaneous	...	1,763
	{ Miscellaneous	...	6,421	Hindús	...	...	261
	Hindús	...	128				
Total			22,480	Total			5,306

Giving a total population of 27,786 souls. The 38 Garhián villages in the Mansahra tahsíl are not included in the above. They are reckoned part of the Tanaolí country, but are owned principally by their old Awán retainers.

The Swáthi country covers the whole Mansahra tahsíl, except the 38 Garhián villages above mentioned, which form its south-western corner. Including these 38 villages, the population stood as follows in 1869-70:—

Agriculturists.					Non-agriculturists.				
					Souls.				
Mahomedans.	Swáthis	19,363	Mahomedans	{	Artizans, Traders,	...	19,667
	Saiads	3,623			Menials, &c.	...	
	Tanaolís	6,294			Miscellaneous	...	7,887
	Turks	712	Hindús and Sikhs	2,167	
	Awáns	9,541					
	Gujars	28 854					
	Miscellaneous	16,659					
	Hindús	469					
Total	85,515	Total	29,721		

Many of the Saiads are proprietors of land, notably those of Kágán numbering 423 souls. The Awans, before Sikh rule, held their lands on condition of feudal service; they are now the owners of these lands. They are located mostly in the southern portion of the tahsíl. Some of the Gújars also are owners of the land, but the majority of them (some 20,000 souls) are tenants and graziers in the frontier glens at the north of the tahsíl. The Turks are said to be the representatives at the families who held the country before the Swáthi conquest at the beginning of the seventeenth century.

The Swáthís are the reverse of warlike, deceitful, grasping, and lazy. Swáthi deceit (chal) is a proverb in the country.* They are not of one common stock but are the descendants of the heterogeneous following collected from Swát, trans-Indus, by whose aid Saiad Jalál Bába evicted the old Turk landlords of this part of the country. The Awáns are better men. The Gújars are a simple all-enduring race, thrifty and industrious, with no ambition but to be left alone in peace with their cattle and fields, and content on that condition to pay any exactions put upon them by their Swáthi masters, who squeeze them on every pretext and on every possible occasion.

The Swáthi tribe is primarily divided into Ghabri or Utli Pakhlí and Mamiáli-Mitráwi or Tarli Pakhlí.†

*The following fable which is told of the Swáthís, I believe, has its counterpart in the legends of other countries, those of Europe not excepted. A Swáthi and the devil, having entered into partnership in the cultivation of a field, fell out as to the manner in which the produce should be divided; at length it was agreed that the Swáthi should have whatever grew above ground, and the devil whatever grew below ground. The Swáthi thereon sowed the field with maize. This resulted in a warm renewal of the dispute at harvest time, whereon the Swáthi, protesting his desire to be honest, liberally offered to reverse the agreement for the next harvest. The devil accepting this settlement of the question as fair, the Swáthi forthwith proceeded to cultivate carrots. The devil, finding himself outwitted a second time, retired from further connection with agriculture.

† The following extract from Part II, page 5 of Bernhard Dorn's History of the Afgháns, contains an interesting notice of the Swáthi tribe:—

"To those who are frequently considered as Afgháns, but are not, belong the Servatis, concerning whom I insert the following remarks from the Khulásat-ul-ansáb :— 'Although the Servatis are not originally Afgháns, but having adopted both the Afghán language and habits, and being mixed up with them, they go by the name of Afgháns, and are numbered among them. They are related to have originally resided in the territories of Sarvat and Bajour; but at the time when the Yusafzaís had obtained a decided predominance, and reduced the whole of Takht-ul-jabal to their sway, they emigrated to Servat. They engaged in frequent wars with the inhabitants of Servat, and eventually succeeded in expelling them entirely from thence, and enforcing them to settle there, occupying Servat for themselves. The Servatis emigrated to the kingdom of Pakhlí, which lies between the dominions of the Yusafzaís and Kashmir, where they reside up to the present day. They are broken into three divisions—I, Gebri; 2, Mataravi; 3, Mamiáli. The Gebris are said to descend partly from the family of Sultán Ovais, Sultán Bahrám, Sultán Pakhal, and Sultán Jehángír, who all were Sultáns of Servat, and are called also Jehangirián Sultáns. They originally are Tájiks; the rest of them consist of different nations. The Gebris are so named, because Gebri is the name of a place in Bajour, where they had been settled. The Mataravis reckon themselves to be descended from the Yusafzaís, and contend that their ancestors had been separated from the Yusafzaís by some circumstance at the time when the Yusafzaís lived in the environs of Kandahár, in the Kingdom of Garra and Voshki, when they took up their abode in Servat, but this assertion is unfounded. The Mamiáli, who are considered as one Khail, originally are composed of different Khails of Dauráni and others.'"

The iláqas appertaining to each of these divisions are as follows :—

	Utlí Pakhli.	Tarli Pakhli.
In British Territory.	Kágán. Bálákot. Garhi Habíbullá. Mansahra. Shinkíárí. Bhogarmang. Konsh.	Bhairkund } Agror } In British Territory. Tikri, with the Deshi country, in Independent Territory.
In Independent Territory...	Mandihár. Thakot.	

Alláí, in independent territory, is shared by both branches of the tribe.

The following table gives further details of the interior divisions of this tribe and of their locations :—

GHABRI OR UTLÍ PAKHLI NINE NUNAKAIS.

Primary division.		Secondary division.		Principal location in British Territory.
Name.	Shares or Nimakais.	Name.	Shares or Nimakais.	
Khánkhail	3	Khánkhail ...	1	Iláqas Garhi Hobíbullá Mansahra, and Bhairkund.
Sarkhaili.	...	Sarkhaili ...	2	Bálákot, Baffa, and Shinkíári iláqas.
Mír ...	3	Dudál ...	1	Iláqas Shinkíári, Kágán, Bálákot, and Bhogarmang.
Do. ...	...	Panjghol ...	1	Iláqas Shinkíári and Kágán.
Do. ...	...	Panjmirál ...	1	Iláqas Shinkíári.
Deshrai ...	3	Jihangírí ...	1	Iláqas Mansahra and Bhogarmang.
Do. ...	...	Arghushál Malkál, /	1	Iláqas Shinkíári and Kágán.
Do. ...	...	Iznali Mandrai ...	1	Iláqas Konsh

Nearly all the above sections are located partly in the Nandihár and Thakot iláqas in independent territory, as well as in British territory.

MAMIALI MITRAWI, OR TARLI PAKHLI, TWELVE NIMAKAIS.

Primary division.		Secondary division.		Teritary division.		Principal location.
						British Territory in
Name.	Shares or Nimakais.	Name.	Shares or Nimakais.	Name.	Shares or Nimakais.	
Mitráwi ...	6	Ali Sheri ...	3	Khánkhail, Bilásuri	1	In Bhairkund and Malikpur.
Do.	Jalangiál ...	1	Sherpur, Khawájagán Giddarpur, and Malikpur.
Do.	Bajaura Ransiál ...	1	Tirha Tarla and Tirha Uta.
Do.	Begál ...	3	Shamhori ...	1½	} Agror.
Do.	Chuchai ...	1½	
Mamiála ...	6	Sharora ...	1	...	...	Tarangri Sábar Shah.
Do.	Rabati ...	1	...	...	Kháki.
Do.	P a n j k o r a, Shulemáni.	1	...	...	Nankot and Gulibágh.
Do.	Ashlor Malkál,	2	...	...	In Independent Territory (Tikri).
Do.	Deshi ...	1	...	...	In Ditto.

The chief men of the tribe are Samundar Khán, Jagírdár of Konsh and Garhi Habíbulla, the hereditary chief of the Swáthís; Ata Mahomed Khán, the chief of Agror; Ahmed Ali Shah (son of Mír Gul Shah,) Saiad, Jagírdár of Kágán; Lal Khán, Jagírdár of Bálákot, and Mahomed Hosain Khán (son of Faiztalab Khán), Jagírdár of Mansahra.

Some of the Swáthi villages are very large; the principal are—Bálákot, Baffa, Dhudiál and Mansahra.

The following details of the Mahomedan population, referred to in the preceding pages as "artizans, traders, artisans, traders, menials," &c., will be interesting. They are taken from the Settlement Census of 1869-70 which referred to *resident* population only, and excluded Feudal Tanawál, and the cantonments of Abbott-abad. It will be observed that 40 per cent. of these classes are partly engaged in agriculture. It is very common for their members, especially in the smaller villages, to cultivate a little and besides attending to their original trade or handicraft.

CALLINGS.		TAHSIL HARIPUR			TAHSIL ABBOTT-ABAD.			TAHSIL MANSABRA.			DISTRICT HAZARA.		
English name.	Local name.	Agriculturists.	Non-agriculturists.	Total.	Agriculturists.	Non-agriculturists.	Total.	Agriculturists.	Non-agriculturists.	Total.	Agriculturists.	Non-agriculturists.	Total.
Pedlars	Khojá	144	169	313	85	120	205	...	66	...	229	289	518
Gold and Silversmiths	Sunár	35	45	80	...	63	63	244	101	286	101	286	387
Carpenters	Tarkhán	2,729	1,147	3,876	1,476	1,147	2,623	853	4,488	2,864	4,488	2,864	7,352
Blacksmiths	Lohár	1,968	1,054	3,022	1,075	1,094	2,169	783	3,344	2,630	3,344	2,630	5,974
Potters	Kumhár	722	1,362	2,084	837	741	1,578	1,649	545	2,194	2,104	3,752	5,856
Leather-workers	Mochi, &c.	1,200	1,503	2,703	620	1,046	1,666	1,649	655	2,304	2,475	4,198	6,673
Oil-makers	Teli	559	1,009	1,568	431	610	1,041	1,724	560	2,284	1,550	3,343	4,893
Weavers	Julaha, Kásbí	2,046	5,076	7,122	2,485	3,486	5,971	3,303	6,642	9,945	7,834	15,204	23,038
Cotton-cleaners	Penjah	22	58	80	70	188	258	206	620	826	298	866	1,164
Tailors	Darzi	479	399	878	264	336	600	502	1,298	1,800	1,245	2,033	3,278
Washermen	Dhobí	872	1,357	2,229	560	779	1,339	328	903	1,231	1,760	3,039	4,799
Barbers	Náí	927	697	1,624	692	610	1,302	190	1,511	1,701	1,809	2,818	4,627
Butchers	Kasáí	66	172	238	...	...	...	...	...	...	66	172	238
Musicians and bards...	Bhat, Rá Mirásí	268	405	673	459	755	1,214	711	1,215	1,926	1,438	2,375	3,813
Beggars	Fakír	78	173	251	418	574	1,022	1,352	845	2,197	1,878	1,592	3,470
...	Musallí	382	803	1,185	28	184	212	...	...	...	410	987	1,397
Miscellaneous...	...	467	608	1,075	40	73	113	254	381	635	761	1,062	1,823
Total	...	12,964	16,037	29,001	9,570	11,806	21,376	9,256	19,667	28,923	31,790	47,510	79,300

The principal classes of Hindús in the district are Bráhmans and Khatrís. There are a few Aroras in the towns of Haripur and Tarbela ; and the few Labánas, Sonárs, and Bhátias in the district also form separate classes. Of the Sikhs the majority live in the Dhúnd and Karrál hills, and are converted Bráhmans and Khatrís ; the great majority of them are cultivators.

Bráhmans are of the Sársut branch. They are divided into Munhyáls and Baunjáis. The Munhyáls rank above the Baunjáis ; they marry Baunjái women, but will not give their daughters in marriage to Baunjáis. The Lan and Bhamwál sub-sections are treated as inferior by the other Munhyáls, and the latter will not give their women in marriage to Lan and Bhamwál husbands.

The Bráhmans of the Dhund and Karrál hills are called Mahájans, *alias* Dhakochi. They are divided into exactly the same sub-divisions and sections as the above, with whom they have a common origin. But they are regarded as inferior to them, probably principally for this reason, that they allow the remarriage of widows, and admit the issue of such marriages to full rights.

The Baunjái Brahman are principally employed as family priests ; a few are shop-keepers or keep mules for hire. In the Rawalpindi and Jhelum districts the Munhyáls are more industrious than the other Bráhmans, preferring service as Chaprásís or Sepoys to any other livelihood, occasionally taking to shop-keeping, but disliking it, and especially reprobating a life of laziness, or living by any form of charity. But in Hazára the Munhyáls have lost these especial preferences, and live by their priestly services or on charity as often as the Baunjáis do. The hill Brahman (Mahájans), in addition to the callings above enumerated, in many instances cultivate land or engage themselves as mule-drivers or as personal servants.

The principal sub-divisions of the Khatrís are Khukhrán, Báhri (Multáni), and Bunjái. At the census of 1881 the Khukhráns numbered 2,627 and the Bunjái 3,271. The Khukhrán contract no marriages, except among themselves. The members of the Báhri Multáni sections will marry women of the other Baunjái sections, but will not give their women in marriage to husbands of those sections. The majority of the Khatrís are village shop-keepers and carriers (for which purpose they keep mules) ; many of them are also engaged in agriculture.

The Aroras belong almost wholly to the Uttarádhi section of the caste.

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

HISTORICAL.

The tenures in Hazará are singularly interesting. The history of colonisation of the district and of its varying political fortunes which has already been sketched in Chapter II. of this work, will explain the very curious state of things which we found existing when the district came into our hands. It may be briefly described as a set of actual rights founded upon recent usurpation, existing side by side with traditions of a second set of conflicting rights founded upon usurpation of older date. The recent usurpation was too recent, and the traditions too vivid to allow us, either on grounds of equity or public policy, to wholly disregard the latter; and the whole matter was considered so peculiar and so important that it was deemed necessary to have recourse to special legislation on the subject. Before describing, therefore, the existing state of tenures, it is necessary first to explain the state of rights in land as they stood at annexation, the manner in which they had grown up, and the method adopted in dealing with them. The first pages of this section will therefore be devoted to the history of the subject, after which (from page) will be found a description of rights as they at present stand, and the figures relating to them. Some local details will be given in the appendix to the present chapter (pages to .)

The proprietary tenures.
Their origin.

The existing status of the proprietary rights is the outcome of the political influences of three separate eras :—

The Dauráni rule, A.D. 1747 to 1818	... ..= 71 years.
The Sikh rule, A.D. 1819 to 1849	... ..= 31 „
The British rule, A.D. 1849 to 1874	... ..= 26 „
Total	... .. 128 „

If the description given in the second chapter of this work of the events which took place in Hazára at the beginning of the eighteenth century, be considered, it will be seen that, excepting the Khánpur Gak-khars, few of those who now own the soil can carry their title back beyond the beginning of the eighteenth century. Dhúnds and Karráls, Patháns and Jadúns, Tanaolis and Swáthis were then all equally aggressors; the Dhúnds and Karráls and others, in so far as they were emancipating themselves from the domination of their old lords, the rest as invaders, driving out or subordinating to themselves the weaker families whom they found in the country.

The right thus asserted or acquired by the strong over the weak was popularly termed "wirásat" or "wirsá" (Anglicé heritage), and its possessor was called the wáris (Anglicé heir). In fact, as stated by Major J. Abbott in some notes left by him, the wáris was the last conqueror.

Description of the old wirásat rights before Sikh rule.

In the popular conception this right was complete against every one except the Moghal or Dauráni ruler. It did not exclude the idea of payment of the Land Revenue customarily due to the State throughout India, but with this exception the wáris or the community of wárises asserted their right to do what they willed with the land, and to treat all other occupants as mere vassals or tenants-at-will.

But the circumstances of the country were such that the tenure of the land did not entirely agree with the popular conception. The rights of the wárises were based not on law, but on political power in its rudest form. They therefore found it convenient to associate with themselves on privileged terms any strong bodies of tenantry whom they found in the country or were able to locate in it. Such were the relations of the Mishwánís of Srikot to the Utmánzaí tribe, of the Awáns of Garhián to the Tanaoli tribe, and of the Awáns of Kandi Mansahra to the Swáthi tribe. Their position, though it possessed no admitted right, was superior to that of mere tenants, inasmuch as they paid little or no rent, and were rarely disturbed in their holdings; its principal incident was their liability to military service, and they were commonly located on the border, on lands the right to which was disputed by the neighbouring tribes. They were called "lakbands," that is to say, men who gird (bāndhna) their loins (lak) in the service of the wárises.

In other cases a wáris tribe would content itself with the rich lands of the valley, and leave the tenants of the hill hamlets almost undisturbed, only demanding light rents and petty services from them, such as the supply of wood and grass for winter use. The hill villages of the Jádún country, near Nawashahr and Dhamtaur, are instances of this.

With these and a few other exceptions, the mass of the non-wáris body enjoyed no apparent privileges. The political condition of the country was, however, such as, in fact, to secure one privilege to every tenant. Much of the culturable area was uncultivated, so there was always land enough to give every tenant a holding; one wáris might evict a tenant, but another of the same or of an adjoining tribe would welcome him. The great question was not how many acres a wáris possessed, but how many hands served him. The more tenants a wáris or a community of wárises could gather round them, the greater not only their wealth but their power. So that a tenant could at least feel sure that he would never be landless,

The condition of the tenantry prior to Sikh rule.

nor lose his status, so long as he paid the customary rents of the country and shared the ordinary subserviency to his landlord.

The Sikh conquest turned the tables on the wáris classes, and crushed them by the same argument by which a century before they had crushed others. The Sikh rulers claimed the soil as the State's in a peculiar sense; in such a sense as we still see asserted by the old Hindú Rájahs of India, they claimed to be sole lords of the soil, and to be entitled to its full rent. If they allowed any class to intercept part of the full rent, and to pay only a proportion of that rent to the State, they did so merely on grounds of expediency. As soon as and wherever they were strong enough, they levied from all classes alike a full rent.

The rents thus levied were those which the wáris had before taken from their tenantry, whereas before the tenantry alone paid these rents; now the wáris classes paid them too. If circumstances permitted, the Sikh officials levied these rents by direct management; if it was inconvenient to levy the rents by direct management, they farmed them. The result in either case was the complete temporary destruction of the dominion of the old wárises.

The rights of the wárises survived by sufferance only in villages which the Sikhs gave them in jágír, or in parts of the country where it did not suit them to interfere directly; as, for instance, the Tarkheli tracts on the Indus, the Boi jágír, the Swáthí chiefs' jágír, Agror, Bhogarmang, and Kágán. These are only the principal instances; there were numerous other smaller instances in which for various reasons and by various pretexts, the wáris body held their own more or less completely. But the general result of the Sikh rule was to destroy the old tenures of the country, and to substitute for them a system under which every one alike held his land at the will of the State, and on condition of his paying its full rent.

Neither by temper nor by habit were the wáris classes fitted to submit to such a change. They lacked the agricultural industry that enabled the tenant classes to pay full rent, and their spirit resented their degradation to the same level as their tenantry. But, as has been described in the chapter on the history of the district, the swords of the Sikh rulers made good their claim to rule the country; and while many of the wáris classes fled outlawed by the share which they had taken in opposing the Sikhs, or unable to fall in with the new orders of affairs under alien rulers, the majority necessarily accepted their altered status.

The new status which grew up out of this confusion began to be popularly described by the term *khāḍ*,* Khāḍ or prescription. The idea conveyed by this term corresponds nearly with what we describe as *prescription*; it was applied to the

* The Etymology of this word is doubtful. It does not appear to be connected with the word "khána." (to eat), as might be at first inferred from the common phrase, *zamin khána* (to enjoy possession of land).

land which a wáris actually retained or held during the confusion of Sikh rule in opposition to the wirásat or heritage to which, under the antecedent status of the country, he was entitled. Thus one of the old wárises would say—I will surrender my *khád* if you restore to me my wirásat. Or, used by one of the inferior classes, originally excluded from the wáris body and treated as tenants, the term *khád* indicated his claim to a right of occupancy on the score of his long tenure. If, under Sikh rule or during Summary Settlement, such an occupant had held his land in direct relations with the State free of the dominion of the old wáris, he would put a still further meaning on the term "*khád*," and use it to express his right to resist the reintroduction of the old wáris, or, in other words, his right to be himself treated as proprietor of the land in his possession.

When Major J. Abbot was deputed to Hazará in 1847, and gave to the country for the first time the great benefit of a moderate assessment of the State's demand, numbers of the old wáris classes, who had fled the country or relinquished the management of their land under the Sikh rule, returned and claimed back their lands. In fact when the people saw our anxiety to deal fairly with the old proprietary classes of the country, there was hardly a claim which the Sikh Government had ignored or overridden for 30 years past, that was not now pressed again on Major Abbott.

Numbers of these claims were decided, most of them without any Judicial record. In those days, when so much of the culturable land was waste, there was not that difficulty in readmitting an old member to his former place in the village community that there is now when most of the culturable land has been broken up. But both in 1847, when Major Abbott made his first Summary Settlement and in 1852, when he made the 2nd Summary Settlement, his time was limited, and the calls on his attention were multifarious. As far as possible, he set aside the old Sikh farmers, and placed the village leases in the hands of the old proprietors, but there remained many claims undecided and not a few cases (as in the Haripur plain, Bagra and Khánpur iláqas, and other villages elsewhere) in which it was not possible to affirm that the lessees had any antecedent title to the ownership of the lands leased to them.

It was felt that the ordinary Civil Courts could not deal with claims of this sort in a satisfactory manner ; and the Board of Administration issued orders under which the greater number of them were left pending till the regular settlement. And indeed this was not the only or perhaps the principal reason why the number of suits brought before the Settlement Courts of 1872 was so great. It takes some time for a newly-annexed district to comprehend the difference between our policy as to the land and those of our predecessors. The people did not understand for a few years, that our Land Revenue leases would become under

our rule, a valuable property. As the Summary Settlement ran on, they gradually awoke to the recognition of this fact, and many claims arose. Persons who had relinquished their holdings or share in the village management claimed readmission ; and the status of different classes of occupants, whether they should be considered owners of the soil and hold corresponding shares in the lease, or be treated as mere tenants, became the subject of dispute. As the value of land rose year by year, the people became more and more interested in such questions.

The troubles of 1857-58, occurring as they did just when the term of the second Summary Settlement expired, aggravated the obstacles in the way of a new Settlement. But in 1862 Settlement operations were commenced. The state of affairs then found to exist in regard to pending claims for rights was thus described in a memorandum on the necessity of a new Settlement of Hazará, written by Sir R. H. Davies, the then Secretary to the Punjab Government, dated April 1862 :—

“To understand the state of landed property in this district it is necessary to bear in mind that under the Mahomedan Government the proprietary clans contributed but little, if anything, towards the revenue, and enjoyed a virtual independence. They resisted the domination of the Sikhs, who therefore expelled many of them, such as the Turíns, Gujars, Dilazáks, and Gakkhars from their lands, and throughout Lower Hazará collected the revenue by *Kankut* from the chief cultivators. Under the temporary revenue arrangements adopted under our rule these clans have in no instance recovered, what they still however claim to be, their dormant rights. Occasional orders may have been given by District Officers affirming or rejecting such claims, but there has been no general investigation made or any authoritative principle of decision laid down. The great majority of cases are still unsettled. Engagements for the payment of the Land Revenue have in some cases been taken from individual members of the clans, but without reference to their hereditary rights or those of their co-sharers, but the partial recognition of them, thus given, has rendered a final Settlement even more necessary than before.

“It may be mentioned that in some instances the clans have lost almost every remnant of possession. In one case the tribe of the Jádúns who, in other parts of the district, have maintained their position, collect from the villagers nothing but the “Kandar,” a kind of house-tax ; yet it is said that they retain amongst themselves an account of the pieces of land inheritable (according to their pretensions) by each coparcener, and continue to mortgage and sell them amongst themselves, although the actual occupants hold the soil under an entirely different partition. The Jádúns cherish tenaciously the remembrance of their titular rights, and the village occupiers, fearful of coming again at some future time under their domination, think it prudent not to withhold some nominal acknowledgement of their pretensions. It is very desirable, therefore, that these claims should be set at rest one way or other ; and as it appears certain that the shreds of titles are clung to only in the hope of obtaining full possession by force whenever our rule may pass away, it may prove advisable to exclude them finally from the new record of rights, and thus give stability to the present state of occupancy.

“From what has been said it will be gathered that the great difficulty of adjusting a record of rights is the fact that certain clans exist whose former rights are not disputed, and who regard themselves, and are regarded by the existing occupiers, as likely to regain possession in the event of the present political order of things being disturbed. It is not in our interest that any such groundless hopes should be fostered by the uncertainty of law.

“Other difficulties present themselves, but they are analogous to those which have been overcome in other parts of the country. In many townships the intermixture of lands is so great as to render their separate demarcation impossible. The circumstance too, that members of the old clans have frequently been admitted to engagements as farmers, in which position they have exercised all the rights of ownership, renders the determination of proprietary right more complicated than it would otherwise be for it should have been mentioned that the cultivators in such instances have not, under our rule, attained to the position of proprietors, and have not been at liberty to sell or

mortgage their holdings. But having paid the revenue throughout the times of the Sikhs, they seem, in the absence of any superiority over them better founded than that of the Government farmer, to have a strong claim to be made hereditary cultivators, or even owners, of their actual holdings. The right of permanent occupancy was not known or asserted previous to our rule, but it is a custom in some villages adjoining Chach to give a permanent right of cultivation to cultivators who have made or bought wells.

"It will be seen, I think, from the foregoing recital, that there are urgent reasons for making a settlement of rights as speedily as may be practicable. As it is, old unsubstantial claims, politically and industrially noxious, retain vitality only because not finally negatived by our courts; others of equal antiquity, but capable of acknowledgement, require legal confirmation (such may be that of some of the heirs of parties dispossessed on account of the part they took against us in the second Sikh war); others, again, require, only authoritative definition and the negation of untenable antagonism.

In Hazára, in the majority of villages, the Summary Settlement leases were enjoyed by the proprietors in the ratio of their proprietary possession; but there were a number of villages in all parts of the district, and especially in its southern portion, in some of which it could be said with certainty that the lessees were mere farmers, and in others of which it was difficult to say whether the proprietary right was in the hands of the lessee or of those who held under him. An obvious instance of the former nature is one in which the lessee levied heavy grain rents from occupants whom he admitted to be the wáris of the village. An instance of the latter nature is one in which neither lessee nor occupants were of the old wáris class, and the lessee had levied cash rent (chakota) under the Summary Settlements, these rents being in excess of the revenue, but not so much in excess as to afford any decided indication of the light in which the two parties originally regarded them in 1853.

In deciding the Judicial suits brought at the recent Settlement, the first and most important question that came up for consideration was the period of limitation within which claims to the ownership of land should be admitted. In all the other Regular Settlements of the Punjab this period was 12 years previous to British annexation. But there were special difficulties connected with the acceptance of this limit in Hazára. It carried us back to the year 1837, when the Sikh rule had caused a great disarrangement of the old rights in the soil. In his Summary Settlement, Major Abbott had restored persons who had been out of possession for more than 12 years. And the real basis of the ownership in the eyes of the people was the wirásat status, which existed prior to Sikh rule. If we had from the first distinctly negatived all claims to recover possession lost more than 12 years prior to British rule, it would have been comparatively easy to maintain that ground. But the action taken at the First Summary Settlement, and the fact that in not a few important cases claims going back to more than 12 years prior to our rule had not been distinctly negatived, were alike embarrassing.

At the time the question came up for decision, Hazára had been made the subject of a special Act of the Legislature III. of 1870; under which it was in the power of the Lieutenant-Governor of the Punjab to

pass laws for Hazára. Accordingly, the then Lieutenant-Governor, the late Sir Donald Meleod, acting on the advice of Mr. Melvill, the Officiating Financial Commissioner, decided on the grounds above stated that it was advisable to extend the period of limitation for suits brought to recover rights in the Hazára Settlement Courts to the year preceding the Sikh conquest; that is to say, to a period which varied in different tracts of the district from 30 to 15 years preceding British annexation; and a provision to this effect was inserted in the Hazára Settlement Rules, passed under Act III. of 1870. The rule passed did not make it obligatory on the Settlement Courts to restore all such rights, but left it to their discretion to restore them, in whole or in part, or to reject the claim entirely "if it appeared inequitable or incompatible with the existing status and usages of the country." The same rules empowered the Settlement Officer to declare who was in proprietary possession of each holding, leaving adverse claimants to dispute the order in the courts. The number of suits brought with regard to property in land was about 12,000, of which some 2,000 were decided before the regular settlement began. The main principle upon which the decisions were based was to support the status of the Summary Settlement as far as possible, and, where a claim was admitted, to decree it in such a manner as would cause as little disturbance as possible to the existing status. The cases were few in which a member of the old wáris class was denied all footing in his old heritage; on the other hand, short of refusing such men a moderate recovery of their old status, we maintained in a privileged position, as owners or as hereditary tenants those who obtained possession during Sikh rule, and had continued to hold the land under our own rule.

Another special provision of the Hazára Settlement Rules related to the cases in which the Sikh Government had confiscated the rights of the old wáris. It was presumed that the British Government, as the successor of the Sikh Government, could in such cases now bestow the ownership on whom it pleased. Accordingly the rule empowered the Settlement Authorities to do this (if not found inexpedient on other grounds,) after a full investigation of all claims that might be advanced either by the occupants or by the old wáris. The rule was framed to meet the cases of the Turín Turk, and Dilazák families who formerly owned 96 villages in the Hari-pur plain, and those of the Gakkhar family, who were ousted from the Khánpur iláqa by the Sikhs in 1831 A.D. The rule, however, was utilized only in the case of the Khánpur iláqa. The treatment of the rights of this iláqa is described further on at pages

The 5th and 6th of the Settlement Rules related to mortgage claims. Up to the 1st January, 1867, when Act XIV. of 1859, (the Limitation Act then current in India) was extended to the Punjab, there was no limitation placed on the recovery of old mortgages of land by the original proprietor. By the extension of that Act to the Punjab on the

1st January, 1867, a period of 60 years from the date of mortgage, or from the date of the last written acknowledgment thereof, became the period of limitation in mortgage suits. This limitation was an innovation on the previously accepted customs of the people, of the intended enactment of which they had received no notice, and it placed the mortgage suits of the Hazará Settlement under a limitation that had not applied to similar claims in districts previously settled. For these reasons the 5th of the Hazará Settlement Rules suspended the operation of the new limitation upon mortgage suits, pending the completion of the Settlement.

The questions affecting the position and rights of the non-proprietary (Ghairwáris or Khádi, or Mazárah), cultivators of the soil, were hardly less important than those of proprietary rights, while the suits decided during Settlement numbered no less than 17,000. The following figures show the importance of the question in Hazará.

Tahsil.	Total cultivated area.	Cultivated by the proprietors themselves and by Malik Kabzas.		Cultivated by tenants.					
				With right of occupancy.		Holding at will.		Total.	
		No. of holdings.	Acres.	No. of holdings.	Acres.	No. of holdings.	Acres.	No. of holdings.	Acres.
Haripur	1,36,451	8,427	55,182	11,427	63,543	5,195	17,726	16,622	81,269
Abbott-abad	1,13,747	12,346	72,402	7,164	25,074	7,445	16,204	14,625	*41,345
Mansahra	1,43,720	6,186	68,574	5,328	36,405	7,449	38,698	12,784	†75,146
Total District	3,93,918	26,959	1,96,158	23,919	1,25,022	20,089	72,628	44,031	†1,97,760

* Including 16 holdings under lease aggregating 67 acres.

† " 7 " " 43 "

‡ " 23 " " 110 "

At the time the Settlement operations under report were commenced, the discussions which ended in the enactment of the Punjab Tenancy Act (XXVIII. of 1868) were at their height. In February 1870, when the Hazará Settlement rules were enacted, it was deemed advisable that the results embodied in that enactment should not be accepted for Hazará without further enquiry. Accordingly the Settlement rules contained provisions enabling the Settlement Officer to institute enquiries into the subject of the rights of the tenants, and to give effect to the results ascertained during those enquiries.

The full correspondence on the subject will be found in the Supplement to the *Punjab Gazette* of the 13th February 1873. The decision arrived at are stated below at page ; while the following extract from Major Wace's

report explains the grounds for that decision.

From the description of proprietary rights during and immediately before the Sikh rule given at the beginning of this section (page) it will have been seen that the only rights which took any defined form in the the period preceding Sikh rule were those of the *wáris* classes, and that these depended not on any administration of justice on the part of the ruler, but on the political strength of the *wáris*es,—in fact on the right of the strong over the weak. Major Wace continues “But the *wáris*es, though monopolising the political strength of the country, constituted only a minority of the population, and there were always a large body of agriculturists holding under them. I am not now speaking of the more privileged of these sub-holders referred to above, as these have now for the most part obtained the status of proprietors. But, after deducting these privileged classes, there still remained a great number of tenantry. In those days the state of society was very different from that which grows up under British rule. Law may be said not to have existed; the different classes of society each enjoyed a certain well understood status, and the relations of all classes to each other depended on custom. These customary relations were no doubt in individual instances frequently invaded and disregarded by the caprice of the stronger; but the circumstances of the country and the constitution of society were such that members of the lower agricultural classes were not ordinarily subject to such a complete social displacement as occurs under our rule by the process known to the Law as the eviction of a tenant-at-will. This at least is certain, that such evictions were rarely due to quarrels concerning rent; they were ordinarily provoked by infractions of tribal usage or of personal obligations to a superior, by feuds and quarrels, or by the intrigues of a tenant with the rivals or enemies of his lord. In weighing the present claims of the tenant classes to secured occupancy rights, it is important to recollect this distinction, for the Tenancy Law as now constituted is based on a different conception of the ordinary use of a proprietor’s power to evict a tenant; the provisions of that law, which are calculated eventually to affect most vitally the social status of the tenant classes, are those which support a proprietor in evicting members of the tenant classes merely for the purpose of extracting higher rents.”

Under the Sikh rule, as described at page , all classes held their land alike at the will of the State. The great aim of the Sikh rulers was to raise from the land as large a revenue as possible. Those who paid that revenue they protected; those who defaulted in paying it, they evicted; in neither case had they any respect for the antecedent status of the occupants of the soil. In so far as they abated their full claims in any tract, they did so, not out of respect for any man’s rights, but purely on grounds of temporary expediency.

The effect of the British Summary Settlements of 1847 and 1853, and indeed one of their chief objects, was to restore the old privileges of the proprietary classes to a limited extent. But from the time of our first dealings with the district, the established policy of the British Government, under which the older tenants were always protected in their cultivating occupancy, was kept in view ; and Major Abbott uniformly restrained the proprietors from arbitrarily evicting tenants. This policy was continued by the Deputy Commissioners who succeeded Major Abbott ; and our courts generally declined to allow tenants to be evicted, pending the decision of their rights at the Regular Settlement.

The grounds for this action are thus summarised by Major Wace :—“ I believe that the idea that we can rightly or wisely divest ourselves of responsibility in this respect is one that in Hazára is at present foreign alike to the minds of the tenants and to the minds of the proprietors themselves ; and that if we were to deny those tenants the protection of permanent rights, and make them tenants-at-will of the proprietors, we should degrade them to a position of insecurity lower than they have ever previously occupied. I believe also that the proprietors of Hazára are, as a class, lamentably deficient in those principles of generosity and fair dealing without which their investment with unlimited powers over their tenants could only result in the material degradation of the tenantry and ill fame to the Government that permitted it. The tenantry of Hazára are a very numerous body, and have prospered greatly under our rule ; they are a thrifty set, well off, contented, and well disposed to our rule. To cut off from them the protection of the State which they have hitherto enjoyed, would immediately and materially lower their present prosperity, discontent them with our rule, indefinitely retard much promising agricultural improvement, and destroy a cardinal element of the stability of our revenue ;—all this evil to confer on the proprietors a privilege which the previous history of the country has taught all classes alike to regard as the sole prerogative of the State, and which those proprietors would therefore contentedly see retained in our hands.”

Such is a short account of the considerations upon which Government decided that there were no reasons for excepting Hazára from the ordinary policy of our Indian Government, under which the occupancies of the tenant classes are largely protected. In the 7th paragraph of his minute on the subject, the Hon'ble the Lieutenant-Governor wrote :—

“ It will, I presume, be acknowledged that, if the appreciation of suitable rights of occupancy in the soil be under any circumstances expedient, it would be in a district like this, where the agriculture is incapable of full development without the constant exertion of self-

remunerated labour, where the cultivators are as yet numerous, thrifty and prosperous, where a multitude of needy and petty proprietors, differing little from their tenants in wealth or knowledge, cannot be trusted not to ill use them ; where the original relations between the two classes, if ever defined at all, are lost in obscurity ; where the landlords owe in many instances their property, and in all its appreciable value, to the British Government, and where the tenants, without any discontent on the part of the proprietary class, have since the annexation maintained the status which the circumstances of preceding times had enabled them, as a matter of fact, to hold undisturbed, and where they have, for half a century past, been encouraged, by the continuous action of two succeeding dynasties, to prosecute the difficult and laborious cultivation of their hill terraces without fear of yearly eviction by their landlords."

A comparison of the technical definition of a tenant's occupancy rights, contained in Section 5 of the Act, with the circumstances of the tenant classes in Hazára showed that if those definitions only were relied on, a great mass of tenants who were fairly entitled to occupancy rights would be excluded from such privileges. (The detailed circumstances will be found in the published correspondence above alluded to, and need not be repeated here). In consequence the Government decided to add to the definitions of occupancy right, enacted in Section 5 of the Punjab Tenancy Act, the following special definitions, explanations, and exceptions for the Hazára district :—

Definition of occupancy tenant adopted in Hazára.

"Every tenant who either himself or through his predecessors has continuously occupied his holding from a period anterior to the Summary Settlement of 1847, or who has continuously occupied his holding from a period within the first Summary Settlement, paying no proprietary rent other than the share of Land Revenue and cesses rateably chargeable to his holding, shall be deemed to have a right of occupancy in the land so occupied."

"*Explanation 1.*—Predecessors include a person from whom an existing tenant has purchased."

"*Explanation 2.*—Tenancies interrupted during Sikh rule, and revived in the same village prior to the second Summary Settlement, are continuous within the meaning of this section. Similarly exchanges of fields prior to the second Summary Settlement, and exchanges within the meaning of Section 7, are not a breach of continuous tenure."

"*Exception 1.*—No occupancy rights shall be awarded to village servants in respect of land held by them in remuneration for their customary services."

"*Exception 2.*—No tenant shall be awarded a right of occupancy in land of which the proprietary title is owned by his own tribe, unless he has been excluded from proprietary heritage in the tribal system."

"*Exception 3.*—No tenant shall be awarded occupancy rights in respect of the land of groves and fruit gardens originally planted by the landlord."

The 2nd clause of Section 9 of the Punjab Tenancy Act, which negatives all claims to occupancy rights in the common lands of a pat-tidári village, was also struck out as inapplicable to the Hazára district except so far as it had been embodied in the 2nd exception to Section 5 above quoted.

A few other alterations in the Punjab Tenancy Act were found to be required before it could be applied to the Hazára district. The only one of importance was an addition made to Section 11., declaring that in suits for enhancement of rent, the rents of tenants claiming under the special definitions enacted for Hazára should not be enhanced beyond a certain limit. The limit thus fixed for tenants claiming under the first ground is 30 per centum less than what is payable by tenants-at-will, provided that the tenants' occupation "have continued undisturbed from a time previous to the famine of 1783;" and in all other cases of tenants claiming under the special definitions for Hazára, 15 per centum less than the rents payable by tenants-at-will.

These points being decided on the 5th April 1873, a regulation was enacted under 33 Victoria, Chapter III., Section 1., embodying the provisions of the Punjab Tenancy Act, altered to the extent above described.

This enactment, with the amending regulation (necessitated by an error of drafting), enacted on the 1st April 1874, now constitute the Tenancy Law in Hazára. In making awards under this law, if our Settlement Courts have on the whole leaned to any side, the leaning has been in the direction of giving occupancy rights to tenants. If the recent origin of a tenants holding could not be affirmed with some certainty in a summary enquiry at which nearly the whole village was present, it was thought fair that he should be recorded as possessing an occupancy right till the contrary was proved by the proprietors in a judicial suit.

Proportion of tenants, whose occupancy rights are secured.

In the following Statement the results of the whole investigation into the tenants' occupancy rights are shown :—

1	2	3	4	5	6	7	8	9	10	11	12	13
Tahsils.	OCCUPANCY TENANTS HOLDING UNDER.						Total tenants with right of occupancy.		Tenants-at will.		Total tenants' holdings.	
	The ordinary definitions of the Punjab Tenancy Act.		The special definitions enacted for Hazára.		Previous Judicial decrees or special customs (Sections 2 and 8 of the Regulation).							
	Holdings.	Cultivated area.	Holdings.	Cultivated area.	Holdings.	Cultivated area.	Holdings.	Cultivated area.	Holdings.	Cultivated area.	Holdings.	Cultivated area.
Haripur	3,765	23,310	7,661	40,224	1	9	11,427	63,543	5,195	17,726	16,622	81,269
Abbottabad	1,216	5,220	5,928	19,794	20	60	7,164	26,074	7,461	16,271	14,625	41,345
Mansabha	1,196	9,405	4,125	26,915	7	85	5,328	36,405	7,456	38,741	12,784	75,146
Total	6,177	37,935	17,714	86,933	28	154	23,919	1,25,022	20,112	72,738	44,031	1,97,760

SECTION .—VILLAGE COMMUNITIES AND TENURES.

STATISTICAL AND DESCRIPTIVE.

Table No. XV. shows the number of villages held in the various forms of tenure, as returned in quinquennial Table No. XXXIII. of the Administration Report for 1878-79. But the accuracy of the figures is more than doubtful. It is in many cases simply impossible to class a village satisfactorily under any one of the ordinarily recognised tenures; the primary division of rights between the main subdivisions of the village following one form, while the interior distribution among the several proprietors of each of these sub-divisions follow another form which itself often varies from one sub-division to another. Major Wace thus classified the estates at the regular settlement :—

	Zamindari landlord.		Zamindari communal.		Pattidari.		Bhaiachara.		Mixed Pattidari and Bhaiachara.		Total estates.
	No. of estates.	Per cent. of cultivated area.	No. of estates.	Per cent. of cultivated area.	No. of estates.	Per cent. of cultivated area.	No. of estates.	Per cent. of cultivated area.	No. of estates.	Per cent. of cultivated area.	
Haripur	55	10	63	22	57	12	132	55	2	1	309
Abbott-abad	23	6	26	2	185	46	104	44	13	2	356
Mansahra	44	25	29	6	110	56	25	7	10	6	218
Total district ...	127	14	118	10	352	38	261	35	25	3	883

Of the 'pattidari' villages, sixteen only are "perfect," containing, that is no undivided land the common property of the whole village.

The proportion of their cultivated lands, which the Pattidari and Bhaiachara communities hold as village common, is :—

		Per cent. of cultivation held in common.		
		Pattidari.	Bhaiachara.	Mixed.
Haripur ... ..	...	11	6	...
Abbott-abad ... ..	...	9	11	10
Mansahra ... ..	...	12	11	15
Total district	...	11	8	12

Major Wace has the following remarks upon the tendency to charge from the Pattidári to the Bhaiáchará tenure which is observable in Hazára. "In some villages in which, under the Summary Settlement, the bách was made on a system of customary shares, the status of possession was found to differ so greatly from that indicated by shares that the proprietors set aside the previous system and made the new bách by rates on possession, thus altering the tenure from Pattidári to Bhaiáchará. This change has occurred in 77 villages, of which 50 are in the Abbott-abad tahsíl, 10 in the Haripur tahsíl, and 17 in Mansahra. It is probable that in most of them the bách on shares fairly agreed with the relative extent of the holdings of the coparceners at the commencement of the Summary Settlement, and that the stronger and more industrious had increased the extent of their cultivated holdings during the past 20 years in a greater ratio than had been done by the weaker members of the community; the agreement of the shares with the extent of each coparcener's possession being thereby destroyed. There were also probably some cases in which a few strong members of the community were able to cause the rest to accept at annexation a bách on shares, which even then unduly favoured the stronger section. And as the popular feeling at annexation was strongly in favour of the revival, as far as possible, of the old wirásat shares, coparceners were perhaps in some instances willing to pay the revenue on shares which they knew even then to disagree with the actual status of possession.

"It is probable that the next Settlement, 30 years hence, will see a still further reduction in the number of Pattidári tenures. A well-cultivated village commonly exhibits a desire to have the revenue bached on a detailed classification of soils, and an impatience of the continuance of a system of shares adopted probably when the village was in a much lower state of prosperity. They are quick to see and urge, that if the relative value of the holdings is no longer correctly expressed by the old system of shares, these shares should no longer govern the internal distribution of the States demand."

Table No. XV. shows the number of proprietors or share-holders and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Government grants and similar tenures. The figures are taken from the quinquennial table prepared for the Administration Report of 1878-79. The accuracy of the figures is, however, exceedingly doubtful; indeed, land tenures assume so many and such complex forms in the Panjáb that it is impossible to classify them successfully under a few general headings.

Method of acquisition of proprietary rights.

The figures below show the method of acquisition of proprietary rights in land :—

Proportion of cultivated land held by proprietors and by tenants.

Of the cultivated area the proportion cultivated by proprietors and tenants is :—

Tahsil.	Cultivated by proprietors including Malik Kabzas.	CULTIVATED BY TENANTS.						Total cultivated area.
		With right of occupancy.		Without right of occupancy.		Total.		
		Paying grain rents.	Paying cash rents and rent-free.	Paying grain rents.	Paying cash rents and rent-free.	Paying grain rents.	Paying cash rents and rent-free.	
<i>Haripur—</i>								
Holdings ...	8,427	6,599	4,828	3,623	1,572	10,222	6,400	25,049
Acres ...	55,182	43,287	20,256	14,111	3,615	57,398	23,871	136,451
<i>Abbottabad—</i>								
Holdings ...	12,346	2,288	4,876	3,244	4,217	5,532	9,093	26,971
Acres ...	72,402	6,099	18,975	6,204	10,067	12,303	29,042	113,747
<i>Mansahra—</i>								
Holdings ...	6,186	1,256	4,072	2,902	4,554	4,158	8,626	18,970
Acres ...	68,574	9,279	27,126	25,572	13,169	34,851	40,295	1,43,720
<i>Total district</i>								
Holdings ...	26,959	10,143	13,776	9,769	10,343	19,912	24,118	70,990
Acres ...	196,158	58,665	66,357	45,887	28,851	104,552	93,208	393,918

It will be convenient here to notice a class of holders who occupy an intermediate position between that of the proprietor and of the tenant. These are the **Málik Kabzas**. The number, extent, and nature of their tenures. The number and extent of these holdings in each tahsil is as follows :—

Tahsil.	Holdings of Málik Kabzas.		Per cent. of cultivated area held by Málik Kabzas.
	No. of holdings.	Acres cultivated.	
Haripúr	379	2,103	2
Abbott-abad	908	2,541	2
Mansahra	638	7,305	5
Total district ...	1,925	12,769	3

The **Málik Kabza** is, as the name indicates, the proprietor of his holding only. He is ordinarily not chargeable with any rent except the revenue demand and cesses due on his holding; but he is not a member of the coparcenary body of village proprietors, and can claim no interest in the village common except the user of grazing wood and grass to the extent of his personal wants.

The **Málik Kabza** is not on the same footing as the members of the village proprietary body. He is in fact an occupant holding subordinately to the proprietors, but whose status and position so nearly approach that of the true proprietors as to enable him to retain all the profits of his holding.

The term by which we describe the tenure (**Málik Kabza**), no doubt, dates from our own rule. But the tenure itself is not our creation. The stronger the old proprietary bodies are, the more jealous they are of the admission of outsiders to the same privileges as their own. But in examining the tenures of a tract we frequently meet with individuals who, by favour of the proprietary body, or by the help of extraneous influence, have held their land for generations or years free of rent. Such were the "*teri*" or charitable grants given from time immemorial to *faqírs* and to other individuals following a religious profession. Grants were also made under the same name to individuals on other grounds than religion. An old Sikh *máfidár* occupied a like position. And where one of the old *wáris* class recovered his village at annexation after years of dispossession during the Sikh rule, it was only reasonable to allow some privileges of this nature to those who had been prominent in the village management during the dispossession of the *wáris*. In the instances first mentioned it would be as contrary to past prescription to impose on these holdings rent, in addition to the State's demand, as it would be to decree the **Málik Kabzas** full admission to the privileges of the proprietary body.

Table No. XVI. shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they stood in 1878-79, while Table No. XXI. gives the current rent-rates of various kinds of land as returned in 1881-82. But the accuracy of both sets of figures is probably doubtful; indeed, it is impossible to state general rent-rates which shall even approximately represent the letting value of land throughout a whole district. The following table shows tenancy status and rent-rates as ascertained at the regular settlement.

CLASSIFIED STATEMENT OF TENANTS' HOLDINGS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
MODE OF PAYMENT OF RENT FOUND TO EXIST.																
Tahsil.		Tenants with right of occupancy.		Tenants not having right of occupancy.		Total of tenants paying in cash and rent-free.	Total of tenants paying in kind.	Acres.	In cash.						Average cash rent per acre.	
		Cash rents and rent-free.	Rent in kind.	Cash rents and rent-free.	Rent in kind.				Free of rent.	At Revenue rates or plus Malikānah.	At rent rates per acre.	At a consolidated charge per holding.	Total paying cash rents.	Paid by tenants-at-will.	Paid by occupancy tenants.	
Haripur ...	{ Holdings Acres ...	4,828	6,599	1,572	3,623	6,400	10,222	Irrigated ... Unirrigated Total ...	5	1,642	438	1,025	3,105	...	...
		20,256	43,287	3,615	14,111	23,871	57,398		33	10,775	3,001	6,952	20,728	...	...
									38	12,417	3,439	7,977	23,833	1 5 9	1 15 6	
Abbott-abad	{ Holdings Acres ...	4,876	2,288	4,217	3,244	9,093	5,532	Irrigated ... Unirrigated Total ...	19	...	40	1,018	1,058	...	...
		18,975	6,099	10,067	6,204	29,042	12,303		831	338	...	26,796	27,134	...	...
									850	338	40	27,814	28,192	1 2 8	1 2 3	
Mansahra	{ Holdings Acres ...	4,072	1,256	4,554	2,902	8,626	4,158	Irrigated ... Unirrigated Total ...	6	5	...	2,425	2,430	...	...
		27,126	9,279	13,169	25,572	40,295	34,851		345	827	...	36,687	37,514	...	...
									351	832	...	39,112	39,944	0 15 11	1 0 8	
Total District ...	{ Holdings Acres ...	13,776	10,143	10,343	9,769	24,119	19,912	Irrigated ... Unirrigated Total ...	30	1,647	478	4,468	6,593	...	...
		66,357	58,665	26,851	45,887	93,208	1,04,552		1,209	11,940	3,001	70,435	85,376	...	...
									1,239	12,587	3,471	74,903	91,969	1 1 8	1 5 8	

	17	18	19	20	21	22	23	24	25	26	27	28
	MODE OF PAYMENT OF RENT FOUND TO EXIST—Concluded											SUB-TENANTS
	In kind.							Area under kind rents also paying a cash charge.			Holdings.	Area cultivated.
	Share of grain taken by proprietors after deduction of Kamins' fees.							No. of holdings.	Area cultivated.	Average additional cash charge per acre.		
	Half.	Two-fifths.	One-third.	One fourth.	One-fifth.	Other rates.	Total of land paying rent in kind.	No.	Acres.	Rs. A. P.	No.	Acres.
Haripur	Irrigated	Acres. 1,857	Acres. 1,665	Acres. 2	Acres. 10	...	8,322	...	...	...	...	22
	Unirrigated	1,844	15,154	29,348	2,720	...	49,076	85	860	...	...	1,087
	Total	3,701	20,552	30,413	2,722	10	...	57,398	85	860	0 3 10	497	1,109
Abbottabad	Irrigated	307	41	60	16	...	1	...	...	...	...	21
	Unirrigated	4,052	1,285	5,115	1,110	122	11,878	54	138	...	...	1,519
	Total	4,359	1,326	5,175	1,126	122	12,303	54	138	1 0 2	641	1,540
Mansabrah	Irrigated	146	47	243	1,063	13	1,512	...	1,022	...	...	32
	Unirrigated	1,011	974	4,416	25,526	1,364	33,339	...	21,498	...	...	1,457
	Total	1,157	1,021	4,659	26,589	1,377	34,851	2,376	22,520	0 4 8	629	1,489
Total District	Irrigated	2,310	5,486	1,368	1,081	13	10,259	...	1,022	...	...	75
	Unirrigated	6,907	17,413	38,882	29,356	1,496	94,293	...	22,496	...	...	4,063
	Total	9,217	22,899	40,250	30,437	1,509	1,04,552	1,456	23,518	0 4 8	1,767	4,138

In the Haripur and Abbottabad tahsils the grain rents are, with few exceptions, one-third produce or more. The light assessment imposed on the district was not calculated to suggest the increase of grain rents pitched at these high rates. And accordingly the grain rents of these tahsils were not enhanced at Settlement except in a few instances. In the great majority of these instances the enhancement was by agreement, not by litigation. The figures are so small as not to be worth quoting. But in the Mansahra tahsil the grain rents were enhanced in a larger number of cases. In the Agror estate the rents of 1,193 holdings, aggregating 13,895 acres, were enhanced; these holdings paid various rates under the Summary Settlement. On the restoration of the Chief in 1870 the rents were fixed by agreement at one-fourth produce, plus Rs. 3 cash (Halchúri) per annum. The other enhancements in this tahsil aggregate 971 holdings and 7,963 acres, mostly by agreement. The rate has usually been raised from $\frac{1}{5}$ to $\frac{1}{4}$ or from $\frac{1}{4}$ to $\frac{1}{3}$; or cash payments have been added to the lower rate.

In a few cases in the Haripur and Abbottabad tahsils, and more largely in the Mansahra tahsil, a practice prevails of levying cash charges from tenants in addition to charging a tenant partly in kind and partly in cash. In such cases the cash charge is termed "halchúri," except in Bhogarmang, where it is called "chakota" or "kalang," the same word as is applied to all cash rents.

This practice is well suited to the circumstances of tracts and tenants' holdings, of which a valuable portion of the assets are derived from milch produce. In any case it tends to relieve the pressure of kind rents on a tenant, for the instances are few in the hill tracts of Hazára in which a tenant has not the opportunity to sell grass, wood, or milch produce, and so raise money to pay a cash charge, thereby retaining a larger share of the agricultural produce of his holdings than he otherwise would. Suits for the enhancement of grain rents are not unfrequently compromised by the tenant offering to pay a cash charge in addition to the old grain rent, and it is often a convenience to the proprietor to enhance his rents in this way instead of increasing the amount of produce in kind which he receives at each harvest.

The charge is ordinarily fixed per plough; hence its name "halchúri," from "*hal*," a plough, and "*jorna*," to yoke, i. e., the fee charged by a proprietor for every plough at work on his land.

In Bhogarmang the system is carried to a greater length than elsewhere. Before Sikh rule Rs. 2 per plough and half produce used to be paid by tenants of that tract. When the Sikhs for the first time demanded revenue from the valley, the proprietors reduced the grain rents of the tenants to one-fourth produce, and raised their cash charges to a sum equal to the whole revenue demanded by the Sikhs. As the revenue assessment of this part of the country was never heavy, it is probable that the tenants were no losers by the change. They are principally Gújars, a class of men who are better able to bear a heavy rent than others, owing to their hardy industrious habits, and to the fact that they usually possess a number of buffaloes and goats, for which there is abundance of excellent grazing on the Bhogarmang hills. The cash additions to the tenants' rents of this tract have no longer any direct connection with the amount of the revenue, but their aggregate sum nearly equals the total sum levied by us as revenue and cesses.

The villages and holdings in which the practice prevails are shown below :

Tahsil.	No. of villages.	No. of holdings.	Acres cultivated.
Haripur	3	85	860
Abbott-abad	19	54	138
Mansabha	99	2,376	22,520
Total district	121	2,515	23,518

The rates are given in detail at page 258 of Major Wace's report. They vary from Rs. 2 to Rs. 4 per plough. The incidence varies from two to four annas per acre.

Prevailing cash rents.

In the whole district 24 per cent. of the cultivated area is held by tenants paying cash rents.

Except in the case of Bágh lands in the Haripur plain, the cash rents paid for these lands generally took the form of a lump sum (called "*chakaula*" in the southern portion of the district, and "*kalang*" in the northern portion) fixed on the total holding; whether these rents exceeded the revenue, and the ratio in which they exceeded it, depended on the strength or weakness of the occupancy claims of the tenants. They had in most cases continued at the same amount as was fixed by mutual agreement at the commencement of the second Summary Settlement, and this was, as a rule, little in excess of the revenue. At the time the Summary Settlement was made, the idea that a proprietor could claim from a tenant a rent equal to double the State's revenue, was one to which both classes were equally strangers, and both proprietor and tenant alike regarded the rent as fixed for the same term as that of the Government's assessment. The only enhancement ordinarily made in these rents during the currency of the Summary Settlement was to meet any new cesses that Government imposed.

The following table gives the main particulars of the cash rents of the district and the extent to which they have been affected by the regular Settlement :—

Enhancements of cash rents at Settlement.

	1	2	3	4	5	6	7	8	9	10	11	12	13				
DETAIL OF TENANCIES PAYING CASH RENTS.																	
Percent of total cultivated area held by tenants paying cash rent.	With right of occupancy.	Tenants at well.	Total.	Total district.	Mansab- ra.	Abbot- abad.	Haripur.	Tahsil.	No. of holdings.	Acres cultivated.	Total rent.			Rate of rent per acre.		Incidence of the new assessment per acre cultivated.	
											Paid under Settlement.	Amount by which enhanced.	Total.	Paid under Settlement.	Now paid.		
}	14.9	2.6	17.5	}	18.7	9.1	24.8	}	Not enhanced	2,905	9,782	18,465	1 14 2	1 14 2	}		
	Enhanced	3,474	14,051						15,916	10,374	26,290	1 2 1	1 13 11				
	Total tenancies	6,379	23,833						34,381	10,374	44,755	1 7 1	1 14 1				
}	16.6	8.2	}	}	}	}	}	}	Not enhanced	1,596	3,382	4,056	1 3 2	1 3 2	}		
	Enhanced	7,104							24,810	17,850	10,467	28,317	0 11 6	1 2 3			
	Total tenancies	8,700							28,192	21,906	10,467	32,373	0 12 5	1 2 4			
}	18.7	9.1	27.8	}	}	}	}	}	Not enhanced	1,505	4,104	4,784	1 2 8	1 2 8	}		
									Enhanced	6,994	35,840	22,420	13,822	36,242		0 10 0	1 0 2
									Total tenancies	8,499	39,944	27,204	13,822	41,026		0 10 11	1 0 5
}	16.7	6.6	23.3	}	}	}	}	}	Not enhanced	6,006	17,268	27,305	1 9 4	1 9 4	}		
									Enhanced	17,572	74,701	56,187	34,663	90,850		0 12 0	1 3 6
									Total tenancies	23,578	91,969	83,492	34,663	1,18,155		0 14 6	1 4 7

(Mills are omitted from the above Statement.)

Of the enhancements, no less a proportion than 89 percent. were made by agreement without recourse to the courts.

The Panjab Tenancy Act treats rent as the competition of cash value of land, and fixes the privileges of occupancy tenants with relation to rent so conceived.

But this conception of the law does not agree with the practice which has hitherto prevailed among the classes affected by it. In the first place the principle at which all our assessments aim of taking only half the rent is one that the people scarcely yet understand; the terms rent and revenue have hitherto been very much synonymous in their minds; and it followed that proprietors in not a few instances have hitherto been content if the tenants paying in cash paid them rent which fairly covered what they supposed to be the revenue charge; they took more if they could, but, speaking generally, they had no conception of any standard of rent other than the Government's revenue, and if the tenant's cash rents yielded more than the revenue, the proprietors regarded this as a piece of good fortune.

Moreover the cash rents fixed at Summary Settlement were regarded by both proprietors and tenants as not open to alteration until the next Settlement.

Lastly, in the Mansahra and Abbottabad tahsils two-thirds of the lands paying cash rents are held by tenants with right of occupancy, and in the Haripur tahsil five-sixths of such lands are so held.

We cannot therefore expect to find the average cash rents, such as are warranted by the full value of the land, more especially as the majority of the rents have not been enhanced by judicial suit. In enhancements by agreement there is no doubt that the proprietor ordinarily accepts a lower rent than he could obtain by judicial suit. It is worth his while to do so, in order to save the trouble of litigation. In view of all these circumstances, the following figures seem to show that the cash rents are as far in excess of the revenue as upon a consideration of the whole circumstances of the tenancies concerned, it is fair either for the proprietors or the Government to expect :—

Tahsil.	Area paying cash rents.		Rate per acre cultivated.							
	Acres cultivated.	Per cent. of total cultivated area.	Under expired Settlement.				Under new Settlement.			
			Of cash rents.	Of Land Revenue.	Excess of rents over revenue.	Per cent. of rent receipts absorbed by the revenue.	Of cash rents.	Of Land Revenue.	Excess of rents over revenue.	Per cent. of rent receipts absorbed by the revenue.
			Rs. A. P.	Rs. A. P.	Rs. A. P.		Rs. A. P.	Rs. A. P.	Rs. A. P.	
Haripur ...	23,833	17.5	1 7 1	0 14 0	0 9 1	61	1 14 1	1 0 10	0 13 3	56
Abbottabad	23,192	24.8	0 12 5	0 8 6	0 3 11	69	1 2 4	0 11 4	0 7 0	61
Mansahra...	39,944	27.8	0 10 11	0 5 7	0 5 4	51	1 0 5	0 8 5	0 8 0	50
Total district	91,969	23.3	0 14 6	0 9 4	0 5 2	64	1 4 7	0 12 2	0 8 5	60

Thus the cash rents have risen (for the most part by agreement) in nearly the same ratio as the increase in the Government demand, so that the aggregate profits of the proprietor, after deducting the new demand on the lands paying cash rents, are still larger than they were before Settlement.

In the classified statement of tenant's holdings given at page , the cash rents are described as of three kinds :—(1) rents calculated at revenue rates, with or without Málikána, (2) rents calculated at so much per acre, (3) rents calculated at a lump sum on the holding. Each of these demands a brief separate notice.

It need hardly be said that rents calculated on this principle are the creation of our rule. In tahsíl Haripur the principal portion of these rents occur in the Khánpur iláka, in those villages now restored to the Gakkhars in which the occupants paid to the Summary Settlement lessees at cash rates. When these estates were restored to the Gakkhars, both the new owners and the old tenants asked that the cash rents might be settled in this way ; in the great majority of cases they were so settled by agreement without litigation. The area of the lands paying these rents in the Khánpur iláka is irrigated 994, unirrigated 6,536, total 7,530 acres ; they are situate in 38 villages, and the rate of malikána is, with a few exceptions, 30 per cent. on the revenue ;

the tenants pay this in addition to the revenue and cesses. The remaining instances of these rents occur principally in 16 villages in the vicinity of Haripur, the area is 4,887 acres, and the percentage of malikána varies from 10 to 40.

In tahsils Mansahra and Abbott-abad, the principal instances occur in Dhamtaur and Garhián. The total area is 1,170 acres.

There are very few instances in the district of tenants who pay at revenue rates only without the addition of any charge for proprietary dues.

These rents are chiefly paid on irrigated lands except in the Khairi iláka where they are largely paid on unirrigated cultivation. The rates for irrigated land vary from Rs. 6 to Rs. 40, and for unirrigated from Rs. 1 to 5 per acre. Details will be found at page 266 of Major Wace's Report.

Some of these rates have been fixed for the first time at the regular Settlement. But the great majority are old rates which have run on from Sikh rule. Under Sikh rule nearly all the Bágh lands of the Haripur plain (acres 1,733) were charged at cash rates per kanál; these rates varied from Rs. 2 to 5 per kanál (Rs. 16 to 40 per acre). At Settlement some of the occupants of these lands were recorded proprietors.

These rents are locally known as "chakota," and in Tanáwal and the Swáthi tracts as "kalang." Except in the Khánpur hill villages, and on a limited area of the best irrigated lands in the lower portion of the district, this method of charging the rent of a tenant who pays in cash is the one usually followed.

Owing to the rough system of measuring land in vogue in the district prior to this Settlement, neither proprietor nor tenant were able to express in any exact measurement the area of a tenant's holding; hence the adoption of this system, under which the tenants who pay in cash are each charged a specified lump sum for their holdings. The system is well suited to a simple state of agriculture, such as exists in the hill tracts of Hazára.

The number and position of the mills of the district are stated at page , Chapter IV. Of the whole number, 634 are worked by the owners, and 1,959 by tenants. These tenants in the Haripur and Abbott-abad tahsils ordinarily pay cash rents little exceeding the amount of the assessment. The proprietors had up to the regular settlement regarded the whole rent of the mill as due to the State; they have now in most cases enhanced the rents by one-fourth or one-third of the sums previously paid; these enhancements have been effected by agreement without litigation. In the Mansahra tahsil the tenants of 390 mills pay cash rents, as in the other tahsils, and 412 mills pay kind rents. These kind rents are ordinarily half or two-fifths of the earnings. The charge for the use of the flour mills is ordinarily two sérs per maund

ground. In the plain tracts of the Haripur tahsíl the charge for grinding other grains besides wheat is ordinarily $2\frac{1}{2}$ sérs per maund. The ordinary charge for husking rice is one sér in 30, and for cleaning cotton one sér in 20.

The extent to which the practice of sub-leasing by tenants at present exists in Hazará can be here appropriately noticed. The existing number and area of sub-tenancies are :—

	No. of holdings.	Acres cultivated.	Area per holding.
			Acres.
In Tahsíl Haripur ...	497	1,109	2·2
In Tahsíl Abbott-abad ...	641	1,540	2·4
In Tahsíl Mansahra ...	629	1,489	2·4
In total district ...	1,767	4,138	2·3

Three cases in the Bagra iláka excepted, the only part of the Haripur tahsíl in which the practice exists is the Khánpur iláka. In the Abbott-abad tahsíl the practice exists in every iláka, but it is mainly prevalent in the eastern portion of the tahsíl. In the small Danna tract alone (which adjoins the Khánpur iláka, and has less than half its area) there are 181 sub-tenancies holding 432 acres. The practice is also found in every part of the Mansahra tahsíl, except in Agror, Bhogormang, and Kágán, where scarcely any cases of it exist.

In nearly every case in the Haripur and Mansahra tahsils the tenants who have thus sub-leased a portion of their holdings are tenants with right of occupancy. But in one-third of the cases in the Mansahra tahsíl the tenants, under whom sub-tenants hold, have no occupancy rights. That the practice is not of late origin may be inferred from the fact that of the total number of sub-tenants, 801 holders of 1,880 acres have themselves an occupancy right in their land. Of these 801 cases 158 occur in the Mansahra tahsíl, and the rest in the Haripur and Abbott-abad tahsils. The rents (cash or kind) paid by these sub-tenants are necessarily much heavier than those paid by the tenants themselves.

The uncultivated lands of the Hazará hills are of exceptional value. The question of their tenure divides itself into four heads, the rakhs, or hay fields, the waste strips between the cultivated fields, the village common, and the State forests.

Before our rule, and during the first few years after annexation, the grass lands in the hill villages were Private rakhs or grass preserves. enjoyed by the village occupants for the most part in common ; but a few years after annexation, when cultivation, population, and cattle had greatly increased, and milch produce had become much more valuable than before, the grass lands adjoining each

man's cultivated holding began to be more carefully preserved to his exclusive use. At the present time no agriculturist, either proprietor or tenant, in the hill villages considers his holding complete unless it includes a rakh or grass field in addition to the arable fields. From the beginning of Sāwan (14th July) to the end of Kátik (13th November) these rakhs are closed by the persons who hold them, in order to allow the grass crop, which grows luxuriantly during the autumn rains, to grow up and mature. When it has ripened and dried, it is cut and stacked, and supplies the main fodder for the cattle during the winter months. For eight months of the year, commencing with the end of Kátik, after the hay crop has been cut and stacked, the grass fields are generally regarded as available to the village at large for the grazing of their cattle.

These grass rakhs are further supplemented by the grass which grows on the borders of the cultivated fields in the hill tracts. Owing mainly to the hilly character of the greater portion of the land in these villages, narrow strips of cultivated land are necessarily left between the cultivated fields. These strips or boundaries generally bear grass of a finer quality than what is grown on the rakhs.

The data given in the following Statement show the extent of the lands thus held in severalty as grass rakhs and field boundaries, as also the manner in which the rest of the waste lands are held. The State forests, and the land under Municipalities and Cantonments, are excluded from the Statement :—

Tahsil.	Held in severalty.		Village habited sites.	Held as village common.		Total waste lands.
	As field boundaries.	As grass rakhs.		Graveyards and beds of rivers and torrents.	Village grazing grounds and forests.	
Haripur ...	29,881	54,927	1,423	46,266	1,20,689	2,53,186
Abbott-abad ...	25,953	1,27,240	921	22,147	1,13,196	2,89,457
Mansahra ...	38,442	1,07,346	729	19,151	5,39,320	7,04,983
Total district...	94,276	2,89,513	3,073	87,564	7,73,205	12,47,631

The grass lands held as rakhs are in nearly every case situate in the immediate vicinity of the village site and of the principal blocks of cultivation; the uncultivated village common. The more distant lands being generally used as the common pasture grounds of the village. In some few cases definite rakhs have not yet been attached to the holdings of the occupants; in these instances

a certain portion of the waste is annually set aside in the autumn for hay, and when the hay is ripe, each occupant of the village cuts as much as he needs.

All the residents of the village, whether owners, tenants or non-agriculturists, are entitled to the use of the common grazing grounds. They have also hitherto been allowed to collect fallen wood for fuel, and to cut timber for their houses free of any charges on the part of the village owners. The residents of villages, which have no timber within their own bounds are allowed to cut wood for agricultural implements, and to collect dry wood for entertainments from the bounds of adjacent villages in the same tract free of charge. They have ordinarily no privileges except these in the bounds of other villages. In a few cases villages have claimed and been awarded rights of user in the waste of adjoining villages.

In a few cases the proprietors levy grazing dues in addition to the rent of the cultivated lands. These dues are commonly called "Sáwan banda" the term means the "wand" or share due to the proprietor for the autumn (Sáwan) grazing. They are levied throughout Agror, Bhogarmang, Kágán and the hill jágír of Rája Ali Gauhar, and in a few other villages. They vary from a half to four seers of ghi or butter per buffalo, and from a quarter to two seers per cow; and in Bhogarmang are rated at 1½ seers of butter per house. Small payments in cash or kind are also sometimes levied on sheep, goats, horses, mules, churns, and cattle sheds.

A custom of levying ground rents, called *Kandar*, for the land occupied by dwelling houses in village sites. *Kandar*. Proprietary rights in village sites. *Kandar*. prevails among the Swáthi and Jádún villages, and in a few other villages in the district. These rents are ordinarily paid by the non-agriculturists; but occasionally a tenant living in a house belonging to a proprietor other than the person whose land he cultivates, is charged with "Kandar." The charge is said to have originated thus: formerly a proprietor would help a non-agriculturist to build his house, giving him wood and assisting him with labour; the non-agriculturist, on the other hand, needed the protection of some person of influence, to whom he could appeal if he was ill-treated; in return for this help and protection the non-agriculturist paid a small annual rent. The sum usually paid varies from 8 annas to Rs. 2 a house per annum, according to the extent of land included in the compound, the size of the house, and the means of the occupant. Some of the richer Khatrís pay as much as Rs. 10 per annum, and in Nawashahr a few Khatrís pay as much as Rs. 18 per annum, but these are exceptional cases. Half of the charge is paid at each harvest.

Lambardárs are not ordinarily allowed in Hazará to charge any miscellaneous village expenses against the coparcenary body under the system known as Malba.

Malba in other districts. When the necessity arises for the introduction of any system of the kind, it can be arranged. At present the expenses of the village management are *nil*, and are likely to remain so.

Neither zaildárs nor head lambardárs were appointed at the Zaildrás and head lambar- regular Settlement. Major Wace thus states dárs. the reason for this course :—"The first objection to their appointment was this : that they are each ordinarily paid by a cess of 1 per cent. on the revenue of their charges, and it was desirable to avoid increasing the cesses more than was absolutely necessary. In the next place the liberal extent to which jágírs and ináms have been alienated, these grants being in almost every case held on condition of service, appears to render unnecessary the creation of additional office holders. The zaildár is intended to be the representative of Government in an iláka or small tract, but there is no tract in Hazará in which we have not given jágírs to the principal men, of which the first object is to secure their active interest on the side of Government. The head lambardár is intended to occupy the same position in a village ; but the objects of this office are attained in Hazará by the ináms so liberally bestowed on the principal headmen in addition to their ordinary emoluments.

"The creation in Hazará of new offices, such as those of zaildárs and head lambardárs, while it would be very acceptable to the persons appointed, in so far as it would increase their income and dignity, would provoke a great deal of sore feeling among the people. There is no measure so certain to provoke quarrels in an Afghán village as the open elevation of one headman over the other. There are men in each village and in each tract whom we know to possess greater influence than their fellows, and to whom on this ground we have given jágírs and ináms, in return for which we expect a larger measure of assistance from these men than from others ; and it may be possible, as it certainly would be desirable, to obtain from these men a larger and more active return for these grants than they have hitherto ordinarily rendered. But if we were openly and distinctly to parcel out the district between these men, subordinating to each certain tracts or villages and the headmen in those tracts, such a marked delegation of authority to a few individuals over their fellows would in the present state of social feeling be extremely unpopular. Rather than create a new set of offices, which would excite a good deal of opposition and jealousy, it seems preferable first to see whether all necessary ends will not be sufficiently served by a judicious use of the influence of the jágírdárs and inámdárs, to whom we have alienated so large a portion of our revenue."

Farm servants.

The farm servants are of three classes—Bháíwáls, Chamáhidárs or Hálís, and Khálín (artizans and menials).

The term Bháíwál means *partner*. A Bháíwál is a labourer taken into partnership for the current harvest by the cultivator of the land. The basis of the part-



nership is that the cultivator contributes the land and one bullock in each yoke of cattle, and the Bháiwál contributes the second bullock in each yoke and his labour. The expenses of seed and iron for the agricultural implements are shared. All the manual labour is done by the Bháiwál. If the land pays a grain rent, that is first deducted from the crop, and the cultivator and Bháiwál then divide the rest of the produce (both grain and straw). If the rent is cash, they divide the produce, and each pay half the rent. This is the common form of the contract, but it sometimes varies according to agreement or according to the share in the plough cattle supplied by the Bháiwál.

The term Háli means a ploughman. Chamáhidár means a man engaged for six months. The two terms are interchangeable. The Háli is a farm servant; he has no share in the land, nor in the plough cattle. He ploughs the land for his master, looks after the crops generally, helps to harvest them; tends the cattle, and brings fodder for them; and in the hill tracts and some other places he cuts and carries wood for use in his master's house, and carries grain to the village mill to be ground. His wages are one-fifth of the grain produced; occasionally, if not in debt to his master, he can stipulate for one-fourth. The Hális are generally agriculturists who have had land of their own, and have lost it by debt or poverty. No longer able to keep a plough of their own, they become farm servants of the agriculturists who are well off. The master to whom they engage themselves commonly pays their debts. If a man wants a Háli, he is generally willing to do this to obtain one. The money thus advanced by the master used to vary from Rs. 20 to 60; but now cases are not uncommon, in which a master advances Rs. 200 or even more. It frequently happens that the Háli after his first engagement borrows more money from his master. The principal cause of this is family expenses; his wages (one-fifth produce) are very poor and insufficient to enable him to make provision for extraordinary expenses. The master is usually willing to make these additional advances for fear the Háli should transfer his services to some one else. There is generally a running account, something borrowed during each harvest and something paid at its end.

In the Sikh rule it was easy to engage a Háli. Now it is difficult to find a new one, because there are now abundant opportunities of earning daily wages. On the other hand, owing to the improved prosperity of the agricultural population, the number of persons who keep Hális has increased. It is an understood part of the agreement that the Háli shall not leave his master's service till he pays his debt. If another man wishes to engage the Háli, he generally pays up the debt due to the first master, and the Háli is then transferred to him. Public opinion also holds the heirs of a deceased Háli liable for the debt; and a man who marries the Háli's widow is held similarly liable. These are incidents of the Háli's service, which could not be enforced in our courts, but are mentioned because they are commonly acted on by the people concerned. The people find a pretence, whereby to justify their ideas

on the subject, in the plea that the Hálí's debt to his master is principally made up of money spent by him on his wife and family.

The Khálín* are certain menials whose assistance is necessary to the agriculturist, and who are paid by a fixed share in each harvest. The menials thus paid are the carpenter (tarkhán), the blacksmith (lohár), the leather-worker (mochi), and the barber (hajám). In some tracts the dúm (musicians) and musalli (sweeper) are added.

The carpenter and blacksmith make all the agricultural implements required by the cultivator, who only has to supply them with the requisite wood and iron. For building or working at his house the agriculturist gives the carpenter perhaps one-fourth of his full wages, feeding him also twice a day while so employed. The mochi's principal employment is to keep the village in shoes. The zamíndárs let him have the skins of their dead cattle at half price, and reciprocally he charges them only half price for the shoes which he makes for them. He cures the leather himself. The barber, in addition to his own proper duties, is, as elsewhere in India, the go-between and messenger on all domestic occasions. The dúm is the village musician; his instruments are a small drum (dhol) and a rough sort of flute (surna), and he is employed at marriages and at all the principal gatherings of the village. The musalli makes the thongs of raw leather used with the yokes and any other similar work: he is also the village sweeper.

The wages received by these menials at harvest time are shown in the following table †

* The term *Khalin* means people dependent on the Khal. The Khal, more commonly termed *Khalára*, is the threshing floor,—a spot in the field where the produce, after being reaped, is collected in order to its being threshed out and divided between the several persons who are entitled to share it.

Khál came to be called *Khlará* in the same way as the stacks of straw (*bhúsa*) came to be called *bhusára*.

† For explanation of the measures stated in this table, see Chapter IV., (page).

Tracts.	Menials who receive fixed payments at each harvest.	Kharif harvest.			Rabi harvest.			Remarks.
		Crop.	Sheaves.	Grain.	Crop.	Sheaves.	Grain.	
Khari	Carpenter ...	Maize ...	1 Pula ...	2 Odis ...	Wheat ...	6 Gaddis ...	3 Odis ...	This is paid per plough to each of the four menials named. Dums and mussallis receive no regular payment.
Gandgar Srikot	{ Blacksmith Barber Mochi }	Bájra ...	1 Pula ...	2 do. ...	Barley ...	6 do. ...	3 do. ...	
All Tanáwal in Haripur and Abbottabad tahsils, also Shingri.	The same four menials. Dums and mussallis.	{ Maize ... Cotton ... Maize ... }	1 Gadda ... 1 Pula	4 Odis ... 2 Sers ... 1 Odi ...	Wheat ... Barley ... Wheat ... Barley ...	6 Gaddis ... 6 do. 1 Gaddi ...	2 Odis ... 2 do. ... 1 do. ... 1 do. ...	This is paid per plough to each of the menials. Only in a few places in Kulai and Badnak.
Sarai Sálh and Mána-krai.	Carpenter ... Blacksmith ... Barber ... Mochi ...	Maize ...	4 Pulas ...	4 Odis ...	Wheat ... Barley ...	3 Gaddis ... 3 do. ...	2 Odis ... 2 do. ...	Per plough to each of the four menials. Dums and mussallis get no regular payment.
Haripur ... Jágai ... Kot Najbulla ... Kandi Kahl ...	{ Carpenter ... Blacksmith ... Barber ... Mochi ... }	Maize ... Maize ... Maize ...	5 Pulas ... 3 Pulas	5 Odis ... 3 Odis ... 5 Odis ...	Wheat ... Barley ... Barley ... Wheat ... Barley ...	3 Gaddis ... 3 do. ... 3 do.	2½ Odis ... 2½ do. ... 1½ do. ... 1½ do. ... 5 do. ... 5 do. ...	Per plough to each of the menials named.
Khánpur ...	Carpenter ... Blacksmith ... Barber ... Mochi ... Mussalli ... Dúm ...	Maize ... Rice ... Cotton ... Maize ... Mung, &c. ... Nil.	1 Gadda ... 1 Pula	½ Ser per maund whatever grain is produced. 2 Sers 10 do. 5 do.	Wheat ... Barley ... Wheat ... Barley ...	8 Gaddas ... 8 do.	½ Ser per maund of whatever grain is produced. 10 Sers 5 do.	Ditto.

Tracts.	Menials who receive fixed payments at each harvest.	Kharif Harvest.			Rabi Harvest.			Remarks.
		Crop.	Sheaves.	Grain.	Crop.	Sheaves.	Grain.	
Nara	Carpenter	Maize ...	2 Gaddas...	5 Odis ...	Wheat ...	2 Gaddis ...	1 Odi ...	Per plough to each of the menials named.
Danna	Blacksmith	...	...	...	Barley ...	2 Gaddis ...	2 Odis ...
Bakot	Barber	Nil	but gets a	gaddi and an	Nil.	es and asks for it.	There	
Bagra	Mochi	Nil.						are few of them.
Rajoia	Musalli	Maize ...	3 Odis ...	3 Gaddas ...	Wheat ...	3 Gaddis ...	3 Odis ...	
Dhamtaur	Dum	Where there is rice.	$\frac{1}{2}$ of this is	paid in rice.	Barley ...	3 do. ...	3 Odis ...	
Nawashar		Nil.			Nil.			Per plough to each of the menials named.
Mangal								
Khalsa								
Tarbela	The above four menials	Maize ...	2 Pulas ...	3 Odis ...	Wheat ...	6 Gaddis ...	1 $\frac{1}{2}$ Odis ...	Ditto.
	Musalli	Nil.	...	...	Barley ...	3 do. ...	1 $\frac{1}{2}$ do. ...
	Dum	Maize ...	1 Pula ...	1 Odi ...	Wheat ...	1 Gaddi ...	$\frac{1}{2}$ Odi ...	
Boi	Carpenter	Maize ...	1 Gadda ...	3 Odis ...	Wheat ...	4 Gaddis ...	Nil.	Ditto.
	Blacksmith	...	...	...	Barley ...	...	2 Odis ...
	Barber	...	Nil.	...		Nil.		
	Mochi							Ditto.
	Dum, musalli ...							
All the Swathi country.	Carpenter	Maize ...	One gadda, but the	One odi per	Wheat ...	1 Gaddi ...	1 Odi per	
	Blacksmith	...	barber gets	chatt of all	Barley ...	1 do. ...	chatt to each	
	Barber	...	from 2 to 8	grain.		If a zamindar has no	menial.	
	Mochi	...	gaddas.			wheat, he		
	Musalli	Where there is rice.	Barber gets from 2 to 4 gaddas			pays 2 gaddis		
	Dum		Nil.		Nil.	barley.		

The cutting of the harvest is called *lál*. In the tracts in which the population is dense, compared with the cultivation, *e. g.*, Tanáwal, Nára, Danna, and Boí, the zamíndárs with their relations can themselves do all the work. In the plain tracts, or where the cultivation is extensive compared with the population, as in Pakhlí, the wages for cutting the crops are as follows:—

In the kharíf a labourer who has been cutting maize all day is allowed to carry away one *gadda*, of which the measure is as much as he can carry, but a fair load only; what he takes away generally yields two *odis* (ten *sers*) of grain; 15 or 20 days after the maize is cut, the grain is stripped off the ears on which it grows. This operation is called "*cheli*". It is mostly done by women. They are paid $\frac{1}{21}$ share. For picking cotton, which is generally done by women, the wages are one-sixteenth, sometimes one-twelfth, and occasionally one-tenth when the season has become late, and the maize "*cheli*" has commenced. For cutting rice a labourer receives one sheaf in 40. It is very easy work. In the rabí harvesting a labourer receives one *gaddi* for every 20 cut, *i. e.* $\frac{1}{21}$ share of all he reaps.

The harvest-reapers are generally people of the vicinity, and sometimes temporary immigrants. For example, the rabí crops in the Hazará plain are the first to ripen, and the poorer people in the adjacent hills earn wages by reaping it; others come from the Rawalpindi district, where the crops ripen before the Hazará crops. The gleanings (*khosha-chúní* or *silla-karna*) are taken by the Hálí's wife and other poor.

The wages of labour prevailing at different periods are shown in Table No. XXVII., though the figures refer to the labour market of towns rather than to that of villages.

The last two lines of Table No. XVI. show the number of persons holding service grants from the village, and the area so held. But the figures refer only to land held free of revenue, which is by no means the only form which these grants assume. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. The figures in the margin are those given by Major Wace for land "held free of rent-charges from the proprietor": they are much smaller than those of the table.

Tahsíl.							No. of holdings.	Acres cultivated.
Haripur ...	...	...	...	...	...	...	21	33
Abbott-abad ...	...	...	...	...	...	...	393	850
Mansabrah...	...	...	...	...	...	...	127	351
Total district ...							541	1,239

These tenants do not hold these lands free of rent by right, but by favour of the proprietors. In some cases the persons favoured are religious characters, in others they are the servants of the village masjids; in others the rent is

excused on condition of certain services, either agricultural or menial, to be rendered to the proprietor ; in others the tenants are favoured in this way on account of some relationship or connection with the proprietor. These tenancies are of very small size, and occur in scattered cases in each tract. They are too insignificant to affect the assets of the villages. The grants made by our Government in favour of these institutions are noticed in Chapter V., page

No special customs of importance relating to pre-emption appear to exist. The right of pre-emption does not extend to mortgages or other temporary transfers of property.

Sales of land are rare, and, except under special circumstances are regarded as dishonourable. The terms in local use to describe a sale of land are Baibád, Bai Katai (sale complete), Torirawán. *

The mortgages are ordinarily usufructuary, that is to say, the mortgagee is placed in possession of the land to the full extent of the mortgagor's interest ; the profits of the mortgaged property are taken in exchange for interest on the debt, and the mortgage is released only when the principal is repaid. There is no prejudice against mortgaging land, such as there is against selling land. A practice of making conditional mortgages (bai-bil-wafá) under which the transfer becomes final if not redeemed within a stated period, is now springing up. The local terms by which a mortgage is described, are "Gahna," "Rahn," "Bohta" (among the Tarkhelís), and "Zarkharíd" (bought with gold). It is not unfrequently asserted in our courts by interested mortgagees that the term "Zarkharíd" means a sale, but this is not the case. It was never applied to sale, but only to mortgages. Its use does not date back beyond Sikh rule. But persons who now buy or mortgage land are fully alive to the necessity of avoiding the use of ambiguous terms. In former times, especially anterior to Sikh rule, sales of land without reservation of any right to redeem were rare. In the occasional instances in which they occurred, special terms (as noted in the previous paragraph) were applied to them, which terms expressly indicated that the seller had foregone the customary right to redeem the land on repayment of the purchase-money.

A curious custom relating to mortgages exists in the large village of Tarbela on the banks of the Indus, in the Haripur tahsíl. There are a great number of mortgages in this village, especially in its irrigated lands, which are extremely valuable ; the average size

* The derivation of this term is not so clear as that of the others. It is a Pashtu term of late origin. It was first used in the Swáthi tracts. The first half of the word (tor) means a claim, and is also occasionally used by the Swáthís to describe proprietary right ; the last half of the word conveys the idea of "destroyed or made null," being a Pashtu corruption of the Persian word "Wairan." This is the most probable explanation of the word. It gives a meaning to it identical with the Hindkí term "*ladáwa*," and *ladáwa* (free of all claims) ; the Tanaolís also call a sale "*Milki*,"

of the mortgages in these irrigated lands is one or two kanáls or even less. Not a few of them date from a time anterior to Sikh rule; these are regarded as past redemption. Many date from Sikh rule; if the mortgagor desire to release such a mortgage, and there is a dispute as to the amount of the mortgage money, the mortgagee is allowed to swear on the Kurán (or Granth, if he is a Hindú) what the true mortgage money is; if he swears to a sum not exceeding Rs. 50 per kanál of irrigated land, or Rs. 25 per kanál for unirrigated land, the mortgagor accepts the oath and pays accordingly; if the mortgagee swears a higher sum than this to be due, the mortgagor must pay it, unless he is himself willing to swear the other's oath false, in which event he pays the maximum before named. This custom is also applied to mortgages of a later date than Sikh rule, in cases in which the two parties cannot agree as to the sum due.

This custom arose out of the circumstances under which these mortgages are contracted. A man mortgages a valuable piece of land for a small debt; a few months afterwards, if he wants to borrow more money, he does not borrow it by pledging more land, but applies to the person to whom he has already mortgaged some land. The mortgagee can of course refuse to give a new loan; but as the land is very valuable, he is generally willing to give a new loan rather than incur the risk of its being released and mortgaged to some one else. In this way loan after loan is borrowed on the same land till it is frequently impossible to say what the debt due on the land really amounts to, and of course each side is ready to take advantage of all doubts. The custom above described is well suited to decide the disputes which arise under such a state of affairs. A mortgagor intending to release a mortgage in Tarbela can only do so in the month of Mágh (12th January to 9th February), when the kharíf ploughings commence, and he must give notice of his intention before the month commences.

In respect of the small blocks of irrigation dependent on hill streams, any customs that exist concerning the distribution of the water-supply are ordinarily of the simplest character, and do not call for detailed notice. It is only where a considerable volume of water supplied by one source is distributed between several contiguous villages that important questions concerning its distribution arise.

Of the latter class there are three instances in Hazárá :—

(1) The irrigation from the Síran river between its debouchement from the hills at Kachí and its junction with the Indus at Tarbela, area 1,515 acres.

(2) The irrigation from the Harroh river in the Panjkata (Khánpur) tract, area 3,200 acres.

(3) The irrigation from the Dor river below its debouchement from the hills in the Rajoiá iláka, including the extensive irrigation of the Haripur plain, the area so irrigated being 14,000 acres.

As regards the Síran river, there is a considerable area irrigated by it in the Pakhlí valley of the Mansabrah tahsíl; but the water-supply is always super-abundant; and where every one can always take as much water as he needs without injury to his neighbour's supply, the statement of this fact covers the principal custom on the subject that exists. Special customs concerning irrigation from the Síran are confined to a few villages between Kachí and Tarbela on the Indus. But, with one or two exceptions, even here there is little to be said on the subject, except that every one takes as much water as he wants. In one or two instances a supply channel is owned on shares by two or more villages.

The only important point relating to the Panjkata irrigation from the Harroh river is that in most cases each village has its separate supply channel; in some instances the supply channel is owned on stated shares by two or three villages, or a village in addition to its own channel has also a share in that of a neighbouring village.

The irrigation from the Dor river between Rajoia and Sarái Sálíh is of the same character. From Sarái Sálíh, however, a more complicated system of distribution commences; one-fourth of the water, plus the contents of the Gár channel, is taken off for the villages on the right bank of the river. The rest is divided among the villages on the left bank. The channels which distribute the water to the several villages are in every case of old standing; and the volume of the supply is generally so large that little attention is paid by the people to the exact division of the water. But in June (cotton and maize sowings) before the autumn rains commence, and again in September and October if the rains have been short, the fair distribution of the water below Sarái Sálíh is a matter of great importance to the people. The shares due to each channel and to each village are well known; they are simple, and their management is not a matter of any difficulty. But the people have no confidence in each other when the water runs short; it is therefore necessary on such occasion that the Tahsildár or Extra Assistant Commissioner should himself supervise its fair distribution to the several supply channels according to the recognized shares.

Inside villages the distribution is generally by a system popularly known as "lara,"* that is to say, wherever irrigation from a given channel commences, the field nearest the head of the channel takes it first, then the field next to it, and so on in succession down to the last field.

* The word in its ordinary meaning is applied to a string of beads or such like.

On the Dor and Harroh rivers the heads of the village supply channels are occasionally shifted. This is especially the case with the villages irrigated from the Harroh, where nearly every village has a separate channel of its own taken direct out of the river, the main volume of the river frequently altering its position in its bed, and the level of the bed being also subject to disturbance by the action of floods. On these rivers, when it has become necessary to give a channel a new head, the owners of the channel have the right to excavate one without charge for the land taken up by it or for crops then standing on that land. Any opposition to such a right would endanger the success of the crops irrigated from the channel, as compared with the value of which the injury caused by the excavation of a new head is trivial, and it is on this consideration that the custom is based.

The repairs and clearances required to keep these irrigation channels in order are trivial. The rivers, except when in flood, carry little or no silt. Such work as is required is executed jointly by the cultivators themselves.

As already noticed, the water-power of the irrigation channels is largely utilized for mills. When water runs short, and the supply is insufficient both to irrigate the land and to work the mills at the same time, in every such case the irrigation of the land has the prior claim; this rule is universal.

The following is a list of the principal terms locally applied to rights and occupancies in the soil, not elsewhere noticed in this work. Terms in common use in the rest of the Punjab, as well as in Hazára, are omitted :—

Local term.	Translation.	Remarks on use.
Daftar ...	Record ...	Used among Afghán races to describe proprietary right.
Seri ...	Grant ...	Generally used of lands granted in ownership to religious characters; is also applied to grants to a chief in excess of his "wirásat" tribal share, or to other service grants.
Guzára ...	Subsistence ...	Applied to the small grants given to persons not entitled to a full share in the heritage.
Hundi ...	Share ...	Commonly used to indicate a share in the ownership of a village, but it does not necessarily carry this meaning especially in the hill villages and in the northern part of the district. It is also used to describe a sub-division of a village.
Hal ...	Plough	Used both of a tenant's holding and of a proprietary share.
Jori ...	Yoke or plough	
Adhkari ...	$\frac{1}{2}$	Used to indicate shares in a village or in a holding.
Tihái ...	$\frac{1}{3}$	
Páo or chauthái ...	$\frac{1}{4}$	
Adhpái ...	$\frac{1}{8}$	
Mit ...	Share	Terms in use among the Tanaolis, describing shares in land.
Adhmit ...	$\frac{1}{2}$ Share	
Liki ...	Lines ...	Narrow divisions of land, in use among the Utmánzaís.
Tappa ...	Sub-divisions of a tribe	In use among the Jádúns.
Tai ...		
Khail ...		
Mutai or Muthí ...	Share ...	Ditto.
Wanda or Banda	Ditto ...	In use among the Karráls; also in the Swáthi tracts.
4 Khursundí= (Toes)	1 Pair (Hoof) 4 Pair= 1 Dogí (Field)	A scale of shares in use in the Boí tract, under which the sub-divisions are described with reference to the hoofs of the plough cattle.
Nimakai	Sub-divisions of a tribe or village	In use among the Swáthís.
Tirha		
Tal or Tora		
Khail		
Kadda	Share ...	Ditto.
Takka		
Chukanna ...	A small portion ...	Applied to land given in excess of the tribal share to make up for the inferior quality of the land given on account of that share.
Riza-talli ...	A share admitted by consent.	A share transferred from the branch of the tribe, to which it genealogically belongs, to another branch.
Metra ...	Betrothal ...	Really means a betrothal given in exchange for blood or seduction (Udhála); but land is generally given along with the girls, so the term has come to be applied to the land so given. In use principally in the Boi tract.
Mazera or Mazára	Cultivator ...	The term commonly applied to a tenant.
Kata ...	A rent of fixed or determined amount	The term was adopted in contradistinction to the "kan" rents, the amount of which was annually appraised on the basis of a share in what the land actually produced; whereas by the "kata" rents a fixed amount was charged per kanál without reference to the out-turn of each harvest. These rents were confined to highly irrigated land.
Táwán	Fine account ...	Terms applied to the Government's revenue.
Bábat		

Table No. XXXII. gives statistics of sales and mortgages of land; Tables Nos. XXXIII. and XXXIIIA. show the operations of the Registration Department; and Table No. XXXIX. the extent of civil litigation. But the statistics of transfers of land are exceedingly imperfect; the prices quoted are very generally fictitious; and any figures which we possess afford but little real indication of the economical position of the landholders of the district. The subject is discussed at some length in Major Wace's Report from which the following very interesting paragraphs are taken.

It will have appeared from the preceding pages that the people are as a rule well off, and in much better circumstances than they were 20 years ago. The figures below show the average area of proprietary and tenancy holdings.

2	3	4	5	6	7	8	9	10	11	12	13
Tahsil.	AVERAGE SIZE OF A PROPRIETOR'S HOLDING OR SHARE (IN ACRES).							Average size of cultivating holdings (in acres).			
	Held in severality.		Share in commonalty.		Total coparcenary interest.		Revenue quota.	Of proprietors.	Of Malik kabzas.	Of tenants with right of occupancy.	Of tenants holding at will.
	Cultivated.	Uncultivated.	Cultivated.	Uncultivated.	Cultivated.	Uncultivated.					
							Rs. A. P.				
Haripur ...	7	8	3	12	10	20	11 3 7	7	7	6	3
Abbott-abad ...	7	9	1	12	8	21	5 11 10	6	3	4	2
Mansahra ...	20	26	3	89	23	115	12 11 3	11	12	7	5
Total District...	10	12	2	26	12	38	9 2 4	7	7	5	4

These averages are obtained by taking the total number of recorded tenants' holdings and dividing them by the total area held. But the result, if taken without qualification, would mislead. In the first place it frequently happens that one tenant cultivates land owned by two or more proprietors; in drawing up the register of holdings the lands so held under each proprietor are necessarily recorded as separate tenancies. Also it frequently happens that an agriculturist who himself owns some land cultivates as a tenant lands owned by another proprietor, and the lands cultivated in the capacity of tenant are necessarily recorded as a tenancy. Lastly, the artizan and menial classes,

and the village traders, commonly hold as tenants or as mortgagees, small areas of land which they cultivate in order to supplement the living which they earn by their trade or handicraft. For these reasons, if it were inferred from the table above given that the normal size of the tenancies which support the agricultural classes in Hazára is 4 cultivated acres, the inference would be wrong.

The average holding of an agriculturist in the plain tracts varies from ten to seven acres of cultivation according to the quality of the soil ; in the hills it is six acres, with a few acres of hay fields (grass rakhs) added. Such a holding enables a man to support his family in comfort. The rate, both of income and of expenditure, is much lower in the retired hill tracts than in the plain tracts and open valleys. In the latter the expenses of an ordinary cultivator and his family may probably be taken at between Rs. 80 and 100 per annum.* A rate of expenditure of Rs. 2 per month is sufficient to support a single labourer.

Owing to the increased prosperity of the population, there is no doubt that the existence of hoarded savings is more common than it was 20 years ago. On the other hand, the peaceful and settled nature of our rule has encouraged the agriculturists to lay out their savings more freely than before. The people call their savings "gor-kafn."† The term is borrowed from one use of these savings, viz., to provide for the expenditure at the funeral of their owners; the main idea expressed by it is that such monies should be kept for times of real need and distress. Savings once hoarded are clung to with great tenacity. Rather than part with them to meet a temporary pressure, an agriculturist will put himself and his family to much privation ; and he will even prefer to borrow money at heavy interest if he sees a fair prospect of its early repayment. With a small sum hoarded an agriculturist feels that he is prepared for troublous times, and he further values it for the power it gives him of increasing his holding by buying land when a favourable opportunity occurs.

The greatly increased value of agricultural and milch produce and consequent comparative plenty of money among the agricultural classes have caused a material rise in the standard of comfort both as regards food and clothing. These new expenses having been met, plus perhaps a little pardonable extravagance in jewels and English cloth, the surplus is commonly invested in land or cattle. The large grass wastes at the command of the people in the hill tracts encourage them to increase their cattle ; and they have a further motive to do so in the circumstances that the hill cultivation yields but poorly unless it is well manured. In the plains it is not usual to invest savings in cattle beyond the number really needed for the house-hold and for farm work, because the grazing area and fodder supply is limited. In nearly every case what surplus is hoarded in cash is buried. The Khatrís (village shop-keepers) are sometimes trusted to keep such money, but not usually.

* In this estimate the principal items of expense are reckoned at the following prices per rupee :—

				Seers.					Seers.
Maize	...	...	...	25	Barley	...	...	...	34
Wheat	...	...	...	21	Ghi	...	...	...	2½
					Cotton (not cleaned)	...	...	...	10

† "Gor" a grave ; and "kafn" a winding sheet.

Closely connected with the preceding subject is the extent of indebtedness which prevails among the people, and the rate of interest which is ordinarily charged. The subject is one that admits of differences of opinion, for any exact enquiries on the subject are impossible. The opinion which Major Wace formed after such enquiry as he was able to make, and from observation of the people during six years, was that, though there is more borrowing than before, there is less real indebtedness. The history of the subject during the past 30 years deserves careful consideration, for the value of money and the circumstances of both borrower and lender have been greatly altered during that time.

Colonel Wace writes as follows :—

“ In Sikh rule, owing to the scarcity of money and the small portion of the agriculturists farm produce that has any marketable value, (little besides the grain and butter), debt once incurred was repaid with difficulty. The agriculturists feared to borrow, and they rarely did so, except (1st) to pay the State's Revenue or a fine ; (2nd), in case of famine, failure or destruction of crops, or when there was really no food to be got in any other way ; and (3rd) very occasionally at marriages and deaths ; under ordinary circumstances, rather than borrow, they were content to live in a state which their sons would now regard as poverty. Similarly the money lending was confined to the better classes among the Khatrís ; the same circumstances which made the agriculturists careful in borrowing made these Khatrís careful how they lent money. If the money was wanted for purposes of extravagance, they would not usually lend, and their loans to ordinary agriculturists did not generally exceed Rs. 20 at one time. The common rate of interest was one per cent. per mensem, though for doubtful loans or by small lenders Rs. 2 would be charged. To charge more than one per cent. was considered a mark of unsound business, and therefore for the credit of their business the best Khatrís ordinarily charged one per cent. Moreover, the security for the repayment of the principal was great ; public opinion reprobated the repudiation of a loan, no matter what interval had elapsed ; even a man's heirs were bound to pay. And the rulers of the country recovered any debt, no matter how old, for a charge of one-fourth of its amount.

“ It is not too much to say that nearly the whole of these conditions have been reversed during the past 30 years. The value of agricultural and milch produce has more than doubled, and the very straw and grass grown on an agriculturist's holding is now saleable. Simultaneously the area under cultivation has been greatly increased, and the proportion of the produce absorbed by the State's demand is rateably less than half what the Sikh Government took ; it is, moreover, still absolutely less in amount than was taken by that Government in spite of the enormous increase in assets and their value, and even after taking into account the rise in the assessment introduced in 1872. Moreover, the rise in values did not occur gradually, but took place suddenly, being introduced by the famine of 1860-61. The agriculturists consequently found themselves suddenly enabled to pay off old debts with a rapidity which was quite unexpected by them ; the produce of their cattle and land they found to be rapidly rising in value, allowing them to live more freely and in greater comfort than they had ever before experienced. Along with this we introduced an important change in the law applicable to the class of loans usually contracted between agriculturists and Khatrís ; the period of limitation for their recovery, originally reduced at annexation

to 12 years, was, by successive steps, finally contracted in 1867 to three years, and it also became known that our law did not bind a son to pay the debts of his father, except under certain limitations. The general result of these changes was to loosen the restrictions hitherto observed both by the agriculturist and Khatri. The agriculturist, finding his produce of all kinds so much more marketable, and so largely increased in value and amount, has lost the fear of debt which before restrained him; two or three good harvests will now enable him to repay a sum, which he would hardly have dared to borrow before; and he looks to the limited period within which the lender can recover the loan by appeal to our courts in much the same light as an English farmer would regard the Bankruptcy court; if, owing to unforeseen failures of crops, he is unable to repay the loan, he hopes, by the aid of the limitation law, to evade it altogether. The agriculturists consequently now borrow on much lighter grounds than before, and no longer restrict such transactions to occasions of real necessity. Unfortunately their intelligence has not increased with their wealth; they draw on their Khatri recklessly, and accept his accounts blindly.*

"On the other hand the Khatri is fully alive to the bearing of these circumstances on their interests. The circumstances of the agriculturists being so greatly improved, there is no longer the same occasion for the Khatri to limit so carefully the amount of their loans. And, seeing on the one hand that their clients are so ready to borrow and so well able to pay, and on the other hand that our courts refuse to enforce any but fresh debts, it was inevitable that they should raise their charges for interest; two or even three per cent. per mensem is now a common charge for loans, and for doubtful loans even more is charged.

"One usage of an especially pernicious nature has arisen; it commenced in the Pakhlí tract in the Mansahra tahsíl, but during the last four or five years has spread into the southern tracts of the district. Under this custom one odi of grain per harvest (in the kharif generally maize and in the rabí wheat) is charged as interest for every rupee of outstanding loan. An odi equals from four to five seers of grain. When the custom was first started twenty years ago, the charge at the then value of grain equalled about Re. 1-9-0 per mensem; it now equals at least $3\frac{1}{2}$ per cent. per mensem. In fact we may now say that in a great number of the loans between Khatri and agriculturists less than three years' interest generally equals the principal. The business, moreover, is not now confined to the richer class among the Khatri, but is carried on by all the well-to-do Khatri. Major Wace writes "the growth and prevalence of such a high rate of usury calls for careful attention, and one of the best means of observing its results will be supplied by the registers of transfers of land that will now be filed annually in the Patwari papers. Deductions based merely on

* The conditions of an agriculturist's account with his money-lender in India, and of a depositor's account with an English bank, are precisely opposite. In the latter case the depositor draws against money already deposited; but an agriculturist starts with no deposit; he draws on the Khatri for all he needs while the harvest is growing, and pays when he reaps it. Such an account, if paid at harvest time, is not correctly described as "indebtedness."

"the suits filed in the Civil courts, are likely to mislead ; it is probable that some of the worst cases of the abuse of usury find their way to the Civil courts, and the great mass of the transactions between agriculturists and the Khatris never become the subject of dispute."

"But these facts being admitted, it does not follow that they justify the inference that the agriculturists generally are becoming burdoned with debt, for we know that the standard of living among them has much improved ; that land commands a higher value than it ever did before ; and that the number of transfers which occur annually is not abnormally large. On the other hand, a material unsettlement of the relations between the agriculturists and money-lenders has occurred as described above, due partly to a certain demoralisation resulting from the sudden and unexampled rise in prices and increase in general prosperity, and partly to the action of our limitation law. And it remains to be seen how this unsettlement of their old relations will eventuate. That the eventual result of so great an increase in prosperity as has occurred in Hazára during the past thirty years should be the impoverishment of the agricultural classes by debt and usury, is so unlikely that we can hardly anticipate it. What gives to the problem its principal difficulty is the newly-acquired recklessness of the agriculturists in incurring expenditure in excess of their former standards of living, unaccompanied by any improvement in their intelligence ; both poor and rich are equally blind in accepting the Khatris account, and the Khatris take full advantage of this."

APPENDIX TO CHAPTER III.

DETAILED ACCOUNT OF THE TENURES OF EACH TRACT.

The proprietors of the Tarkheli tract are a small tribe descended from one stock ; the shares and tenures are simple. Excepting a few small mortgages of recent date, the entire proprietary system is based on old wirásat claims. The Sikh Government interfered little with the proprietors, and they were in most cases in full proprietary possession under Summary Settlement.

Tarkheli tracts, Khari and Gandgar, tahsíl Haripur. The three Mishwáni villages constituting the Sríkot iláka are held mainly on Bhaiáchará tenures. The average size of a proprietor's share is small. The leases of the Summary Settlement were from the first in the hands of the proprietors.

Tanaoli tracts. Of the 204 estates composing the heritage of the Tanaoli tribe, two tracts (48 estates), Kulái and badnak, are now included in the Haripur tahsíl ; three tracts, Kachi, Babarhán, and Sherwán, and part of a fourth, Garhián (total 118 estates) are included in the Abbott-abad tahsíl ; and the rest of Garhián (38 estates) is in the Mansahra tahsíl. The holdings are small, and the majority of the estates are held upon shares (Pattidári). The leases of the Summary Settlement were in nearly every instance in the hands of the proprietors. A number of villages in the Garhián iláka are owned by Awáns. These Awáns, as the retainers of the Tanaoli tribe, defended their border from the aggressions of the Swáthís and Jádúns ; this liability for service was the only respect in which their tenure was inferior to that of the Tanaoli "wáris" body, and it has ceased with the altered circumstances of the times.

Kulái, Badnak, Garhián, and the portion of Sherwán north of the Mángal, were little cultivated during Sikh rule ; in these tracts especially, and also in a less degree in the other Tanaoli tracts, the present status of property agrees little with the old "wirásat" division.

Utmánzaí tracts, Tarbela and Khálsa. In the Tarbela and Khálsa tracts (26 estates) of the Haripur tahsíl, lying north-west of the town of Haripur, the Utmánzaí Patháns are the dominant proprietary class. The Tarbela tract consists of the Tarbela estate assessed at Rs. 6,084, and three other small villages of Dal, Mohat, and Burj Khánpur. The remaining 22 estates make up the Khálsa tract. The irrigated lands, 1,739 acres, in Tarbela are very rich, highly cultivated, and minutely subdivided.

The proprietors are of mixed races—Sulemánís, Gújars, Awáns, Utmánzaís, and others. The status of rights is not based on any tribal or ancestral division of property, but has grown up out of a long series of purchases and mortgages, in which the Utmánzaís have gradually supplanted the older

owners. And it will be easily understood that in cases in which the new and stronger proprietors acquired a predominance in any village, they not unfrequently appropriated more or less of the remaining lands by force. The Summary Settlement leases were in several large villages in the hands of non-proprietary farmers who had levied grain rents from all occupants; similarly the *jágírdár* of Khalabat had levied heavy grain rents from all his *jágír* villages; though, two small villages excepted, the *jágír* was only given to him at annexation. Those among the occupants of such villages who were of the old proprietary classes had, for some years past, been very impatient of the continuance of a state of affairs which denied them all the profits that under our rule are ordinarily attached to proprietary right. Their discontent very naturally gradually spread to those occupants also who could show no good claim to a proprietary status. And thus a very bad state of feeling had arisen between the occupants and our *jágírdár* and lessees. At regular Settlement the claims of such occupants as could not show a clear title to ownership have been rejected; and in respect of their lands the *jágírdár* or lessee, who levied grain rents from them all through the Summary Settlement, has been recorded proprietor, and continues to levy grain rents from them. But such occupants (some 834 holdings paying an annual Revenue of Rs. 7,813) as enquiry showed to be undoubtedly owners of their holdings have been so recorded, and now have a corresponding share in the lease, paying their revenue in cash.

The Haripur plain, the old The manner in which the proprietary rights heritage of the Turín Turk, of the Hazará or Haripur plain have been settled and Dilazák families. will now be described.

For more than 100 years antecedent to Sikh rule these tracts were the heritage of three small families. A family of Dilazáks (Patháns) owned the Sarái Sálíh iláka (15 villages), a family of Turks owned the Mánakrái iláka (15 villages), and a family of Turíns (Patháns) owned the ilákas now known as the Haripur, Jágal, Kot Najíbulá, and Kandi Kahl ilákas (66 villages). Under Sikh rule they retained their hold of a few villages, holding them *jágír* or in lease but from by far the greater portion of their ancestral estates the Sikhs evicted them.

The Sikh revenue system was more completely and uniformly enforced in this part of Hazará than elsewhere; these tracts The treatment of these tracts, and the conduct of lying immediately round the Sikh head-quarters at these families, after the Haripur. And it was natural that the occupants, Sikh evicted them. a mixed set of Gújars, Awáns, and other classes, who had, for at least a century, learned their inability to cope with the stronger Afghán tribes in their vicinity, should regard the Sikhs as the successors to the rights of their old lords, and ourselves, again, as the successors of the Sikhs. Up to so late as 1863, the majority of them would freely admit that they had no title to *wirásat*.

Major Abbott, in 1847, restored a number of their old estates to the leading members of the old Wáris families. At the commencement of the outbreak of 1848 they adhered to him; but when the Dauráni troops appeared at Attock and in Hazará, the spectacle of both of their old rulers, Dauránís and Sikhs, united in arms against us, was too great a temptation, and they deserted our cause, but a few of them still remained on Major Abbott's side. After the war was concluded, the Turín chief was sent to Allahabad as a prisoner, where he was hanged for exciting an *emeute* in 1857; and the *jágírs* and allowances held by him and by the other persons who had deserted our

cause were resumed. Those who had adhered to Major Abbott throughout the war retained the leases before given to them. But all the other ancestral villages of these families were leased to lessees. These lessees were in most cases residents of the villages leased to them, or of the vicinity, and in some cases had held the leases of their villages during Sikh rule. During the troublous times of 1857-58 the members of these Turín, Turk, and Dilazák families did us good service, for which, in a few cases, they were rewarded by small *jágírs* or pensions.

When Settlement operations were first commenced in 1862, the question came up for decision whether these old families were to be allowed to recover any of their former rights. The villages concerned were without any true proprietary body: the occupants up to that time themselves admitted that they had never held a proprietary status. And the old families urged that they had a prior claim to whatever new rights the Government were about to create. Their claims pressed in this form did not meet with the favour of the authorities. Nor was a proposal to grant the claimants a *talúqdári* allowance of 10 per cent. on the revenue of the tract more favourably received. And so the matter stood over till the regular settlement.

The manner in which the rights in these tracts have consequently now been settled. The following extracts from Major Wace's report on the subject (dated 1873) will show the manner in which the question was eventually disposed of:—

“The complete possession of their estates by the Turíns, Dilazáks, and Turks ceased in A.D. 1817. Between that date and 1847 the Turks and Dilazáks enjoyed no possession in the majority of their old villages, excepting such occasional levies of revenue by them as were possible in the rebellions of 1823-24 and 1846 A.D. The Turíns also had no possession in their estates subsequently to A.D. 1817, excepting only such villages as their chiefs held occasionally in *jágírs*. All three families were partially restored by Major Abbott in 1847, but most of the leading members of each family forfeited their possession again by their conduct in the war of 1848-49. We now find them 24 years after this date, and 56 years after their first dispossession by the Sikhs, in an extremely broken state; the majority of them quite unfitted by personal character, misfortunes, and poverty to resume the control of the large estates they before owned.

“Government restored the Gakkhars to their rights in the *Khánpur iláka*, because they lost possession only in 1832, because they rendered us good service in 1848-49 and again in 1857, and because their personal character and the other circumstances of the case justified the measure. But these Turín, Dilazák, and Turk families, taken as a whole, have been out of possession since 1818 A.D.; much of what Major Abbott restored to them in 1847, they forfeited by their misconduct in 1849; their misfortunes have so broken them that they are now unfitted for the management of large estates, and we have a strong interest, on grounds of policy, in supporting the claims of occupants based on a prescription of 56 years, as against those of families who, by their past conduct and present qualifications, deserve so little at our hands.

“In the instances in which members of the old proprietary families have all along retained their proprietary position in any village or lands, or in which they were restored to such a position by Major James Abbott at his Summary Settlement, and still hold pursuant to that restoration, there was no question for decision. In every such instance the village, either in whole or in

part, is the old proprietary heritage of the Turin lessees. It is a common thing to find that in the course of troublous periods a person, originally entitled to only a share in the villages, acquires and holds by his superior enterprise the shares of other less able coparceners in addition to his own original share. A title based on such circumstances is, I conceive, in every way entitled to our support. Also in the cases in which Major Abbott, at his Summary Settlements, gave the whole or share of a lease to one of the old proprietors, there cannot, I conceive, be any doubt that Major Abbott in so doing intended to give back to the old proprietor so much of his old rights as were covered by the extent of the lease, and were not incompatible with our law, or irreconcilable with the pre-existing rights of the sub-holders. It would be an unnecessary complication of the difficulties connected with the claims of these old families if we construed such cases in a narrow spirit. Where a member of the old proprietary bodies is the lessee, he is certainly *prima facie* entitled to be recorded as proprietor.

"The cases not covered by the above principles, I have treated on the principles laid down in para. 81 of the Directions to Settlement Officers, North-Western Provinces (edition of 1858), and in the instructions referred to in the note to that paragraph. The old proprietary right having been swept away nearly 50 years ago, and no Regular Settlement having yet been made, we have now to confer the proprietary right on those classes already connected with the land who appear on enquiry to possess a preferential claim to it. The principle laid down apparently is that in such cases the proprietary right should ordinarily be conferred on the older classes of the occupants; but that farmers, who 'have brought the estate under cultivation, have materially improved it, and have been long under engagements for it, and have managed it well, evidently possess a preferential claim, and should be recognized as proprietors.' *A fortiori* a Jágirdár, who could show like claims in respect of the founding and good management of his jágir villages, would be entitled to a similar preference.

"These opposite instructions have a common root in the principle, which lies at the basis of the security and good management of the Land Revenue in all the districts of Northern India, *viz.*, that the profits arising out of our assessments should be secured to those persons or classes in each village who, within the ordinary limits of the Limitation Law, have borne the burdens and enjoyed the profits arising out of the fiscal management of each village. And providing as they do for the adequate support of the more powerful lessees in cases in which their connection with a village is of such merit or of sufficiently long standing as to justify such a course, they fully meet the instructions which I believe the Government of India has more than once enjoined in respect of Frontier Settlements, that great care should be taken that our Settlement operations should not affect injuriously the leading men in Frontier Districts, whose content and co-operation are of so much importance to our Frontier administration.

"It has not escaped my attention that the instructions referred to by me also contemplate that in some instances the proprietary right should be retained in the hands of Government. I do not recommend that that course be adopted in respect of any of the villages under report. I think it would have an unsettling effect on the occupants of the villages so treated, and that it is preferable to decide which of the classes composing each village have the preferential claim, and to give a proprietary status to the persons so selected. The claims of the occupants of these villages are very strong; they

are compact communities of old standing, and have never defaulted in their revenue under our rule. And though Government have the power legally to retain the proprietary right in its own hands, I think it would be an exceptional course, not in accordance with the policy previously followed in the Settlement of the adjoining districts, and therefore one which it is not desirable to initiate in Hazára, except for very strong reasons, which are, I believe wanting in the cases now under report."

In a few instances in which there were special reasons for such a course, and in which the claimants could show an exceptional connection with a village, the old proprietors were allowed to recover their lost rights.

In reviewing the report, from which the above extracts are made the Honourable the Lieutenant-Governor stated that he fully approved of the principles upon which the proprietary rights had been disposed of. The final results of these awards of proprietary right was as follows:—

	No. of villages.		No. of holdings of the occupant cultivators.	Revenue.
	In whole.	In part.		
(1) Villages settled with the old Wáris families ...	14	2	1,571	Rs. 14,929
(2) Villages settled with the Kazís of Sikandarpur, with the family of the Gujar Mokaddam of Kot Najíbulla, and with other lessees ...	29	2	1,939	18,191
(3) Villages settled with occupants connected in race with the old Wáris families, who, though not admitted to be Wáris, had yet always held a privileged position ...	10	...	861	8,289
(4) Villages settled with the occupant cultivators of other races, principally Pannís, Gujars, and Awáns ...	41	...	2,952	27,055
Total ...	98		7,323	68,464

[The proportion of the cultivated area thus settled with the old Wáris families is 15 per cent].

The treatment thus received by these Turín, Turk, and Dilazák families is more liberal than that which it was proposed to extend to them in 1863, in so far as it confirms them in the leases of the few villages which they held under the Summary Settlement. The grant of Tálukdári allowances to them would not by any means have compensated them for the loss of those leases, and would eventually have converted them into indigent pensioners. In addition to the favour thus extended to these families a few small jágírs, aggregating Rs. 400 annual value, were granted (in perpetuity, subject to the pleasure of Government) to their leading members, and life grants of Rs. 265 per annum previously held by them were confirmed permanently on like terms. This was done in consideration of their greatly reduced circumstances and of their good behaviour for the past 25 years, as well as in the hope that these grants will aid them to maintain such local influence as still attaches to them.

One result of this settlement of the proprietary right in the Hazará plain has been to admit to the benefits of the Government's light leases, 1,564 holdings assessed at Rs. 13,664 annual revenue, which holdings during the 25 years of our Summary Settlements had hitherto been paying grain rents of two-fifths and one-third produce to lessees who had no real claim to the profits of the village leases. The maintenance of these lessees in the enjoyment of profitable leases to which, as compared with the old occupants of the villages, they had no fair claim, was a source of much complaint and irritation during the later years of the Summary Settlement currency.

The Khánpur iláka consists of 86 villages, situate in the southern-most portion of the district north of Rawalpindi; of them 28 are plain villages (Panjkata and Báharwál), and 58 are hill villages. The tract was originally a portion of the estates of the Sarangál Gakkhars of the Rawalpindi district. About the end of the 16th century (1597 A.D.) Said Khán, the chief of the Sarangál Gakkhars, allotted this tract to his son Díwán Fattah Khán. His descendents held it in jágir, paying a small nazarána to the ruling power up to A.D. 1831. As described in the chapter on the history of the district, in A.D. 1831, the Sikh Governor ousted them from their domains. From that date to A.D. 1847 the Sikh rulers managed the tract, dealing directly with the old Gakkhar tenantry.

In the Summary Settlements of 1847 and 1852 Major Abbott continued the Sikh system of leasing the villages of the tract to farmers, and when he quitted the district in 1853, he left behind him a note that he had been unable to find a suitable opportunity for enquiring into the claims of the Gakkhars to be restored to their old estates. As in the preceding instance of the Turin, Turk, and Dilazák estates in the Haripur plain, the matter drifted on undecided till the recent Settlement operations were commenced in 1868. But there were material differences between those cases and the claims of these Gakkhars. In 1837 A.D. Rája Ali Gauhar, the father of the present Rája Firoz, was given a jágir in his former estates, estimated to be worth Rs. 2,000 per annum, which his son still holds. About the same time the senior chief, Rája Najaf, was given a cash allowance of Rs. 1,200 per annum, which was commuted by the Sikh Governor in 1846 to a jágir in his old estates. In the rebellion of 1846 Najaf Khán's son, Haidar Bakhsh, turned the Sikhs out of their fort at Khánpur, and both himself and the other Gakkhars levied the old rents from the tenantry. In the war of 1848 the Khánpur Gakkhars distinguished themselves by their attachment to our side; some of them served with our troops at Mooltan, and others adhered to Major Abbott in Hazará. During the war Major Abbott collected the revenue of their tract through them. After the war they pressed for the hearing of their claims, but they were told they should be heard at Settlement. Meantime they continued to serve us as occasion offered; and in 1857 again behaved with fidelity. In 1858 four jágirs of Rs. 300 each were given to some of their leading men who had served us best.

Their case therefore differed from those of the old Wáris families of the Haripur plain in the most essential particulars. Those families forfeited their claim to our consideration by their treachery in 1848, and since 1848 had become effete and unfit for restoration to their old rights; whereas the Gakkhars have uniformly behaved to us with fidelity, and are still a vigorous family, well able to resume their

Reasons for restoring to the Gakkhar family their former rights.

old position in the country. Having regard to these points, and to the hopes held out to the Gakkhars that their claims would be considered at Settlement, it was decided to deal with the tract under the 4th of the Hazará Settlement rules. This rule required that the claims of the occupant cultivators and Summary Settlement lessees should be fully heard along with those of the former proprietors, after which the proprietary right was to be bestowed on such of the parties as Government might judge best entitled to it; such an award barring all further Judicial proceedings in respect of the proprietary right.

The enquiry made under this rule showed the following results:— In 24 villages granted jágir to the family from time to time they had, by the aid of their position as jágirdárs, resumed their old rights; and in these villages (with two exceptions, where we had interfered during Summary Settlement and commuted grain rents to cash), they levied their old grain rents. Two other villages held jágir by Saiads, paid in one case grain rents, and in the other case cash rents. The remaining 60 villages had been held in lease as follows:—

	In the Panj-kata and Báharwál plain tracts.	In the hill tracts.	Total.
(1) By the old proprietors	4	4	8
(2) By lessees who levied grain rents ...	16½	8	24½
(3) By lessees who levied cash rents ...	2½	25	27½
Total ...	23	37	60

In the first instance the leases were in the hands of those to whom it was the policy of Government to give them. In the second and third instances two questions had to be considered—the claims of the lessees and those of the cultivating occupants. It was found that the leases were originally given by the Sikh Governor, Múlráj, in A.D. 1844, that the lessees were members of the cultivating community, and that as lessees, they had levied full rents, even from their own relations. They had no original claims to a superior position over the rest of the cultivating body and had behaved as revenue farmers, and had been so treated by the occupant cultivators. Similarly, the occupants had, on repeated occasions of enquiries by our officers, clearly admitted the old Gakkhar rights; they had not been in the habit of selling or mortgaging their holdings; they were a mixed body of men not generally ancestrally connected; and they did not hold their land on any system such as ordinarily exists among the proprietary tribes of the vicinity; and the majority had been located on the lands they cultivated by the old Gakkhar proprietors.

Taking all these circumstances into consideration, it was decided to restore the old Gakkhar proprietors. In restoring them the principal persons unfavourably affected were the Summary Settlement

lessees, and it was clear that these men had no good title to the profits hitherto received by them. The occupants who had paid grain rents to date continue to pay in grain; those who had paid cash rents continue to pay in cash; they are affected principally in this respect that, whereas they before paid to farmers, they now pay to the old proprietors. And Major Wace notes that, had we adopted an opposite course, and decided to settle the proprietary rights with the occupant cultivators, some very embarrassing questions would have arisen in regard to the position of the occupants in the 30 villages held by the Gakkhars under Summary Settlement. We should have had to choose between treating homogeneous bodies in the same tract on different principles, or taking from the Gakkhars much of the few properties which they had retained.

In restoring the Gakkhar proprietors the opportunity was taken to modify several complicated features in their previous tenure; the acceptance of these modifications being made a condition of the restoration of the old rights. Up to A.D. 1831 the whole estates were in the hands of one or two chiefs; all other members of the family received grants called *Guzárás*, which were greater or less at the will of the chief, and which though treated as the *wirásat* of the grantees, were subject to various feudal liabilities. For the 12 years prior to A.D. 1831, when there were two chiefs, each chief held half of each village, excepting the *Gúzará* lands above mentioned. In restoring the old rights now the most liberal interpretation possible was put on the claims of the minor members of the family, and the remaining estates, after satisfying the claims of old *Serís* (grants to religious characters), were divided between the representatives of the two former chiefs, the villages which each had held during Summary Settlement being continued to them so far as it was possible to do so consistently with a fair division. In order to maintain the old chiefship, one village, *Jawálián*, was reserved from this division, and given to the representative of the elder branch of the family, *Rája Jehándád*, to be held by him as the head of the family, and to devolve as the special property of the chief for the time being.

The circumstances of the family had been such during the past 40 years as to make it impossible to say that any definite custom of succession had existed. What estates they had held, they held as *jágírdárs*. In restoring to them their old estates it was necessary to guard against the inference that we thereby revived obsolete customs of succession, which had their justification in feudal liabilities now no longer existing. Accordingly it was distinctly laid down in the order restoring these estates that, with one exception in the family of the chief, the estates would devolve on the principle of an equal division of the father's estate among his sons; the detailed rules laid down will be found below at page .

It must be understood that in restoring these proprietary rights to the Gakkhars we have not taken from the occupants rights which

they had exercised during the dispossession of the Gakkhars. Owing to the nature of the Sikh management from 1831 to 1847 A.D., and of the subsequent Summary Settlement, all proprietary rights had remained in abeyance. As a matter of fact, the cultivating occupants had not exercised rights of this character ; and the question for decision was on whom we should now confer these rights. Under the special circumstances of the case it was preferable to restore them to the old Gakkhar proprietors who had deserved well of us, than to confer them on occupants and lessees who had never yet enjoyed them, and who, in the eyes of the country at large, had no title to them,

In two cases (Chak Bándí Moním and Bándí Kiála) the proprietary right was given to the lessees, on the ground that they held special grants from the former Sikh rules, and in all maáfi plots the Maáfidárs have, on a like inference, been recorded proprietors.

The following statement gives in an abstract form the result of the proprietary Settlement above described :—

Land of which the proprietary right has been settled.	No. of villages.	Area.			Revenue assessment	No. of proprietors.
		Cultivated.	Uncultivated.	Total.		
With the chief, Rája Jehándád Khán	31	6,895	30,228	37,124	7,643	1
With Rája Fíroz Khán	23	6,141	32,038	38,179	6,737	1
With other members of the Gakkhar family	24	8,022	26,580	34,602	9,020	53
With other persons, such as Seridárs, Maáfidárs, &c. ...	8	1,689	5,695	7,384	1,903	151
Total ...	86	22,747	94,542	117,289	25,303	206

The tenure of 37 villages is zamíndári landlord ; of 14 zamíndári communal, 3 pattidári, and 32 bhaiáchára. But even in the last two instances the number of co-sharers in a village is ordinarily much fewer than in the rest of the district. The total number of proprietor's is 605 ; to state the average size of a proprietor's share would be misleading owing to the large number of villages owned by one landlord.

Of the cultivated area the proprietors cultivate 6 per cent. and 94 per cent. is cultivated by tenants. The details of the tenants' holdings are :—

	With rights of occupancy.		Without rights of occupancy.		Total tenancies.	
	Hold-ings.	Acres culti-vated.	Hold-ings.	Acres culti-vated.	Hold-ings.	Acres culti-vated.
Paying grain rents	2,097	12,345	413	1,459	2,510	13,804
Paying cash rents	1,933	7,358	148	182	2,086	7,540
Total	4,035	19,708	561	1,641	4,596	21,344

Of the area under grain rents, 2,753 acres are irrigated ; the rents charged are half grain on 840 acres, and two-fifths grain on nearly all the rest. The unirrigated lands charged with grain rents pay half grain on 993 acres, two-fifths grain on 1,729 acres, and one-third grain on the rest. The cash rents are in nearly every case reckoned by adding a *málikána* of 30 per cent. on the Government revenue ; the tenant paying revenue plus 30 per cent. plus Government cesses.

The Bagra *iláka* was originally the heritage of the Dilazáks of Sarái Sálíh, but they were gradually pushed out of it, partly by purchase and mortgage, and partly by usurpation by the Hassazái Jádúns, whose principal settlement is in the Dhamtaur *iláka* of the Abbott-abad tahsíl. This displacement had taken place before the commencement of Sikh rule. The leases of the Summary Settlement in this tract were only partially in the hands of the Hassazái proprietors. The respective claims of the proprietors and Summary Settlement lessees have been treated on the same principles as those applied to the Utmánzái Khálsa tract (see page above).

The Shingri *iláka* is a small tract of 14 villages, situate in a retired corner at the north of the Hazára plain. Its circumstances were similar to those of the Turín tracts in the Haripur plain above described, and the proprietary rights have been settled on like principles. The villages of the tract had in former days been held sometimes by the Túrks of Mánakráí, sometimes by the Tanáwal chiefs, and sometimes by others ; and it was for the most part difficult to say to whom the old "*wirásat*" really appertained. Where the person holding the lease could show claims of that character, he has been recorded proprietor ; where such claims could not be proved, the proprietary right has been awarded on the principles applied to the rest of the Hazára plain.

The Jádún country consists mainly of four *iláqas*, Mángal, Nawashahr, Dhamtaur, and Rajoiá, situate in the centre of the district round the Abbott-abad Cantonment. The Jádúns claimed to hold their lands on a Pathán system with periodical redistributions (*waish*). But the Sikh rule so altered

the actual status of possession that a *waish* attempted during the rebellion of 1846, as also one subsequently sanctioned by Major Abbott, were alike given up as impracticable. The Mángal iláka was the joint "wirásat" of the Mansúr and Hassazái divisions of the tribe; the Nawashahr iláka was the "wirásat" of the Mansúr division, the Dhamtaur iláka of the Hassazái division, and the Rajoiá iláka of the Salár division. The state of the Mángal iláka was so disturbed under Sikh rule that the old status of property has been almost entirely destroyed there, and several of the villages of the Mángal tract have fallen into the hands of a motley gathering of occupants of all classes. In the plain villages of the Nawashahr and Dhamtaur tracts the old status has been partly preserved, and so also in a few villages in the Rajoiá tract. The hill villages of the Nawashahr and Dhamtaur tracts lying west and south of the Abbott-abad valley were never in the hands of the Jádún "wáris" as the lands in the valley were. These hill villages were held by small communities of Awáns and other inferior races; and the Jádúns, probably owing to the inferior nature of these hill lands, as compared with those in the open valleys, contented themselves with a nominal assertion of their dominion in respect of them. In all these tracts those who actually enjoyed shares in the leases of the Summary Settlement have been recorded in proprietary possession. In some cases the entries in the old lease books disagreed with the actual status of enjoyment; in such cases the actual status has been recorded.

The Karrál tract of Nára and the Dhúnd tracts of Danna and Bakot (105 villages) form the south and south-east portion of the Abbott-abad tahsíl. The leases of the Summary Settlement were for the most part in the hands of the proprietors. In 81 per cent. of the cultivated area the rights are based on old "wirásat" claims. In the Nilán valley, in the Nára tract, Hassazái Jádúns have largely taken the place of the old Karrál communities; they were brought in as retainers by the Karrál chiefs before Sikh rule, and even then succeeded in making the land almost entirely their own. When Sikh rule commenced, the Karrál chiefs' hold over them ceased entirely. Brahmans and Gújars also hold some villages in the portion of the Nára tract adjoining Rajoiá and Bagra. The estates composing these tracts are most of them divided into small holdings; but the village systems, though in some cases involved by repeated sub-division, are not difficult to follow.

The Bof tract, a cluster of 35 small hill villages, situate for the most part in the hills above the Jhelum river, west of Abbott-abad, was originally a part of the territory of the Bamba chief of Mozaffarabad, Sultán Hosein Khán. Ousted from his Mozaffarabad territory in 1847, he thereafter resided at the village of Bof. He died in 1860, leaving his heir, Sultán Barkat Khán a minor. Up to that time we had interfered little with the tract; but at the chief's death in 1860 the Deputy Commissioner recorded the arrangements in force at the chief's death, and continued them pending the completion of a Regular Settlement. The rights of the tract have now been settled on the basis of the arrangements then found to be in force. The villages are owned by small communities of cultivating proprietors (Awáns, Gújars, Sarárás, Karráls, Dhúnds, and others), excepting a few estates and lands which the chief has all along kept in his own possession and management. The chief continues to hold the tract in *jágir*, subject to a payment of one-fourth of the revenue as *nazarána*. The villages are small, and, in the majority of cases, are divided on very small shares and holdings.

Excepting 38 villages of the Garhián tract, which formed a part of the old Tanáwal country, the whole of this tahsil is reckoned the "wirásat" of the Swáthi tribe. Omitting the Agror iláqa, of which separate mention will be made further on, the total number of estates in the tahsil is 217.

A number of the villages in the Garhián and Mansahra tracts, and a few in the Shinkíari and Bairkund tracts, are owned by Awáns, Tanaolis, and Gújars. The Awáns, before Sikh rule, were in the position of feudal retainers, paying no rent to the "wáris" body, but fighting for them when required. The Tanaolis and the Gújars who own lands acquired their rights for the most part by prescription during Sikh rule.

The rich lands on each bank of the Siran river (in the Shinkíari and Bairkund tracts), the Konsh and Bhogarmang glens, and the Bálakot iláqas, are owned almost entirely by Swáthi communities. Here and there we find villages owned by Saiads, of whom some, the descendants of Said Jalál, had a share in the old Swáthi heritage, and others acquired their lands by Serf grants from the Swáthís.

The Garhi Habíbullá iláqa is owned principally by the Swáthi chief, Samundar Khan, and his connections. It is jágír to the chief.

Of the Kágán iláqa, five villages, paying Rs. 2,754 revenue are owned by Swáthís and Shahmanji Gújars; and five villages, assessed at Rs. 2,259, are owned by the families commonly spoken of as the Kágán Saiads. Under the Summary Settlement the leases were for the most part in the hands of the proprietary communities except in Konsh.

The Konsh iláka is jágír to the Swáthi chief. This jágír was given to him in 1846. Major Abbott in 1847 found him levying grain rents from all occupants alike, both proprietors and tenants. In the spring of 1852, owing to complaints against the Jágírdár's management which had reached him, Major Abbott assessed each village, and gave cash leases to the proprietors, aggregating Rs. 4,403 (inám included). But this assessment remained a dead letter; the jágírdár prevailing on the proprietors to allow him to levy revenue at one-fourth produce, plus two rupees cash per plough. In a few small villages on the frontier, the jágírdár levied only cash rents. In course of time, as the second Summary Settlement ran on beyond its original limit of five years, numerous complaints again began to reach the District Officers from this jágír; the jágírdár complained that his servants and the headmen combined to cheat him in their collections, and that under cover of inám grants of one or two ploughs originally made by the jágírdár, the headmen refused to pay revenue on considerable areas of land. On the other hand, the proprietors complained bitterly of the interference of the jágírdár's officials, and of their exclusion from all the proprietary profits which their brethren in the adjoining tracts enjoyed under a system of light cash leases. Both sides were told that their respective complaints would be decided on at the coming Settlement. Accordingly at the regular Settlement, as the jágírdár made no claim to proprietary rights in the tract, the proprietary occupants have been given cash leases. They aggregate, after deducting Rs. 400

given to the headmen, in ináms, Rs. 5,654. The measure has given great satisfaction to the proprietary communities; and there is no doubt that the jágírdár's income from these cash leases exceeds the net profits which ordinarily reached him from the grain rents levied during the Summary Settlement. The jágírdár's bad management, the speculation and frauds committed by his servants, and the opposition offered by the headmen and proprietors, were causes which together combined to reduce the value of those grain rents.

The status of rights in the Agror chiefship is exceptional owing to the disturbances which took place in Agror in the autumn of 1868; it became necessary to complete the settlement of this tract at an earlier date than the rest of the district. Accordingly this was done in the winter of 1869-70. The reports on the subject submitted by Major Wace on the 14th February and 26th August 1870 have been published separately. It is only necessary here to summarise the results arrived at.

The 51 villages of the Agror iláqa form one estate or chiefship, of which the chief, Ata Mahomed Khán, is proprietor (with one exception, Bágrián, to be noted below). His estate devolves to one son, not necessarily the eldest son, but to the one most qualified to manage it. The other sons and relations of the chief have no rights; such lands as they hold are held at his will.

There are three classes of sub-tenures in the valley :—

These persons hold small grants of land given to them in proprietary right by the predecessors of the present chief from religious or charitable motives. They are liable to the chief for the Government revenue and cesses assessed on their holdings, but not for any other dues or services.

(1) The holders of Serí Khairát. These are the remnant of the Swáthí (Begal) co-proprietors, the greater portion of whose lands the chief appropriated before our rule. They no longer hold a full proprietary position. They are bound to render assistance to the chief in the defence of the valley, and they pay him rent, assessed at the Government revenue and cesses chargeable on their holdings, plus four annas per rupee of revenue.

These are grants to outsiders made with the object of strengthening the community. Their rights and liabilities are identical with those of the old "wárisés" above described.

(2) The old Wárisés (Wari-sán Sábik). It has been stated above that there is an exception to the chief's proprietary rights in the Bágrián village. Before Settlement he held this village by mortgage. Two of the mortgagors, Pir Ali Shah and Hasan Shah, re-leased the greater part of the village at Settlement. They are proprietors of the lands re-leased, but pay to the chief a contribution of four annas per rupee of Government revenue assessed on their lands.

(3) The holders of Serí—Uls. The following statement shows the number of sub-tenures, the extent of the Bágrián property, and the area held by the chief free of such sub-tenures :—

	No. of holdings.	Area in acres.			Government. Revenue.
		Cultivated.	Uncultivated.	Total.	
Sub-tenures by Seri-Khairát ...	33	1,981	3,260	5,241	Rs. 373
Sub-tenures by Seri-Uls ...	31	1,268	653	1,921	185½
Sub-tenures held by old wárisés	152	2,266	584	2,850	558
Bágríán property ...	2	756	603	1,359	131½
Held by the chief free of sub-tenures ...	1	13,779	16,988	30,767	2,752
Total ...	219	20,050	22,088	42,138	4,000

The general rules which regulate the devolution of property have been mentioned at page . But in many of the jágírdár and leading families special rules obtain which tend to preserve the influence of the chief for the time being by a modified power of primogeniture. The principal cases are noticed below.

In the Tarkheli chief's family a certain portion of the property is known as "Dastár," and a certain portion as "Wirásat;" the former devolves integrally to his successor in the chiefship, ordinarily the eldest son; the latter devolves according to the ordinary rules of inheritance.

Similarly in the family of the Gújar Mokadams of Kot Najíbulla the old jágír villages devolve integrally with the jágír and chiefship, the rest of the property going according to the ordinary rules of inheritance.

There is some reason to believe that in the families of the Karrál Sardárs of Dewal-Monal and of Dubran the chiefs take a larger share in the inheritance, as compared with the other brothers; but the question is not likely to be cleared up until it comes up for judicial decision.

The same remark applies to the Tanaoli jágírdár of Bír and Shingi, and to the Bamba chief of Boí.

There is a strong presumption in favor of the existence of a special custom in the family of the Swáthi chief of Garhi Habíbulla. It appears that in this family for three generations past the successor to the chiefship has dealt as he chose with the whole paternal estate, giving to his brothers such portions as he thought fit, and keeping the greater part of the property himself. The collaterals of the chief, known as Khán-khails, treat their property in the same manner as the rest of the Swáthi tribe, with one exception, *viz.*, they state that the sons of wives of alien tribes (not Swáthi) are not entitled to more than small subsistence grants in the presence of sons by another wife of Swáthi blood.

In the statement of tribal customs of the Turk family it is recorded that in the families of the two old Rájás (of Turk Rájás. whom the representatives now are Rájás Hayát and Fattedh Khán), the chattles, cattle, houses, and lands cultivated by the Rájás themselves, devolve according to the ordinary custom of the tribe, but that the lands under tenants go in entirety to the eldest son.

The estate of the Agror chief devolves in entirety with the Agror chiefship; the other heirs have no claim to any share in it.

The holdings of sub-proprietors in the Agror valley, excepting those who own charitable serís (Serí-Khairát), lapse to the chief on the failure of direct male issue.

The acceptance and observance of the following rules concerning tenure, inheritance, and transfer was made by Government a condition of the restoration among the Gakkhars of (under the 4th of the Hazará Settlement Rules) of their old estates in the Khánpur iláka to the Gakkhars descended from Díwán Fattedh Khán and to the grantees claiming under them.

1st Condition.—No proprietary disabilities nor demands for service, to which guzárádárs or seridárs were subject prior to A.D. 1831 are revived. The rights now restored are complete proprietary rights, independent of all liabilities, except those imposed on all proprietors in the Punjab by the British laws. And where the proprietary right conveyed consists only in a separate cultivated holding (that is to say, any land less than the entire village), the proprietor shall be further entitled to a proportionate user of the village waste and to his house in the village site.

2nd Condition.—In the families of all the descendants of Díwán Fattedh Khán the succession to all lands, the proprietary title in which is confirmed to them at this Settlement, shall be regulated on the principle of an equal division of the father's estate among his sons; in default of sons the provisions of the Mahomedan law shall apply, except so far as they operate to cause land to devolve in or through the female line, and subject to the restrictions imposed by the 5th and 6th conditions below detailed.

From the above rule of succession the following exception is made :—

The *Dastár* village of Jáwalián, together with one-fourth of the estates awarded to Rája Jehándád, shall be the exclusive property of the chief without prejudice to the share that falls to him under the above rule of succession in the rest of his father's estate.

3rd Condition.—The successor in each generation to the chiefship now conferred on Rája Jehándád, and to the special property attached to it, shall be nominated by the chief, subject to the approval of the British Government. Failing a nomination so approved, the British

Government will themselves nominate a successor. The tenure of the chiefship and of the special property attached to it will be at all times subject to the condition of good service and good conduct.

4th Condition.—Proprietary rights confirmed at this Settlement to other than descendants of Díwán Fattēh Khán will devolve according to the pre-existing custom of the family concerned, subject to the reservations imposed in the 5th condition (next following).

5th Condition.—In the event of the failure of male heirs in the direct line of the person to whom a guzará or serí was originally granted, it will revert to the chief Rája Jehándád or to his successor in the chiefship for the time being, and be added to the share in the ancestral estate at the time held by chief, not to the special property of the chiefship. Mere failure of issue to the last holder only will not justify such a resumption.

6th Condition.—In the event of the failure of male heirs in the direct line of Rájas Jehándád Khán and Feroz Khán, their estates will revert to the Government, and the Government will bestow them on such member or members of the descent of Díwán Fattēh Khán as may to it seem fit.

7th Condition.—In the event of Rája Jehándád or Rája Feroz, or their descendants or representatives for the time being, being guilty of oppressive conduct, the Government will deprive the person so offending of the management of his estate.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE, ARBORICULTURE AND LIVE STOCK.

Table No. XIV. gives general figures for cultivation and irrigation, and for Government waste land; while the rain-fall is shown in Tables Nos. III. and IIIA. and B. Table No. XVII. shows statistics of Government estates, and Table No. XVIII. of Forests. Table No. XX. gives the areas under the principal staples, and Table No. XXI. the average yield of each. Statistics of live stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this chapter. Land tenures, tenants, and rent, the system of agricultural partnerships, and the employment of field labour have already been noticed in Chapter III, at pages .

The best cultivators in the district are the Malliárs,* of the Sarái Sálíh and Mánakrai tracts in the Haripur plain. And wherever any really first class cultivation exists in other places in the district, it is mostly dependent on these men. They are found on the well lands in the Khari tract, scattered about the Haripur plain, a few in the Rajoia tract in the Pakhlí plain, at Bír, and a few other places. After these the most industrious classes, in the care both of their fields and their cattle, are the Tanaolís and other cultivators of the Sherwán, Kachi, and Bábarhán tracts in the Abbott-abad tahsíl; also those of the northern half of the Boí tract in the same tahsíl. The cultivators of the Bhogarmang glen, and of the Bálákot and Kágán tracts in tahsíl Mansabrah, also tend both their fields and their cattle with much industry.

With these exceptions, the character of the cultivating classes is only fairly industrious. The cultivation of the whole of the Haripur plain, of the Jádún country, of the Pakhlí valley, of Konsh, and of Agror is none of it as good as we may hope it will be, when the people have been longer accustomed to settled habits. The spread of cultivation in the last 20 years has been so great that the people of these tracts have not yet come to feel the necessity for and advantage of a more careful style of cultivation. In the Gakkhar tract and in the Dhúnd and Karrál tracts (tahsils Haripur and Abbott-abad) the land is more carefully utilized than in those last mentioned. But even here it is probable that there will be a material improvement during the next 30 years, especially in the Bakot iláqa.

* Malliar is a corruption of Mali and means nothing more than a gardner. The class is of mixed origin and principally recruited from the lower castes.

Agricultural tracts.

The cultivated area of the district (according to the Settlement Survey) is as follows :—

Tahsíl.	Irrigated.	Dependent on rain.	Total.	Per cent. of cultivated area irrigated.
	Acres.	Acres.	Acres.	Acres.
Haripur	19,816	116,635	136,451	15
Abbott-abad	5,488	108,259	113,747	5
Mansahra	10,980	132,740	143,720	8
Total district ...	36,284	357,634	393,918	9

The rain-fall varies from thirty inches in the plain tracts in the south of the district to fifty inches in the northern portion and in the higher hills. Excepting the plain round Haripur and the small Khari tract on the Indus at the south-west of the district, the whole district may be described as hill country.

The district may be divided in accordance with its physical features into five main tracts, in which the diversity of climatic conditions, of the formation of the surface, and of the facilities for irrigation, produce a corresponding diversity of agricultural practice. They are (1) the irrigated plains, (2) the unirrigated plains, (3) the low dry hills, (4) the temperate hills and high lands, (5) the cold mountain tracts. Each of these will receive brief and separate notice.

The plain tracts are situated in the southern portion of the district. Those classed as irrigated are those in which the major portion of the assets depends on irrigation supplied from the Dor and Siran rivers. Those classed as unirrigated are those in which the major portion of the assets is contributed by unirrigated land. The rain-fall averages 30 inches, and is ordinarily seasonable and constant. The climate approximates to that of the adjacent district of Rawalpindi, but is slightly more temperate in summer and colder in winter; in both harvests the crops ripen later than in Rawalpindi. The plain tracts differ from the hill tracts principally in these respects: that the rabi crop is superior, the kharif crop not so good or certain, except on irrigated and manured land, and the people possess less cattle. The soil is superior to that of the hill tracts, and easier cultivated. The best irrigated and manured lands are equal to the most fertile in the Punjab. The harvests are more certain than in the adjacent district of Rawalpindi.

The low dry hills are situated in the southern and south-east portion of the district. They have a climate and seasons similar to those of the plain tracts, but with the same rain-fall. The soil is much inferior to that of the plains. But their waste lands yield grass and small wood in abundance, and they are rich in cattle.

The temperate hills and high lands are the hill tracts situated in the centre of the district, commencing with the Kachi, Babarhán, and Dhamtaur (Orash) iláqas in the south of the Abbott-abad tahsíl, and extending to the Pakhlí

valley and Bálákot in the north of the district. Their cultivated lands are situate for the most part at an elevation of from 2,000 to 4,000 feet above the sea level. The rain-fall averages 47 inches, and is abundant and constant. The climate in the winter is cold, with occasional falls of snow in January and February. Of the two crops the kharíf is the most valuable, but a fair proportion of rabí crops is also raised. The crops, as a rule, are certain. The waste affords abundant grass and grazing, and the people are rich in milch cattle. There is also plenty of small wood. As regards their physical formation, these tracts are divisible into two distinct classes—first, the purely hill tracts, and, secondly, the open valleys. The latter are the Orash plain (in the Dhamtaur and Nawashahr iláqas), the Mángal plain to its north, and the Pakhlí plain (Mansahra, Shinkíári, and Bhairkund iláqas) again north of that. The rest are mainly hill tracts. But in all other circumstances these tracts are similar.

The cold mountain tracts are situate in the east and north of the district. In these tracts the villages are for the most part situate at the base or on the sides of mountains, the summits of which range from 5,000 to 10,000 feet in height above sea level. The height of the actual cultivation ranges from 3,000 to 6,000 feet above sea level. The winter is severe and prolonged. The summer is comparatively temperate. The rain-fall is abundant, and much exceeds that of the rest of the district. The rabí crops are of small extent; in the higher lands it is not uncommon for the autumn rains to set in before the wheat crops are ripe. Rice and maize are the most valuable crops grown, but the former not unfrequently suffer from hail. The ploughs (holdings) are smaller than in other parts of the district; the population compared with the cultivated area is dense. The people have abundant cattle, and the milch produce is a considerable asset. It is in these tracts that the more valuable forests are found. But independently of them there is a large grazing area, and the grass fields yield abundant hay for winter fodder. The general circumstances of these tracts (especially those near Murree) have improved in the most marked way under British rule, but the length and severity of the winter deprives the people of any valuable rabí harvest, and brings in its train other difficulties with which the people of the plain tracts and lower hills have not to contend.

Statistics of main assessment divisions.

Some of the leading statistics of these five tracts are compared with each other in the table on the opposite page.

Main Assessment Division.	No. of estates.	Area.						Per cent. cultivated area.						Cattle.				
		State Forests.	Other wastes.	Culturable.	Cultivated and fallow.	Total area.	Irrigated.	Unirrigated.	Fallow.	Manured.	Bearing two crops.	Under Rabi crops.	Under Kharif crops.	Total No. of ploughs.	Total population.	Kine.	Flocks	
Low dry hills (Tahsil Haripur).	82	Acres.	10,258	85,041	1,446	17,174	113,919	1.0	92.5	6.5	14.1	16.9	72.6	20.9	1,811	15,697	10,397	13,873
Unirrigated plain tracts (principally in Tahsil Haripur).	127	Acres.	1,460	88,238	7,416	81,015	178,129	4.8	92.5	2.7	9.2	13.0	61.9	35.4	6,162½	55,370	28,640	19,645
Irrigated plain tracts (Tahsil Haripur).	87	Acres.	2,530	56,849	3,100	46,641	109,120	33.7	63.9	2.4	11.0	14.1	64.8	32.8	4,316½	46,370	22,292	10,963
Temperate hills and high lands { Haripur and Abbottabad	179	Acres.	4,009	114,791	1,950	44,432	165,182	4.5	92.4	3.1	10.1	13.3	40.8	56.1	4,636	48,906	27,173	10,447
Mansahra.	147	Acres.	22,417	147,015	2,755	88,912	261,099	7.2	91.6	1.2	7.4	6.3	45.0	53.8	8,057	73,047	45,932	30,437
Cold mountain tracts. { Haripur and Abbottabad.	193	Acres.	53,762	198,321	4,008	60,936	317,027	5.7	88.2	6.1	17.5	19.4	16.0	77.9	7,263½	61,926	42,651	15,367
Mansahra.	71	Acres.	55,525	557,973	1,748	54,880	670,054	8.3	87.9	3.8	10.8	10.8	21.3	74.9	4,995	42,189	28,330	44,033
{ Haripur ...	310	Acres.	24,677	253,275	11,973	136,451	426,376	14.5	82.2	3.3	11.5	14.9	62.0	34.7	12,099	113,787	62,195	44,876
Total Abbottabad.	358	Acres.	47,342	289,965	5,947	113,747	457,001	4.8	90.7	4.5	12.8	15.3	31.7	63.8	12,090½	114,482	68,958	25,419
{ Mansahra ...	218	Acres.	77,942	704,988	4,503	143,720	931,153	7.6	90.2	2.2	8.7	8.0	36.0	61.8	13,052	115,236	74,262	74,470
Total	886	Acres.	149,961	1,248,228	32,423	393,918	1,814,530	9.2	87.6	3.2	10.8	12.5	43.8	53.0	37,241½	343,505	205,415	144,765

Classification of soils.

Inside each circle the cultivated lands are classified according to the following soils :—

Irrigated soils.
 (1) Bágh or Kata.
 (2) Báhardi, Kachi.
 (3) Hotar.
 (4) Harránda, Gár, Dhángar, Barangar, Garera.

Unirrigated soils.
 (1) Bári, Charí, Lipará, Dhokwali.
 (2) Bela, Kúnd, Cho, Las, Mal, Negar, Jabba, Kachi, Gujhail, Gujrat, Dab, Dungí, Nala, Nári.
 (3) Mairá, Mohri, Thála, Thapla, Dhan Danna.
 (4) Retar, Rakkar Sikar, Dhángar, Jhámra, Barangar, Thangar, Gár, Har-rand.
 (5) Kalsi.

This classification is that in vogue among the agriculturists themselves. The areas are given at page .

The Bágh, *alias* garden, soil is always situate in the immediate vicinity of the village, and is cultivated principally by Malliárs (Málís), a class of cultivators superior in intelligence and industry to the other cultivators; it is highly manured, and besides wheat and maize, sugar-cane, opium, turmeric, and vegetables of all descriptions are raised in it; the cultivator generally gets three crops a year off it; it nearly always pays cash rents varying from Rs. 16 to 24 an acre. In some cases still higher rents are paid for this land. There are only 4,868 acres of this soil in the district, of which 4,213 acres are situate in the plain tracts. It is also called "Kata" land, from the fact that the Sikh assessment was always levied on it at a contract rate (*bil mukta*). It is the same kind of land as is elsewhere called "*Zabti*."

This term was mainly in use in Lower Hazará. The words mean Báhardi zamín. "*outlying land*." The term signifies the irrigated land lying beyond the immediate vicinity of the village, that is to say, the irrigated land on the cultivation of which less pains are spent than on the Bágh land. Garden crops cannot be raised on it, and it varies in quality according to the original character of the soil, the amount of manure it gets (generally not much), and the character of the husbandry applied. Cereals, pulses, and cotton, are raised on it, and it generally yields two crops, of which the kharíf is always a good crop, but the rabí is often poor for want of sufficient manuring. There are 10,093 acres of this soil in the district, of which 7,866 acres are situate in the plain tracts. In the hill tracts the irrigated lands on which rice is not raised have been classed under this head.

The Hotar lands are the good rice lands of the hill tracts. There are 14,216 acres of this soil in the district distributed over the main assessment divisions as follows :—

	Acres.	Per cent. of cultivation of tracts.
Low dry hills	91	0·5
Unirrigated plain tracts	61	0·1
Irrigated plain tracts	425	0·9
Temperate hill and high lands	7,462	5·6
Cold mountain tracts	6,177	5·4
Total district	14,216	3·6

It will be observed that there are scarcely any Hotar lands in the low dry hills and plain tracts. In the higher hill tracts it is the most valuable soil. Rice is the only crop raised; the description of rice raised is for the most part coarse and inferior. The largest continuous areas under rice cultivation are situate on the banks of the Siran from the mouth of the Bhogarmang valley to the western limit of the Bhairkund ilāqa; they aggregate a continuous sheet of about 4,700 acres of irrigated rice lands. The rice lands on the Bálakot ilāqa, on the banks of the Kunhár, also aggregated about 1,120 acres. And in the Bakot ilāqa there are some 1,000 acres divided between six villages irrigated from the hill streams above the Jhelum river. Of late years a great deal of the marshy lands in the Orash (Abbottabad) valley, on which maize was previously grown, have been put under rice cultivation. The rest of the rice lands are scattered about in smaller patches. Speaking generally, the irrigation supply is constant and abundant. Ordinarily each hill village has its patch of Hotar land, which is to it much the same as the Bágh land is to the plain villages, only a very great deal inferior in value. The Hotar of the plain tracts is not valuable. The greater heat of the plains enables the agriculturists there to raise much more valuable crops than rice on their best irrigated soil.

Under this head are included two different classes of soil. One is the Dhángar or Barangar land under irrigation. Harránda, Gár, Dhángar. The other is the Harránda land, also called Gár and Garera. The Barangar or Bhángar land is hard, stony, poor soil; such land is covered with large round stones; and looking at it at first sight there seems to be a good deal more of stones than soil on it; this land is of small area, and is principally confined to the tail end of the Dor river's irrigation between Haripur and its junction with the Siran river; cereals are raised on it, and it only yields one crop a year. The Harránda, Gár and Garera lands are of the poorest character; when a flood sweeps away the alluvial lands on the banks of the Harroh, Dor, or Siran rivers, on its subsiding the old substratum of round stones and pebbles is left exposed; the cultivator then proceeds to form this unpromising bed into little square parterres, and by making a small irrigation channel from the river's bed a little higher up to these parterres, he makes the river water irrigate them, passing it slowly from plot to plot; he adds what soil he can with his own hands, and leaves the silt deposited from the water to do the rest; on this miserable soil he raises a crop of the coarsest rice; if the land escapes fresh floods in a few years by perserving in this way a very fair rice field is formed. There are 7,107 acres of these soils in the district; they are confined to the plain tracts.

The terms Bárí, Charí, Lipára are applied to the unirrigated manured lands. They are mostly situated in the immediate vicinity of the village site, and besides the manure they receive, they are fertilized by the wash which flows from the village site during rain-falls. But these terms are also applied to all unirrigated manured land. Cereals (maize, wheat, and

barley) are the crops principally raised on this soil. It yields two crops a year without intermission, and both crops are excellent, except in the coldest hill tracts (*e.g.*, Bakot, Samundar, Par, Kágán); in the hill villages where the winter is very severe, the *rabí* crops on this soil are of inferior quality. The crops on this soil rarely fail; they succeed with only a little rain, and the rate of yield is treble that of the unmanured lands; when rented to tenants, it ordinarily pays half produce. It sells or mortgages readily from Rs. 100 an acre and upwards.

The proportion of these soils is low in the irrigated plain tracts, because the manure is there given principally to the irrigated *Bágh* lands. In all the other tracts they are the mainstay of the villages in bad seasons. Those of the temperate hills and high lands are perhaps the finest of the whole; in that tract maize, wheat, and barley all three thrive excellently, whereas maize thrives indifferently in the plain tracts, and wheat and barley thrive indifferently in the cold hill tracts.

This soil is known under a variety of names, *e.g.*, Cho, Kund, Bela, Dab, Negar, Las, Mal Jabba, Nalla, Nárí, Bela, Cho, Kund. Dungí, Kachi, Gujrat, Gujhail, &c. They all alike indicate a deep loam soil free of stones, with an abundance of moisture and exceptional facilities for retaining it, either because it is situated in a hollow or at the base of a hill or slope, or on the banks of a stream or ravine. It yields sometimes two crops and always one excellent crop per annum, generally maize, wheat, or barley; the rate of yield is much higher than that of ordinary Maira land. The great value of this soil, independent of its inherent fertility, is its comparative security from bad seasons. There are 26,435 acres of this soil in the district.

The next quality of soil is known variously as Maira in the plain lands, and as Mohrí, Thála, Thapla, Dhan, Maira, Mohrí. Danna, in the hill lands. The Maira lands are light soil, half clay and half sand, and generally free of stones; they get neither manure nor irrigation, depend entirely on timely rain, and yield only one crop per annum, either cereal or pulse, *rabí* in the plains and *kharif* in the hills. The terms Mohrí, Thála, Thapla, indicate the small level patches on the hill tops; Danna indicates the level top of a long ridge; Dhan indicates a table land of some size situated in a hill tract; their characteristics and agriculture are similar to those of the Maira of the plain lands. These lands in fair rainy seasons all yield well.

The next quality of soil is known variously as Síkar, Retar, Sísar, Retar, Dhángar. Rakkar, Dhángar, Jhámra, Garera, Gár, Danna, Thangar, Harrand. Síkar and Rakkar are hard soils full of shale and gravel; Dhángar and Jhámra are hard clay soils full of stones; all these soils are ploughed with difficulty, and the crops are soon parched on them. Retar is a sandy soil; Garera, Gár, and Harrand are terms applied to very stony land. These soils get no irrigation and no manure; they never bear more than one scanty crop, *rabí* in the plains and *kharif* in the hills. The

crops on these soils are the first to suffer when rain fails. But in years when the rain-fall is so excessive as to spoil the crops on the richer soils, those on these soils and on the Kalsi lands thrive exceptionally well.

The Kalsi soil is the worst of all. It consists of the narrow terraced fields cut out of the sides of the hills. Kalsi.

They yield well the first year, but afterwards the crops on them are ordinarily poor. Maize, Kangni, and inferior pulses are principally grown on them; they get neither irrigation nor manure. They are generally narrow, sloping, and ill-drained, difficult of access, and ploughed with difficulty; in some cases they cannot be ploughed at all, but are cultivated with the spade. A heavy fall of rain in the autumn will not unfrequently break the terrace walls and wash much of the soil of a block of terraced fields down the hill sides. The term Kalsi originally indicated the point of a minaret, and came to be applied to these fields from the fact of their being situated high up the hill sides.

The gross results of this classification of soils is given in the following table :—

Results of this classification.
Return of the cultivated
area classed under each
soil, and fallow,

Soils.	AREA OF EACH SOIL IN ACRES.						TOTAL OF SOILS IN EACH TAHSIL.				Total cultivation of district.
	Irrigated plain tracts (Tahsil Haripur).	Unirrigated plain tracts (mostly in Tahsil Haripur).	Low dry hills (Tahsil Haripur).	Temperate hills and high lands.		Cold mountain tracts.		Haripur.	Abbottabad.	Mansabura.	
				Haripur and Abbottabad.	Mansabura.	Haripur and Abbottabad.	Mansabura.				
Irrigated.											
1. Bāgh ...	2,889	1,324	39	183	158	261	14	4,385	311	172	4,868
2. Bāhārdi ...	6,439	1,427	34	289	330	155	1,419	7,596	754	1,749	10,093
3. Hotar ...	425	61	91	1,529	5,933	3,062	3,115	960	4,208	9,048	14,216
4. Harrānda, Gār... ..	5,971	1,101	16	1	11	7	..	6,881	215	11	7,107
Total irrigated	15,724	3,913	180	2,002	6,432	3,485	4,548	19,816	5,488	10,980	36,284
Unirrigated.											
5. Bāri ...	2,251	6,138	2,386	4,293	6,412	10,398	5,900	11,260	14,206	12,312	37,778
6. Bela, Kund, &c. ...	3,585	9,245	1,683	2,121	3,147	3,471	3,183	13,081	7,024	6,330	26,435
7. Mairā, Mohrī, &c. ...	13,906	40,029	5,727	14,523	21,641	11,608	9,454	55,332	30,461	31,095	1,16,888
8. Retar, Bakkar, &c. ...	9,023	17,013	3,977	11,289	36,771	7,063	12,457	26,454	21,911	49,228	97,593
9. Kalsi ...	1,015	2,473	2,109	8,815	13,436	21,191	17,161	6,053	29,550	30,597	66,200
Total unirrigated	29,780	74,898	15,882	41,041	81,407	53,731	48,155	1,12,180	1,03,152	1,29,562	3,44,894
10 Fallow	1,137	2,204	1,112	1,389	1,073	3,720	2,105	4,455	5,107	8,178	12,740
Total district	46,641	81,015	17,174	44,432	88,912	60,936	54,808	1,36,451	1,13,747	1,43,720	3,93,918

Some remarks on the leading features of this return are called for. The return of irrigated land is fairly correct. The return of unirrigated manured land is low in the irrigated plain, because the manure there is for the most part put on the irrigated lands, but the return of manured land for the temperate hills and high lands is a good deal understated; seeing how well off these tracts are for cattle, there can be little doubt that the proportion of manured land is nearly the same in these tracts as in the other hill tracts.

The area returned under the inferior descriptions of soil is very large. The following statement shows this in a clear way:—

[illegible]

This classification of the soil at settlement was mainly based on the statements of the agriculturists. Major Wace, however was of opinion that a good deal of the land returned as kalsi or terraced fields was very superior to the fields to which the term is ordinarily applicable. A kalsi field is valuable in proportion to the amount of care bestowed on it, and it is a matter of observation that these fields are being gradually improved by the care of the occupants. The terrace walls consolidate with time, and are gradually heightened, so as to correct the drainage of the field and give it a slope inwards. With reference to the good rain-fall, the known fertility, and the dense population of the district (reckoned on the cultivated area), together with the high prices and great facilities for sale of produce now at the command of the agriculturists, there is little doubt that during the next 30 years the proportion of the inferior cultivation will be greatly diminished, and the area under better cultivation increased.

Culturable area.

The proportion of the uncultivated area returned as cultivable is small, *viz* :—

Proportion of uncultivated area returned as cultivable.					The same by tahsils.			Total district.
Irrigated plain tracts.	Unirrigated plain tracts.	Low dry hills.	Temperate hills and high lands	Cold mountain tracts.	Haripur.	Abbottabad.	Man-sahra.	
Acres...3,100	7,416	1,446	4,705	5,756	11,973	5,947	4,503	22,423

But in a hill district, such as Hazára is, no return of this nature can fairly represent the room which remains for the expansion of the cultivation. As a matter of fact, the cultivation of the hill sides is steadily extending, but it would not ordinarily be correct to return a hill side as cultivable. In respect of all level land of fair quality, it is safe to predicate that it will in all probability be cultivated in a short time, but the extension of cultivation over hill sides, though it does not generally involve any expenditure of capital, depends more on the industry of the agriculturists than on the character of the hill side.

Double cropped land.

The area of double cropped land is as follows:—

	Land bearing two crops per annum in						The same by Tahsils.			Total district.	
	Irrigated plain tracts.	Unirrigated plain tracts.	Low dry hills.	Temperate hills and highlands		Cold mountain tracts.		Tahsil Haripur.	Tahsil Abbottabad.		Tahsil Mansahra.
				Tahsil Haripur and Abbottabad.	Tahsil Mansahra.	Tahsil Haripur and Abbottabad.	Tahsil Mansahra.				
Acres	6587	10518	2895	5311	5590	11839	5906	20323	17427	11496	49246
Percent. of cultivated area.	14.1	13.0	16.9	13.3	6.3	19.4	10.8	14.9	15.3	8.0	12.5

These lands which bear two crops in the year are nearly all manured and are among the best in the district, and the rate of produce on them is much above the average.

Table No. XXII. shows the number of cattle, carts, and Agricultural implements ploughs in each tahsil of the district as and appliances. returned in 1878-79, and further details regarding the live stock of the district are given below at page .

The methods of agriculture and the implements used are as simple as in the rest of the Northern Punjab. The only material difference from the agriculture of the Rawalpindi district is that in Hazára seed is almost always sown broad cast, whereas in Rawalpindi the seed is usually drilled into the furrows by a wooden tube attached to the handle of the plough.

The ploughs are generally made of *Phula* (*Acacia modesta*) or *Kao* (wild Olive). The yoke with which the bullocks draw the plough is made either of *Phula*, Willow, Maple, *Drawa* (*Cedrela sevrata*), or *Drek* (*Melia azadirachta*). For the small pieces of the yoke *Sanatha* (*Dodonaea Barmanniana*) is also used.

The names of the component pieces of the plough are—

Iron share, Phala.
Wooden share on which the above fits,
Kunda or Kur.
Shaft in three pieces, viz.—
Lowest piece, Hal.
Centre and upper piece, Sanna.

Driving handle, Jangi.

Yoke, Junt.
Goad, Chuka.
Leather strap, which } Ari.
attaches the yoke } Nára.
to the plough } Balettra.

The greater part of the plough, including the share, has to be renewed every year. The upper piece of the yoke is the only part which lasts any time. The plough costs the agriculturists little or nothing, except the purchase of the iron. It is constructed by the village carpenter and blacksmith, who receive fixed wages (as noted above) in the shape of grain payments at harvest. The average weight of the iron share is $1\frac{1}{4}$ seer; the iron is imported principally from Bajani, north of Pesháwar, and costs in a rough state three annas per seer. Since annexation the agriculturists have begun to tip their shares with steel. The steel used is imported from England, and costs $5\frac{1}{2}$ annas per seer.

The other implements in general use are—

Name of implements.	Use.
Maira	A heavy piece of wood, four and a half feet long and five inches wide, drawn by bullocks, and used as a clod crusher.
Pail	A single-headed pick, with wooden handle, used to break up the soil on narrow hill terraces where the plough cannot work.
Káhi or Jhamb	Like the above, but larger.
Pánja, Panjhathi, or Jandra	A rake with wooden teeth used in dressing the boundaries of fields.
Chári	A large wooden spade, tipped with iron.
Hamchor, Kirkin or Phoura...	A wooden spade used to clear snow off the roofs, or to make the smaller irrigation cuts in rice fields.
Pheh	A long handled wooden shovel, tipped with iron.
Kurr	A wooden harrow pulled by bullocks, after the rice fields have been ploughed; they are irrigated and worked with this harrow before the rice is planted out.
Khurpa	A trowel.
Daráti or Dátri	A small iron sickle.
Kuhári	A light iron hatchet.
Sánga	A two-pronged wooden pitchfork.
Tringal	A three-pronged wooden pitchfork.
Karrah	A large shovel or toothless rake, used in the plains to level land or in making embankments. It is drawn by bullocks.

These implements are principally made of the wood of the wild Olive or Phula (*Accacia modesta*). The Mulberry, wild Plum, and Sanatha are also used for the same purpose. Like the plough, they cost the agriculturists little beyond the price of the iron used, being made up by the village carpenter and blacksmith.

In the Haripur plain, where sugar-cane is raised, the mill in which the cane is pressed (called kohlú or gháni) is of

the same shape as the common oil-press of the Punjab, described at page 431 of Powell's "Punjab Products." The main block in which the mill works is generally of Phula or Mulberry. The mill, complete, is worth about Rs. 12, but the agriculturists generally supply their own wood, and pay the village carpenter a rupee to set it up. The juice is boiled after extraction in an iron pan called karrá, which costs about Rs. 11. A similar pan is used for boiling the fresh turmeric roots.

In the plain tracts of the Haripur tahsíl the spring harvest is the most important of the two; and the principal Agricultural operations. crops are wheat, barley, and mustard. It is also almost exclusively in these tracts that the more valuable garden crops of sugar, turmeric, and tobacco are raised. In the hill tracts, comprising part of the Haripur tahsíl and the whole of the other two tahsils, the autumn harvest is the more important of the two, and the principal crops are maize and rice. The latter crop is confined to the irrigated lands. In the greater part of the hill tracts a fair spring harvest is also raised, consisting principally of wheat and barley. In the higher hills the spring crops are of very limited extent; the winter lasting so long into the spring that the spring crop has not time to ripen before the July rains commence.

The ploughing of the rice fields commences in the hill tracts in March (Chet); the rice is sown* in June (Hár); and the crop is harvested by November (Kátik). In the plain tracts these operations are one month earlier. For maize the fields are ploughed in January (Mágh), except in the higher hills, where the ploughings are not commenced till March (Chet). It is sown in May (Jeth) in the hills, and in June (Hár) in the plains. It is harvested during October in the hills, and November in the plains (Assú and Kátik). For wheat and barley the ploughings commence in August (Bhádhon). They are sown in October (Kátik), and are harvested in May (Jeth) in the plains, and in June (Hár) in the hills. The barley crop ripens a little earlier than the wheat. The number of times which the land is ploughed before each of the principal crops are sown is shown in the following table:—

Crop.	No. of times the land is ploughed before sowing.	
	In the plains and lower hills.	In the higher hills.
Maize	4†	3
Bájra	4†	
Múng, másh, and moth	2	2
Kangni	1	2
Cotton	6	
Wheat	5 or 6	2
Barley	3	2
Mustard	2	1

* Except on the worst lands it is not sown broad cast, but in small beds, and afterwards planted out (tropi) by hand.

† (And once after sowing, when the plants are a foot high known as "sil")

‡ There are some exceptions to this rule in the higher hill villages when the climate is too cold and the summer too late to admit of the cultivation of the rap

In the plains the soil is deep, and repays the cultivator for repeated ploughings; moreover, manure is scarcer. In the hills the soil is generally shallow and full of stones, so the cultivators believe that they have not the same motive for ploughing it many times, and spend their energies in increasing and tending their cattle; there is abundant waste land on which to support cattle; and the manure supplied by them goes far to make up for the natural inferiority of the soil of the cultivated fields.

As yet the agriculturists have not learnt the benefits of rotating their crops, and only grudgingly recognize the necessity of fallows. In the Punjab Famine Report (1879) it is stated that 35 per cent. of the irrigated and 12 per cent. of the unirrigated cultivation are constantly, 26 per cent. and 6 per cent., occasionally, and 39 per cent. and 72 per cent. never manured; while double crops were grown on 35 per cent. of the irrigated and 12 per cent. of the unirrigated area.

The lands which are manured, or are fertilized by receiving the drainage from the village sites (Bágh, Bárf, Caríh Lipára, and some Bahardi lands) bear two crops steadily every year, whether irrigated or not.* Fallows are unnecessary on these lands. Their area is—

	Irrigated.	Unirrigated.	Total.	Per cent. of total cultivation.
Tahsíl Haripur	4,385	11,260	15,645	11·5
„ Abbott-abad	311	14,206	14,517	12·8
„ Mansahra	172	12,312	12,484	8·7
Total district	4,868	37,778	42,646	10·8

These figures are rather under than over the true manured area.

The irrigated lands known as “Bahardi” in the Haripur tahsíl, which get an occasional dressing of manure, and the unirrigated deep loam soils (known as Bela, Cho, Kund, Las, &c.), are the next in order of fertility. The latter commonly lie in ravines, or in hollows at the foot of hills; those at the foot of hills are materially fertilized by the soil washed down by rain from the hills above them; the soil of these irrigated lands is deep and rich, and retentive of moisture. Their area in each tahsíl is—

* There are some exceptions to this rule in the higher hill villages when the climate is too cold and the summer too late to admit of the cultivation of the rabi crops.

	Irrigated.	Unirrigated,	Total.	Per cent. of total cultivation.
Tahsil Haripur	7,590	13,081	20,671	15.1
„ Abbott-abad	754	7,024	7,778	6.8
„ Mansahra	1,749	6,330	8,079	5.6
Total district ...	10,093	26,435	36,528	9.3

On these lands the agriculturists always raise one crop a year, and on a large proportion of them they raise three crops in two years. A small portion of these lands bear steadily two crops a year; but this can only be in cases in which they are well fertilized by drainage from the hills, or helped by manure.

On the remaining irrigated lands, including the rice land and the ordinary level fields of light soil (loam mixed with sand, shale, or stones locally called Maira, Mohri, &c.), the zamindars ordinarily raise one crop every year. From the irrigated fields a crop is taken annually without fail, and from the rice fields a spring crop of clover (shotal) or barley is also occasionally taken in addition to the autumn rice crop. But of the unirrigated fields a certain proportion is left fallow each year; this is less owing to any fixed intention on the part of the agriculturists to give fallows than to the fact that various contingencies are liable to occur which prevent them from cultivating all the land; as, for instance, unseasonableness of rain-fall or sickness and such like accidents. The area of these lands is—

	Irrigated.	Unirrigated.	Total.	Per cent. of total cultivation.
Tahsil Haripur	7,841	55,332	63,173	46.3
„ Abbott-abad	4,423	30,461	34,884	30.7
„ Mansahra	9,059	31,095	40,154	27.9
Total district ...	21,323	116,888	138,211	35.1

In the same way the poorest lands (commonly known as Rakkar, Retar, Sikar, Kalsi, &c.), receive no regular fallows and are ordinarily cultivated every year. When a zamíndár finds himself, for causes above alluded to unable to cultivate his whole holding in any year, no doubt a portion of these lands would ordinarily be left fallow; and if he finds the land worn out (thak gaya) he will leave it fallow a year. But there is no definite custom. The area of these lands is—

							Acres.	Per cent. of cultivation.
Tahsil	Haripur	...	...	...	...	...	32,507	23·8
"	Abbott-abad	...	...	...	...	...	51,461	45·2
"	Mansahra	...	...	...	...	...	79,825	55·6
Total district							163,793	41·6

The settlement papers show the following percentage of cultivated land left fallow, *i. e.*, uncultivated for two harvests:—

							Per cent. of total cultivation.
Tahsil	Haripur	...	...	...	...	...	3·3
"	Abbott-abad	...	...	...	...	...	4·5
"	Mansahra	...	...	...	...	...	2·2
Total district							3·2

The absence of any liberal usage in respect of fallows may be partly attributed in the first place to the unsettled state of the district under Sikh rule, and in the second place to the recent character of the great extension of cultivation since annexation. While the country was unsettled, the land was not regularly cultivated. During the first years of our rule, cultivation was expanding, and the poorer lands, when first broken up, yielded richly. But the zamíndárs are now beginning to discover the necessity of fallows on these lands; and it is probable that during the next 30 years a definite practice on the subject will grow up. They have hitherto explained their indifference to fallows by saying that if the land is not cultivated regularly, a rank crop of bushes and brambles grows up on it in a few months which it costs them

much trouble to clear; this excuse is true so far as it goes, especially in respect of the hill fields, but when the agriculturists have discovered both the necessity and the remunerative character of fallows, they will no doubt, at the same time, discover that a little extra labour on their part would keep the weeds down.

A certain limited rotation is obtained especially on the poorer lands by rotating cereals with pulses and cotton; but there is no definite rule followed.

In Hazára nearly all the irrigable area is under irrigation; the undulating levels of the valleys and the intersecting ravines are such as to make any considerable extension of irrigation very difficult, and the lands which irrigation does reach are regularly irrigated without intermission.

The irrigation supply is comparatively certain and the irrigated crops rarely fail.

	<i>Acres.</i>
The Panjkata irrigation from the Harroh river is about	3,200
The irrigation of the Haripur plain and Khálsa tract from the Dor river is about	14,000
The irrigation from the Siran river in the Pakhlí plain, and between Kachí and Tarbela, is about	4,500
Total	21,700

If these large blocks are deducted from the total irrigation of the district (35,919 acres, omitting 365 acres irrigated from wells), we have left 14,219 acres irrigated in small blocks from the Kunhár and Mángal rivers, and from petty hill streams.

The only tracts in Hazára in which wells are used for purposes of irrigation are Khari on the Indus bank, and Kot Najibulla and Jágal, in the Haripur plain. In Khari there are 58 wells which water 236 acres.

The depth of the wells from the surface to water varies from 14 to 23 feet. The diameter is in most cases 9 feet but there are some wells of 12 feet (for double gear, dochar-kha). They are constructed of Kacha boulder masonry, the boulders being to hand in abundance in the bed of the Indus and in the ravines. Their average cost is from Rs. 100 to Rs. 300 according to depth. All the well lands bear two crops a year (do fasli), and both crops are remarkably fine ones; the well lands are close to the village sites, and manure

is applied without stint. Most of the wells have been made by the proprietors, but some have been made (during latter years) by the cultivators. In the latter cases the cultivators hold at favourable rates. These wells are likely to increase in number.

In Kot Najibulla 34 wells irrigate 107 acres. These wells are mostly to be found on the banks of the large Khal ravine; they are sunk in the low lands adjoining it, and are liable to destruction by diluvion when heavy rains flood the ravine. They are built with the boulders found in the ravine's bed. They are worked by Persian wheels. The little land attached to them is generally of first class soil, and pays from Rs. 12 to 20 per acre.

In ilāka Jāgal there are 20 wells of a similar but inferior description to those of Kot Najibulla, and it is probable that more will be made.

The total area concerned is very small, not exceeding 365 acres in the whole. The water-bearing strata are too far below the surface of the unirrigated portions of the Haripur plain for well cultivation to be possible, save in the exceptional situations indicated in the above paragraphs. In Khari also the lands capable of well irrigation are of very limited area.

The district of Hazará does not afford a fair example of the effects of irrigation on population. The natural fertility of the district, the varying proportion and quality of hill waste attached to each tract, the character of each tribe and its past history, introduce so many elements of disturbance into the relations between irrigation and population that the statistics of each tract need much qualification before they can be used to illustrate the relation between population and irrigation. But that irrigation distinctly promotes the increase of population; that it is the sure fore-runner, and in many cases the necessary condition of improved agriculture; that it promotes habits of industry, forethought, and a higher state of intelligence among the agriculturists; and last but not least, as evidence of its value, that it is regarded by the agriculturists themselves as a priceless advantage;—are matters that cannot fail to be observed by those who are thrown among the people. Among other points it is noteworthy that the only class among the cultivators of Hazará who have attained a

high standard of skill and industry are those who have been, for generations past, connected with the cultivation of irrigated land, *viz.*, the Maliárs.

Table No. XX. shows the areas under the principal agricultural staples. The remaining acres under crop in 1880-81 and 1881-82 were distributed in the manner shown below :—

Crop.	1880-81.	1881-82.	Crop.	1880-81	1881-82.
Kangni ...	5,174	5,238	Chillies ...	26	20
China ...	580	794	Mustard ...	13,482	8,562
Mattar ...	1,003	473	Til ...	956	579
Másh (Urd)...	9,492	6,855	Tára Míra...	1,012	844
Múng ...	269	569	Hemp ...	...	13
Masur ...	4,524	2,959	Tea ...	136	1,006
Turmeric ...	817	725	Other crops ...	2,927	5,397
Ginger ...	...	447			

The figures on the page show the principal crops cultivated at the regular settlement in each of the agricultural tracts into which the district has been divided. Still further details are given in Appendix II. to Major Waces Settlement Report. The crops omitted from the figures are as follows :—

Crop.	Irrigated acres.	Unirigated acres.	Remarks.
Tobacco ...	283	...	187 acres in tract (3) ; 68 in tract (2) ; 27 in tract (4).
Opium ...	24	...	Wholly in tract (3).
Vegetables and garden produce.	312	...	Tract (3) 104 acres ; tract (4) 139 acres tract (5) 34 acres.
Masúr ...	...	1,758	Tract (4) 1,298 acres ; tract (5) 443 acres.
Karrak ...	...	1,247	Tract (4) 1,081 acres ;
Sugar-cane ...	527	...	Tract (2) 201 acres ; tract (3) 287 acres.
Turmeric ...	1,418	...	Tract (3) 928 acres ; tract (2) 419 acres.
Til ...	6	1,001	Tract (4) 643 acres ; (5) 142 ; (1) 114 (2) 98.

1		2		3	4	5	6	7
				ACRES CULTIVATED ENTERED IN MEASUREMENT RETURNS AS OCCUPIED BY				
Agricultural tract.		Irrigated or unirrigated.		Spring (Rabi) Crops.				
				Autumn (Kharif) Crops.				
				Wheat.	Barley.	Mustard.	Total rabi.	Rice.
1. Low dry hills ...		{ Irrigated	...	25	7	...	33	82
		{ Unirrigated	...	4,166	7,664	585	12,436	...
		Total	...	4,191	7,671	585	12,469	82
2. Unirrigated plain tracts ...		{ Irrigated	...	1,197	626	101	1,996	86
		{ Unirrigated	...	26,089	17,001	4,834	48,142	...
		Total	...	27,286	17,627	4,935	50,138	86
3. Irrigated plain tracts ...		{ Irrigated	...	4,914	3,118	273	8,623	145
		{ Unirrigated	...	11,075	8,688	1,563	21,570	...
		Total	...	15,989	11,806	1,836	30,193	145
4. Temperate hills and highlands ...		{ Irrigated	...	107	158	7	299	7,345
		{ Unirrigated	...	30,858	22,650	1,851	57,850	...
		Total	...	30,965	22,808	1,858	58,149	7,345
5. Cold mountain tracts ...		{ Irrigated	...	190	141	...	365	6,028
		{ Unirrigated	...	13,289	6,849	318	21,076	...
		Total	...	13,479	6,990	318	21,441	6,028
Total District		{ Irrigated	...	6,433	4,050	381	11,316	13,686
		{ Unirrigated	...	85,477	62,852	9,151	161,074	...
		Total	...	91,910	66,902	9,532	172,390	13,686

	8	9	10	11	12	13	14	15	16	17	
	ACRES CULTIVATED ENTERED IN MEASUREMENT RETURNS AS OCCUPIED BY— <i>concl'd.</i>										
Irrigated or unirrigated.	Autum (Kharif) Crops— <i>concl'd.</i>										Total cultivated area.
	Maize.	Bájra.	Múng and Másh.	Moth.	Cotton.	Kangni Kulath.	Other Kharif Crops.	Total Kharif.	Fallow.		
1. Low dry hills ...	{ Irrigated ... { Unirrigated	59 1,231	1 718	2 81	... 148	1 308	... 842	... 4	147 3,446	... 1,112	180 16,994
	Total ...	1,290	719	83	148	309	842	4	3,593	1,112	17,174
2. Unirrigated plain tracts	{ Irrigated ... { Unirrigated	734 4,553	49 7,416	17 354	93 7,408	302 4,255	... 2,604	3 68	1,917 26,756	... 2,204	3,913 77,102
	Total ...	5,287	7,465	371	7,501	4,557	2,604	71	28,673	2,204	81,015
3. Irrigated plain tracts	{ Irrigated ... { Unirrigated	3,235 1,503	34 1,842	287 274	77 2,501	1,909 1,397	86 618	100 71	7,101 8,210	... 1,137	15,724 30,917
	Total ...	4,738	1,876	561	2,578	3,306	704	171	15,311	1,137	46,641
4. Temperate hills and high- lands.	{ Irrigated ... { Unirrigated	514 44,369	... ...	8 1,990	... 1,008	3 3,069	... 9,027	2 4,492	8,135 64,598	... 2,462	8,434 124,910
	Total ..	44,883	...	11,998	1,008	3,092	9,027	4,494	72,733	2,462	133,344
5. Cold mountain tracts ...	{ Irrigated ... { Unirrigated	1,578 63,275	... 3	3 765	... 246	1 557	29 15,191	14 631	7,668 80,810	... 5,825	8,033 107,711
	Total ...	64,853	3	768	246	558	15,220	645	88,478	5,825	115,744
Total district ...	{ Irrigated ... { Unirrigated	6,120 114,931	84 9,979	317 3,464	170 11,311	2,236 9,586	115 28,282	119 5,266	24,968 183,820	... 12,740	36,284 357,634
	Total ...	121,051	10,063	3,781	11,481	11,822	28,397	5,385	208,788	12,740	393,918

The following table gives the crops cultivated at the time of the Settlement measurements in 1869-70 according to tahsils :—

Harvest.	Crops.		Acres or percent-ages.	Tahsil Haripur.	Tahsil Abbott abad.	Tahsil Mansahra.	Total district.
	English name.	Vernacular name.					
Kharif.	Rice ...	Sháli ...	Acres	576	3,947	9,163	13,686
	Maize, Indian	Makki ...	Acres	12,254	44,131	64,666	121,051
	Corn ...	Mung, Mash and Moth	Acres	10,412	3,228	1,622	15,262
	Pulses—Phaseolus, Mungo, radiatus, and oconitifolius.						
	Spiked Millet, Penicillaria spicata.	Bájra ...	Acres	10,051	12	...	10,063
	Italian Millet, and Diloehus uniflorus.	Kangni, ...	Acres	4,134	18,133	6,130	28,397
		Kolath ...					
	Cotton ...	Kapas ...	Acres	7,332	1,301	2,689	11,822
	Other crops ...	Til, Jowár, &c.	Acres	367	1,583	4,442	6,392
	Garden produce	...	Acres	1,718	266	131	2,115
	Total kharif	...	Acres	47,344	72,601	88,843	208,788
Rabi.	Wheat ...	Kanak ...	Acres	42,895	18,090	30,925	91,910
	Barley ...	Jao ...	Acres	33,982	16,324	16,596	66,902
	Mustard, Brassica compestris	Sarshaf ...	Acres	6,884	1,022	1,626	9,532
	Lentils (ervum lens and peas)	Masúr, Karák	Acres	17	514	2,474	3,005
	Other crops ...	...	Acres	467	50	75	592
	Garden produce	...	Acres	407	39	3	449
	Total rabi crops	...	Acres	84,652	36,039	51,699	172,390
	Fallow	...	Acres	4,455	5,107	3,178	12,740
Total area under cultivation			Acres	136,451	113,747	143,720	393,918

The cultivation of potatoes, which is confined to the hill tracts adjoining Murree, was introduced shortly after annexation. The

Garden crops.

crop was at first cultivated by Hindús from the Punjab, who leased fields from the resident villagers at cash rents ; but the villagers are now beginning to cultivate it themselves. Its success is very variable, as also is the price for which it sells. It also requires much more tending than most other crops, and exhausts the land to a greater degree. But despite these drawbacks it is probable that its cultivation will extend considerably, more especially as its consumption by the natives is increasing.

Other garden crops are almost entirely confined to the best irrigated lands in the lower portion of the district. The table on the opposite page shows their extent. The kind of sugar-cane cultivated is known as "ponda." The cultivation of these garden crops in valuable quantities is almost entirely limited to a few villages in the vicinity of Haripur, Khanpur, and Bagra at Tarbela, Bir, and in two or three villages in the Pakhli valley. Tobacco, opium, and onions are raised in some quantities. With these exceptions the cultivation of such crops is confined to insignificantly small plots in scattered places. In addition to the crops above named, dhanía (coriander seed) souf (aniseed), and ajwain (ptychotis), are raised in small quantities near Haripur ; as also are the commoner class of vegetables, *e. g.*, Methi, Pálak, Karela, cucumbers, pumpkins, batang, &c.

The best fruit of the district is cultivated in the vicinity of Haripur and Khánpur, and consists of apricots (hari and khurmáni), peaches (arú), yellow plums (alúchá), and grapes (dákḥ). None of them are of exceptionally good quality, but they are produced in abundance, especially the grapes. The inferior grapes are known as "káli dákḥ" and "jogan" the superior kinds are the white bedána (seedless), the munnakka, and kárgáni. The two last are of both white and red species. Mulberries are common all over the district, but for the most part of inferior quality ("lehtan"). The superior descriptions are known as "shahtút" and "karún." The pear grows wild in the hills, and is also cultivated by the zamíndárs. The wild tree is called *batangi*, and the grafted trees *batang*. A larger and superior species is called "nákh." A few quinces, limes, pomegranates, and mangoes are grown in Lower Hazára. The people in the vicinity of Haripur have lately shown a disposition to grow these fruits more generally, especially the mangoe. Amlok (*diospyrus lotus*) and walnut are common in the hills. The walnut, the cherry, and the pomegranate also abound in a wild state. The wild walnut is called *bata*, and the cultivated species *chánjá*.

A variety of wild fruits and berries also grow in the hill tracts, and are commonly eaten by the poorer zamíndárs, such as —

Sinjli (<i>zizyphus flexuosa</i>).	Gunger.
Ber (ditto <i>jujuba</i>).	Timmar.
Húrmal (wild fig).	Phitni.
Sumlu (barberry).	Kangrálián kakoh.
Garanda (<i>carissa diffusa</i>).	Khukan (<i>Myrsine Africana</i>).

The superior fruits sell at 12 to 16 seers for the rupee ; the inferior at 32 seers and upwards.

[illegible]

In the hill tracts in the south-east portion of the district, Khánour, Nára, Danna, Bakot, and Boí, the agriculturists are beginning to cultivate fruit trees and to make money by the sale of the fruit. The fruits principally sold are the grape, the pear, the amlok (*diospyrus lotus*), and the walnut. The Cantonments of Abbottabad, Murree, and Rawalpindi, and the markets of the Haripur plain, afford great facilities for the sale of such fruits. But the profits from these sources are as yet small, except in a few instances. The cultivation of mango trees has been commenced by a few of the cultivators at Haripur. And generally throughout the district increasing attention is paid to the cultivation of fruit trees by the more intelligent among the agriculturists.

Table No. XXI. shows the estimated average yield in pounds per acre of each of the principal staples as shown in the Administration Report of 1881-82.

The following table shews the average yield assessed for assessment purposes at the regular Settlement.



Harvest.	Produce.	On irrigated land.			On unirrigated land.			Average of total district.		
		Acres cultivated.	Yield.		Acres cultivated.	Yield.		Acres cultivated.	Yield.	
			Average per acre.	Total.		Average per acre.	Total.		Average per acre.	Total.
			Ser.	Mds. *		Ser.	Mds. *		Ser.	Mds. *
Rabi (spring) crops.	Tobacco ...	283	504	3,567	..	..	..	283	504	3,567
	Opium ...	24	3	2	..	..	..	24	3	2
	Vegetables and other garden produce ...	142	...	...	...	...	...	142	...	...
	Wheat ...	6,433	388	62,472	85,477	210	449,607	91,910	223	512,079
	Barley ...	4,050	464	46,932	62,852	277	435,227	66,902	288	482,159
	Mustard ...	381	275	2,619	9,151	202	46,282	9,532	205	48,901
	Masúr ...	...	...	...	1,758	183	8,048	1,758	183	8,048
	Karak ...	...	...	...	1,247	155	4,843	1,247	155	4,843
	Other rabi crops ...	3	160	12	589	160	2,362	592	160	2,374
	Total ...	11,316	409	115,604	1,61,074	235	946,369	1,72,390	246	1,061,973
Kharif (autumn) crops.	Sugar-cane	527	501	6,606	...	...	...	527	501	6,606
	Turmeric...	1,418	543	19,250	...	...	...	1,418	543	19,250
	Vegetables and other garden produce ...	170	...	...	...	...	...	170	...	...
	Rice ...	13,686	272	92,907	...	...	...	13,686	272	92,907
	Maize ...	6,120	512	78,284	114,931	296	851,619	121,051	307	929,903
	Bájra ...	84	439	922	9,979	254	63,317	10,063	255	64,239
	Múng and Másh ...	317	259	2,055	3,464	208	17,983	3,781	212	20,038
	Moth ...	170	237	1,008	11,311	168	47,405	11,481	169	48,413
	Cotton ...	2,236	261	14,588	9,586	145	34,687	11,822	167	49,275
	Til ...	6	120	18	1,001	105	2,633	1,007	105	2,651
	Kangni, Kulath ...	115	161	464	28,282	128	90,262	28,397	128	90,726
	Other Kharif crops ...	119	160	476	5,266	148	19,547	5,385	149	20,023
	Total ...	24,968	347	216,578	1,83,820	245	1,127,453	208,788	257	1,344,031
	Grand Total	36,284	366	332,182	3,44,894	241	2,073,822	381,178	252	2,406,004

Major Wace remarks that these assumed rates were low; and that, though the proportion of inferior soil was large, yet the average produce had certainly not been over-estimated.

The figures on the next page give the total value of the produce as estimated at the Regular Settlement, excluding double crops from consideration.

Value of produce.

* Maunds of 40 sers each,

Produce.	IRRIGATED.						UNIRRIGATED.						TOTAL.					
	Acres cultivated.			Yield.			Acres cultivated.			Yield.			Acres cultivated.			Yield.		
	Sers	Maunds.	Value at average price.	Average per acre.	Total.	Rs.	Sers	Maunds.	Value at average price.	Average per acre.	Total.	Rs.	Sers	Maunds.	Value at average price.	Average per acre.	Total.	Rs.
Tobacco ..	283	504	11,613	41	11,613	888	..	..	..	..	..	..	283	504	11,613	41	11,613	888
Opium ..	24	3	838	37	838	..	..	..	..	..	..	..	24	3	838	37	838	..
Vegetables & other garden produce ..	142	..	11,360	80	11,360	..	..	..	..	..	..	..	142	..	11,360	80	11,360	..
Wheat ..	6,433	388	57,386	9	57,386	85,477	210	449,607	4,401,855	5	4,401,855	91,910	223	512,079	5	4,401,855	223	512,079
Barley ..	4,050	464	27,906	7	27,906	62,852	277	435,227	2,532,474	4	2,532,474	66,902	288	482,159	4	2,532,474	288	482,159
Mustard ..	381	275	3,335	9	3,335	9,151	202	46,282	58,563	6	58,563	9,532	205	48,901	6	58,563	205	48,901
Masūr ..	..	..	..	..	..	1,758	183	8,048	8,342	5	8,342	1,758	183	8,048	5	8,342	183	8,048
Karrāk ..	..	..	..	..	..	1,247	155	4,843	3,741	3	3,741	1,247	155	4,843	3	3,741	155	4,843
Other kharif crops ..	3	160	12	4	12	589	160	2,362	2,364	4	2,364	592	160	2,374	4	2,364	160	2,374
Total ..	11,316	409	1,12,500	10	1,12,500	161,074	235	946,369	7,66,442	5	7,66,442	172,390	246	1,061,973	5	7,66,442	246	1,061,973

Spring (Rabi) crops.

Produce.	IRRIGATED.					UNIRRIGATED.					TOTAL.				
	Yield.		Value at average price.		Acres cultivated.	Yield.		Value at average price.		Acres cultivated.	Yield.		Value at average price.		Total.
	Sers	Maunds.	Average per acre.	Total.		Sers	Maunds.	Average per acre.	Total.		Sers	Maunds.	Average per acre.	Total.	
Sugar-cane ..	527	501	53	27,751	527	501	53	27,751	527	501	53	27,751	527	501	53
Turneric ..	1,418	543	71	1,01,140	1,418	543	71	1,01,140	1,418	543	71	1,01,140	1,418	543	71
Vegetables & other garden produce ..	170	..	80	13,600	170	..	80	13,600	170	..	80	13,600	170	..	80
Rice ..	13,686	272	13	1,73,474	13,686	272	13	1,73,474	13,686	272	13	1,73,474	13,686	272	13
Maize ..	6,120	512	9	57,505	6,120	512	9	57,505	6,120	512	9	57,505	6,120	512	9
Bajra ..	84	439	9	751	84	439	9	751	84	439	9	751	84	439	9
Mung & Mash ..	317	259	10	3,143	317	259	10	3,143	317	259	10	3,143	317	259	10
Moth ..	170	237	6	1,020	170	237	6	1,020	170	237	6	1,020	170	237	6
Cotton ..	2,236	261	17	38,362	2,236	261	17	38,362	2,236	261	17	38,362	2,236	261	17
Til ..	6	120	7	42	6	120	7	42	6	120	7	42	6	120	7
Kangni, Kuthath ..	115	161	3	345	115	161	3	345	115	161	3	345	115	161	3
Other kharif crops ..	119	160	4	457	119	160	4	457	119	160	4	457	119	160	4
Total ..	24,968	347	17	4,17,650	24,968	347	17	4,17,650	24,968	347	17	4,17,650	24,968	347	17
Total cultivation	36,234	366	15	5,30,150	36,234	366	15	5,30,150	36,234	366	15	5,30,150	36,234	366	15

The average consumption of food per head has already been noticed at page . The total consumption of food-grains by the population of the district as estimated in 1878 for the purposes of the Famine Report is shown in maunds below :—

Grain.	Agriculturists.	Non-agriculturists.	Total.
Wheat	736,273	460,094	11,96,367
Inferior grains	2,304,853	450,704	27,55,557
Pulses	160,059	28,169	1,88,228
Total	3,201,185	938,967	41,40,152

The figures are based upon an estimated population of 367,218 souls. On the other hand the average consumption per head is believed to have been over-estimated. A rough estimate of the total production, exports, and imports of food-grains was also framed at the same time; and it was stated (page 151 Famine Report) that there was an annual export of some 6,000 maunds to Pesháwar and Ráwalpindí. But on this Major Wace noted that this estimate was very much under the mark, and that there is a steady export of grain southwards, which amounted in 1872-73 to two lakhs of maunds. Major Wace thus discusses the question in his Settlement Report.

“Attempts have been made at various times to ascertain the gross grain produce of a district, by estimating the total consumption of the people, and by adding thereto the amount of the ascertained exports, plus one-tenth of the whole for seed grain and loss by mildew and bad storage. It may be interesting to notice here the results obtained by applying such a calculation to the Hazárá district. In this estimate I take the average home consumption of the population with their cattle to be $3\frac{1}{2}$ sers of grain per diem for every five persons; this is the lowest rate of consumption ordinarily accepted in such estimates.* The calculation is as follows :—

(1) Home consumption of the population 3,43,505,	Sers.
at $3\frac{1}{2}$ sers per diem for every five persons ...	8,77,65,528
(2) Add exports—	

Kharif grains.			Rabi grains.		
		Sers.			Sers.
Maize ...	5,109,456		Wheat ...	1,188,750	
Rice ...	490,625		Barley ...	3,772,491	
Másh ...	216,985		Masúr ...	202,880	
Moth ...	99,420				
Other grains not detailed ...				45,419	
Total exports ...				11,126,026	
Deduct imports ...				118,360	

* See a paper contributed to the *Indian Economist* of the 15th December 1870, by Mr. Elliott, Secretary to Government, North-Western Provinces.

	Net grain exported	...	11,007,666
(3)	Total home consumption and exports	...	98,773,194
(4)	Add $\frac{1}{10}$ for seed grain and loss by mildew and bad storage	... ..	9,877,319
(5)	Total indicated production, reckoned from the consumption and exports	... ..	1,08,850,513

"My produce estimates compare with the above estimate as follows. Omitting oil-seeds, cotton, and garden produce, they give the produce of the district as—

Wheat	...	...	...	...	...	...	...	...	20,483,160
Barley	...	...	...	...	...	...	...	...	19,286,360
Maize	...	...	...	...	...	...	...	...	37,196,120
Rice	...	...	...	...	...	...	...	...	3,716,280
Pulses, bájra and kangni, &c.	...	...	...	...	...	...	...	...	10,454,200
Total	...	...	...	...	...	...	...	...	91,136,120

"This estimate is 17,514,393 seers, or 16 per cent., short of the result arrived at by reckoning up the consumption and exports. Of this shortcoming the omission to reckon in the produce estimate the second crop on land that bears two crops a year accounts for a considerable part. The area of those lands is 49,246 acres; the second crop would be either wheat, barley, or maize; if we assume an average yield of this second crop at 250 seers per acre, the produce thus omitted from my original produce estimate equals 12,311,500 seers, which is two-thirds of this shortcoming."

Table No. XVIII. shows the area of the several forests of the district which have been declared under the Forest Act, Arboriculture and forests. together with the degree of protection extended to each; while Table No. XVII. shows the whole area of waste land which is under the management of the Forest Department. The following note on the forests of the district has been kindly furnished by Col. Batchelor of the Forest Department. The forest administration is noticed in Chapter V., (page .)

"The Hazára forest division is divided into four Ranges, *viz.*, the Dunga-
 Hazára forest division. gali Range, the Kágán Range, the Siran Range,
 and the Khánpur Range, with a total area of
 151,282 acres = 236 square miles.

"The Dunga-
 Situation of Dunga-
 Forest Range. gali Range is situated between the parallel of 33°35' and
 34°10' north latitude and 73°18' and 73°33' east
 longitude, extending from Khairagali within 8 miles
 of Murree to the Ichur Stream. The range
 runs due north and south.

Area of range. The area reserved is 4,102,340 acres or 64.09
 square miles. And is divided into 48 chaks or blocks.
 Made over to the Forest In 1872-73 the total area reserved in the Dunga-
 Department. gali Range came under the immediate control of
 the Forest Department.

"The chief trees are deodár, ash, ber, walnut, dráwa, barangi or oak, barmi, kachel, chír, kain or elm, paloch, palluder, bapa, khor, rhin or hoary oak, turkana or maple, kalakoth or wild cherry, and batungi or wild pear.

"The zamindárs are entitled to so much for every tree felled by Government according to its class, and as laid down by Government in their schedule; also in the Forests of Bagun, Andri Seri, Larhi and Samli Dheni, the zamindárs are entitled to cut grass in 417'63 acres, and the Bagan zamindárs only to graze their cattle in 214'44 acres.

"In addition to the trees specified, grass and firewood is collected and sold during the season, to the public in the Galis and at Murree. "The trees are felled for scantling of sorts, according to the indents made on the Forest Department, by the Public Works Department and the public generally at Murree and elsewhere.

The amount realized yearly in this range by the sale of grass firewood and scantlings averages Rs. 22,882 per annum.

"Comprises twenty-two rakhs ranging from 116 acres to 8,776 acres in extent, the total area of which is 87,487 acres or 89'82 square miles. This range is situated between the parallel of 34°24' and 34°56' north latitude and the meridians of 73°18' and 73°45' east longitude. It extends from Batrassi gali (west of Garhi Habíbulá) on the south to the hamlets of Gihar and Dura Dumma on the north. The general direction of the range is from south-west to north-east.

"Derives its name from the Siran River, is made up of six rakhs which vary in size from 801 acres to 7,218 acres. The total area of the range is 20,986 acres or 32'79 square miles. The geographical position of the Siran Range is between the parallel of 34°27' and 34°40' north latitude and 73°10' and 73°22' east longitude. In 1872-73 the total areas reserved in the Kágán and Siran Ranges were made over to the Forest Department.

"The forest produce of these two ranges is deodár, ber, ash and inferior pines principally. In some of the Kágán rakhs "kuth" (abílic trifora) and "kalbir" (dateşca connahina) are also produced in large quantities. The roots of these plants are used extensively by the natives for dyeing pattu and other woollen cloths. The dye extracted from the "kuth" is a drab colour; from the "kalbir" a yellow dye is extracted.

"The flocks passing up and down, at the commencement and end of the season, are allowed grazing free for one day at each place, but only at those times. The other forest rights allowed are, rights of way through some of the rakhs and use of several springs or watering places. Each village is paid a seignorage on each tree felled by Government, according to its class. In both ranges, viz., Kágán and Siran this is carried out.

Rights of grazing and grass cutting, &c., allowed in reserved tracts.

"The rights to cut grass as well as to graze cattle reserved to the zamindárs in the Kágán and Siran ranges are as follows :—

1.	Subject to grazing right	area	...	6,810 acres.
2.	Do. to grass cutting rights	"	..	412 "
3.	Do. to other usances	"	...	446 "
Total				... 7,668 "

"The grazing of these two ranges is open every season, with the exception of those forests in which felling has taken place; these are closed. When tenders are offered for the roots of the "kuth" and "kulbir" the most favourable is accepted, and permission is given to collect the same during the season. The Forest Department only fells timber, which is launched into the river Kunhar and caught at the different catching depôts and rafted to Jhelum to the Government Forest Sale Depôt. No timber has up to date been cut on the Siran River. The inferior pines are sold to the zemindárs for building purposes when required.

"The grazing of the Kágán and Siran Ranges is sold by auction each season and is put up in blocks and realizes on an average Rs. 1,270. The timber which is the principal source of revenue in this division is caught and sold by the officer in charge at Jhelum, which is not in the Hazára division.

"Contains thirty rakhs or blocks and vary from 90 to 6,400 acres. This range extends from the Sirh and Kainthalla hills (on the south-east border of Hazára) to the south-east extremity of the Dungagali Range, which terminates near the village of Pirkot or in other words lies between the parallel of 33°23' and 34°5' north latitude and 72°55' and 73°23' east longitude, comprising an area of 31,786 acres or 40.67 square miles.

"In November 1872, the forest area reserved in the Khánpur Range was made over to the Forest Department.

"In the thirty rakhs in this range the trees produced are as follows :—

Eight rakhs are wooded with chir (pinus longifolia.)

Nine rakhs produce chir and fuel timber combined, and

Thirteen rakhs are entirely fuel rakhs.

"The chir rakhs occupy the north-western extremity of the range; then come the mixed rakhs of fuel and pine timber, whilst the fuel rakhs occupy the west and greater portion of the range.

The kangar and amla trees are also to be found in small quantities.

"The fuel consisting of phulai, khair, sanatha, is sold in blocks to the public by auction according to a regular working plan, which arranges for the quantity to be sold each year.

" The grass rakhs are sold by auction each year ; grass is cut and carried away, no grazing being allowed in this range, with the exception of certain areas in the rakhs (*viz.*, grazing rights in 746 acres, and grass cutting rights in 1,905 acres) in which the zamindárs have certain rights of grazing, &c.

<p>" The zamindárs receive as in the other ranges a seignorage of so much Government and village rights. Value.</p>	<p>on all fuel, trees, &c., sold by the Forest Department. The annual value of produce sold from this range "inclusive of grass rakhs" averages Rs. 5,000.</p>
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"Major Wace wrote as follows in 1874, " As yet no steps have been taken to control the village forests. The village forests, and their management. forests not reserved, or as we may term them, "the village forests," are of considerable extent and value. For instance, none of the timber-bearing lands of the hill tracts in the west of the district have been reserved ; both the Gandgar and Tanáwal hills in this portion of the district produce a great deal of forest, most valuable for the fuel and timber-supply of the adjacent plains ; it consists principally of phula and other inferior timber, but, though inferior to the pine forests of the east and northern portions of the district, it is nevertheless very valuable. In the hill ranges in the east and north of the district, we have not reserved the whole of the valuable pine and other forests, but only so much as could be spared from the probable wants of the adjacent villages, and we have also excluded from the reservations small detached clumps and such pieces of forest as could not have been included without inconveniently complicating the forest boundary, or would have involved the maintenance of privileges incompatible with strict forest conservancy. In the glens (Agror, Konsh, and Bhogarmang) north of the Pakhlí plain, we refrained from reserving forests adjoining the independent border ; and in the Giddarpur estate I omitted from the reservations a valuable forest in consideration of the demands of the adjacent populous villages of the Pakhlí plain.

" The questions involved in the management of these village forests are of great importance, and have yet to be decided. The Forest Regulation of 1873 is under revision, and it is proposed in the new Regulation about to be enacted to give power to the Local Government to issue rules, the observance of which shall be binding on the village communities of the hill tracts in the management of their forests. In the Government of India's original rules of 1855 it was intended that the Local Government should have this power. The rules will be aimed at giving to hill villages the control of their forests under such restrictions as may from time to time be found necessary to prevent waste and to secure an adequate rate of reproduction.

" At the same time it must be stated that at present the hill villages are much more anxious to extend their cultivation than to preserve the forest left to them or the valuable trees scattered over their waste lands. It is of so much importance to a needy agriculturist to extend the area of his cultivated holding, and the returns of cultivation are now so valuable and so much more rapid than those to be derived from forest growing, that the agriculturists, for some time to come, are not likely themselves to be intelligently interested in the preservation of their forests. I would therefore urge that the new rules to be issued for the control of the village forests should provide effective safe-guards against the wasting of the resources of these village forests. Their conservation is of the first importance to the country at large, and if the greater portion of the requirements of the population were thrown on to the State Forests, it is probable that those forests would be unable to meet such a drain in addition to the demands of our cities, cantonments, and railways in the adjacent plain districts."

Stock.—The live-stock of the district as returned in the Administration Reports is shown in Table No. XXII. The cattle of the district were roughly enumerated during the measurements of 1869-70 with the following result ; but from the means which Major Wace had of checking the accuracy of this enumeration, he has no hesitation in saying that the return of kine of all descriptions is much below the real mark, as also that of the sheep and goats :—

	Tahsils.			Total district.
	Haripur.	Abbott-abad.	Mansahra.	
Plough bullocks	26,348	26,515	28,864	81,727
Other bullocks and cows	16,794	18,742	20,909	56,445
Buffaloes (male and female)	14,028	21,279	22,428	57,735
Total kine	57,170	66,536	72,201	195,907
Sheep and goats	44,876	25,419	74,470	144,765
Camels	343	10	...	353
Horses	1,114	845	1,117	3,076
Ponies	39	34	88	161
Donkeys	3,150	855	353	4,358
Mules	379	678	5 03	1,560
Grand total	107,071	94,377	148,732	350,180

Some further details regarding shepherds and their flocks will be found in Chapter V., (page). The cows and bullocks are small, and the former are poor milkers. The buffalo cows are a good breed, and yield milk largely. The male buffaloes are little used for ploughing; in fact they are not usually reared. The sheep are the short-tailed kind; efforts have been made to cross them with English breeds, with the view of improving their wool, but without success. Both the sheep and goats are exported in large numbers to supply the towns and cantonments in the Pesháwar, Rawalpindi and Jhelum districts. Some of the kine are also exported for the same purpose.

A few camels are kept by the people of Lower Hazára; they are a fair breed. The horses are small and inferior to the Rawalpindi breed. The mules and donkeys are small but hardy.

The value of fair stock is—

Plough bullocks	Rs. 16	Camel	Rs. 90
Cow	" 12	Horse	" 150
Male buffalo	" 12	Pony	" 60
Female buffalo	" 45	Mule	" 100
Goat, male	" 4	Donkey	" 8
Goat, female	" 2½		
Sheep, wether	" 3½		
Sheep, ewe	" 3		

The rise in prices since annexation is noticed below at page .

The principle diseases to which kine are subject, as described by the zamíndárs themselves, are as follows:—

Mal Mail, or Pranj.—The principle symptom is violent purging, mixed with blood. It occurs in an epidemic form at intervals of five or six years. It is very fatal and contagious; but cattle which survive from an attack of it are never similarly attacked again. It generally kills in eight days. It attacks all kine alike.

Garri.—The principal symptom is the formation of large boils on the quarters of the animal attacked. It is very fatal, but occurs rarely, and not generally in an epidemic form.

Gal ghotú.—The principal symptom is the swelling of the throat, whence the name. It is very fatal, and occurs in an epidemic form, but does not spread as rapidly as the *Mal* disease.

Makhar.—A species of mouth and foot-rot; spreads rapidly by contagion. Is not ordinarily fatal.

Tákú.—A kind of paralysis brought on by sudden chill.

Sari.—The principle symptom of this disease is the swelling of the whole body of the animal attacked. It occurs in epidemics, and is extremely contagious. It is nearly always fatal in 24 or 36 hours, and in this respect is the worst of all the diseases to which the cattle are subject.

Sheep and goats are attacked by the *Mokhar* and *Sari* complaints. The principle other diseases to which they are liable are as follows:—

Budhi.—Attacks goats, is similar to the *Sari* disease, but not so fatal.

Phikari or *Phirikhi.*—Attacks both sheep and goats, is very fatal and contagious, and much dreaded by shepherds.

Páon or *Khárish.*—A disease of the skin which commonly occurs when fodder runs short. Is not generally fatal.

There are no horse or cattle fairs in the district. The Government stallions of the department of horse-breeding operations in the district are:—Horses 7; donkeys 8. Of these 2 horses stand at Abbottábád; 3 horses and 6 donkeys at Harípur; and 2 horses and 2 donkeys at Mansehra. There are 6 Hissár bulls in the district. They are distributed as follows:—

With the Mokadam of Kot Najíbulla	...	...	1
Khánizaman Khan, Honorary Magistrate of Khilabat			1
Kázi Faiz Alam of Sikandarpur	...	...	1
Nádir Khán of Derwesh	...	...	1
Eláhi Bakhsh Khán of Sarai Saleh, and Khodadád			
Khán of Rihána	...	...	1

These are all in the Harípur tahsíl; there is one with the Nawáb of Amb. There are now no Government rams in the district.

Hissár bulls and the cross breed from them are much prized, especially in the Harípur tahsíl, where the cows are larger than elsewhere in the district. There are now in the district 450 bullocks and 468 cows bred from them. Ten half-bred southdown and Leicester rams were received from Hissár in January 1875; they did not thrive. One hundred and seventy shawl goats in tribute from Kashmír were received between 1877 and 1879; they did not thrive in the care of their Kághán keepers, and the balance 36 were sold during 1881 for Rs. 50 to the Saiyads of Kághán under the sanction of the Panjáb Government. Merino sheep were introduced into the district in 1855. They were tried all over the district, but were not prized by the people owing to the fineness of their wool; their feed and keep was a heavy charge on the Government, and under sanction of the Panjáb Government the 7 remaining ewes in 1882 were divided between Khanizamán Khán, Honorary Magistrate and Jágirdár of Khilabat, and Ghulám Muhammad Mokadam of Kot Najíbulla. In 1882-83 the ewes and the half-breed produce from them had dwindled down to 1 ram and 2 ewes.

SECTION B.—OCCUPATIONS, INDUSTRIES, AND COMMERCE.

Table No. XXIII. shows the principal occupations followed by males of over 15 years of age as returned at the census of 1881. But the figures are perhaps the least satisfactory of all the census statistics, for reasons explained at pages of the Census Report; and they must be taken subject to limitations which are given in some detail in Part II., Chapter VIII. of the same Report. The figures in Table No. XXIII. refer only to the population of 15 years of age and over. The figures in the margin show the distribution of the whole population into agricultural and non-agricultural, calculated on the assumption that the number of women and children dependent upon each male of over 15 years of age is the same whatever his occupation. These figures, however, include as agricultural only such part of the population as are agriculturists pure and simple; and exclude not only the considerable number who combine agriculture with other occupations, but also the much larger number who depend in great measure for their livelihood upon the yield of agricultural operations. Major Wace gives the following as the result of his Settlement enumeration (1869-70) of the *resident* population, excluding Cantonments.

Of the total (343,505 souls) population of the district 77 per cent. or 263,607, are agriculturists; and of these agriculturists—

7,118, or 3 per cent., are Hindús and Sikhs;

77,743, or 29 per cent., are Afgháns and allied races;

178,746, or 68 per cent., are other Mahomedans.

The following figures show the distribution of the agriculturists and non-agriculturists according to the principal divisions of caste and tribe, according to the Settlement enumeration papers, in percentages.

	Tahsíl Haripur.			Tahsíl Abbottabad.			Tahsíl Mansahra.			Total District.		
	Agriculturists.	Non-agriculturists.	Total.	Agriculturists.	Non-agriculturists.	Total.	Agriculturists.	Non-agriculturists.	Total.	Agriculturists.	Non-agriculturists.	Total.
Hindus and Sikhs	4	16	7	3	14	5	1	7	2	3	12	5
Afgháns and allied races ...	26	5	21	25	15	23	38	15	32	29	12	25
Other Mahomedans ...	70	79	72	72	71	72	61	78	66	68	6	70
Total ...	100 77	100 23	100	100 79	100 21	100	100 74	100 26	100	100 77	100 23	100

More detailed figures for the occupations of both males and females will be found at pages 152 to 160 of Table XIA. and pages to of Table XIIB. of the Census Report of 1881. The figures for female occupations, however, are exceedingly incomplete, no occupation being returned for of the females of more than 15 years old in the district. Those occupations that were returned by the largest numbers of women are shown below :—

Occupation.	Number of Females over 15 years old.	
	Towns.	Villages.

The Deputy Commissioner wrote as follows in the Census Report of 1881 regarding the occupations of women and children. "Women and children of both sexes help their husbands and parents both in their field labour and the special occupations they resort to when their fields do not want their special attention. Women do not join in field labour till after a certain age, *i. e.* till about 25. For the most part women attend to household duties. Amongst the wealthier zemíndárs, &c. women do embroidery in red and blue cotton on white "Ghara." Some few of the richest work in silk on a ground of Ghara, and weave fancy baskets of wheaten straw-work, work fancy patterns on their wall in mud worked up with grass, tend bees in the hilly parts of the district, &c. ; but all these labours are household duties not resorted to as a means of earning money. Widows resort to various occupations, "chiefly menial labour which they usually give up on remarriage."

Principal industries and manufactures.

Table No. XXIV. gives statistics of the manufactures of the district as they stood in 1881-82.

Mr. Lockwood Kipling, principal of the Lahore School of Art, has kindly furnished the following note on some of the special industries of the district :—

The domestic art of Silk embroidery on cotton articles of attire attains in this district to a higher quality than in any other part of the Province. In colour, line, and variety of stitch, the *phulkdris* sent to the Punjab Exhibition of 1882, from Hazara, were voted the first place. The smaller scarves and bags in black or dark green cotton, with coloured silk, were more like Turkish embroidery than the ordinary Indian type of *phulkdri*. There is no trade in these pretty fabrics, which form the occupation of the leisure of busy housewives. It is true that widows earn a little money by the needle, but their work is usually sold within the wide bounds of the family and its friends, and there is no production for the English market.

Silver is wrought here into necklaces and other articles, mostly consisting of plates cut out in a Persian cartouche form, made convex and roughly embossed and graven, the ground being filled with an imitation of enamel in green or red. The effect is bold and handsome, though the work is undeniably coarse. An Elephant necklace by an Abbottabad Silversmith shown at the Punjab Exhibition was a striking object, and was purchased for Lord Northbrook's collection of silver ornaments.

Wheat straw basket work, similar in principle to the palm-leaf basket work of Muzaffargarh is here brought to some perfection. The straw is particularly bright and strong. The forms are suggested from those of earthen or metal vessels, and built up in rows of plaits, instead of being, as in ordinary basket work, woven on a frame work of ribs. The ware is suitable for card and waste-paper baskets, and for many domestic purposes. It is pretty in appearance, sufficiently durable and very cheap.

The manufactures of Hazára are of only local importance. The principal one is the weaver's trade. The best weavers reside at Kot Nájbulla, Sarái Sálíh and Khallabat, in the Haripur plain.

Nearly every village has a few looms; the weavers of the larger villages being generally the best. The manufacture consists mainly of the coarse cloths (khaddar and súsi or shhakár), which form the common clothing of the people. The finer productions are chiefly lúngís and siláras. The best lúngís are made in the Haripur plain; the smaller ones, worn as turbans, are about 7 yards long, and 13½ inches wide; the larger ones, worn round the shoulders as sheets, are 10 yards long and 1½ yards wide; they are both dyed a dark indigo blue; a narrow strip of red silk is woven into their edges, and the two ends are similarly ornamented with silk and gold thread according to the means of the purchaser. The price of the smaller ones varies from Rs. 8 to 15; and of the larger ones from Rs. 10 to 23, according to the amount of ornamentation applied. Even in the cheapest, the gold thread and silk represent more than half the price. The silára is a sheet worn principally by the Jádún women; it is woven of thread of different dyes, the several colours crossing each other in lines; the colours principally used are blue, purple, red, and green; the red predominates.

Major Wace in 1872 thus discussed the census figures for weavers of 1868:—"The Census Returns give the total number of weavers in the district (including their families) at 23,038 souls. Taking six souls per house, this would give 3,840 looms. Making a deduction for those employed in making blankets, it is probable that not less than 3,790 looms are engaged in the home manufacture of cotton cloth. At a low estimate of the clothes required by the population, and after allowing for the English cloth used, the annual out-turn of these looms is probably worth about Rs. 4,61,000, or a fraction less Rs. 122 per loom. The khaddar sells at ten yards* per rupee; it is woven half yard wide. The ssúi is dearer, according to the amount of silk put into it."

*Bahádarsháhi measure = ½ English measure.

In the glens at the north of the district there is a considerable manufacture of blankets from sheep's wool. The blankets vary in price from Rs. 2 to 10. The average value is Rs. 4. A blanket of this value averages 14 feet long by 5 feet broad, and weighs 7 lbs. The total manufacture is probably worth Rs. 50,000 per annum. About one-fourth is exported to Southern Hazára and the Rawalpindi district, and the rest is used as clothing and bedding in the places where it is manufactured.

Before British rule the smiths of Khánpur, Mamarhál, and Bharreh, were noted for their spears, and those of the principal Gandgar villages and Dhamtaur for the swords manufactured by them; fair matchlocks were also made by them.

From a quarry of hard rock in the village of Pind Khan Khel, north of Haripur, millstones are supplied to the villages of the Haripur plain, and to those in the Harroh and Hasan Abdál iláqahs.

A few remarks are called for on the water-mills of the district.

Mills. These mills are of three kinds: flour-mills

called Jandar, mills for husking rice called Paikoh, and mills for cleaning cotton called Belná. The flour-mills are found all over the district; the two other descriptions of mills are confined principally to the Mansabrah táhsíl. The great majority of the mills are situate on the Harroh, Dor, Siran, and Kunhár rivers, but they are also erected wherever a small hill stream supplies sufficient waterpower. There are a few mills for making snuff at Sarái Sálíh and Khánpúr in the Haripur táhsíl. The number of mills worked respectively by the mill-owners and by tenants is as follows:—

Táhsíl.	No. of mills worked by the owners.	No. of mills worked by tenants.			Total mills.
		With right of occupancy.	Holding at will.	Total.	
Haripur Flour-mills	155	400	113	513	668
Abbott-abad ditto	214	380	259	639	853
Mansabrah ditto	218	71	604	675	893
Mills for husking rice and cleaning cotton	47	8	124	132	179
Total district { Flour mills	587	851	976	1,827	2,414
{ Other do	47	8	124	132	179
Total	634	859	1,100	1,959	2,593

The mills have been in many cases erected by the tenants. Information concerning the rents paid by those tenants and the charges made at the mills will be found in the section on tenures (page .)

There are no statistics available for the general trade of the district, though Table No. XXV. gives course and nature of trade. particulars of the river traffic that passes through the district.

The exports and imports of food-grains have already been noticed at page .

There can be no doubt that the trade of the district has undergone a most extraordinary development since annexation. During the year 1872-73. Major Wace caused the import and export trade of the Haripur town with the tracts south of it to be registered. The clerks who registered the trade were located at the village of Darwesh, just north of the point where the roads to Kála-ki-Sarái and Hasn Abdál bifurcate, and were closely supervised. The following statements give the total imports and exports for 12 months. The cereals, ghí, and cotton, are valued at the average of the prices prevailing from 1861 to 1871; the rest of the articles at the prices quoted by the traders.

IMPORTS.

No.	Article.	Weight in Sérs.	Sérs per Rupee.	Value.	Whence princip- ally imported.	Remarks.
		Sérs.	Sérs. Ch.	Rs.		
1	English cloths...	1,09,326	0 2½	6,60,060	Amritsar and Calcutta ...	Perhaps half was <i>en route</i> for Inde- pendent Territory.
2	Salt :	27,07,992	7 15	3,42,025	Kálábágh ...	Two-thirds <i>en route</i> for Kashmir.
3	Indigo ...	55,320	0 4½	1,90,640	Mooltan ...	Two-thirds <i>en route</i> for Independent Territ y.
4	Cotton ...	2,59,902	2 2	1,21,402	Wazirabad on the Chenáb ...	
5	Sugar (refined),	3,15,643	3 3	98,762	Jullundur ...	(Khand).
6	Sugar (raw) ...	4,59,152	6 10	69,306	Do. ...	(Gur).
7	Iron ...	2,01,340	3 14	52,327	Pind Dádan Khan.	
8	Tobacco ...	2,97,132	7 11	38,745	Pesháwar ...	
9	Copper vessels and pewter ...	14,320	0 6	35,800	Pind Dádan Khan	
10	Snuff ...	62,313	2 3	28,170	Pesháwar ...	About 8,000 rupees worth is used in Hazará. The rest is exported to Kashmir and In- dependent Terri- tory
11	Cotton thread (white).	21,763	1 4	17,229	Pind Dádan Khan	
12	Sugar candy ...	38,483	2 5	16,541	Amritsar ...	(Misri).
13	Wheat, Rice, Gram, &c.	1,36,830	Various prices.	12,396		
14	Majíth ...	33,760	2 8	13,591	Dera Ismail Khan	
15	Soap ...	37,841	2 14	13,151	Amritsar and Rawalpindi	
16	Dried fruits ...	76,253	6 2	12,456	Pesháwar	
17	Tea ...	4,040	0 7½	8,140	Rawalpindi	
18	Mango, Anár Lemon, &c.	62,220	Various prices.	7,591	Do. and Pesh- áwar	
19	Pepper (black)...	5,480	0 13	6,525	Pind Dádan Khan	
20	Soda and Alum,	75,293	Various prices.	6,487	Do.	
21	Sajji ...	43,912	8 0 Tolas	5,500	Rawalpindi	
22	Silk ...	180	0 3½	4,500	Amritsar	
23	Miscellaneous ...	...	...	43,359		
Total Value		...	...	18,04,703		

EXPORTS.

No.	Article.	Weight in Sérs.	Sérs per Rupee.	Value.	Whence princip- ally imported.	Remarks.
		Sérs.	Sérs.	Rs.		
1	Ghi, clarified butter	10,49,308	1 10	6,35,323	Pesháwar dis- trict ...	Half of the ghi was passing through the dis- trict from Kash- mír, and about ½ of the maize was from Inde- pendent Terri- tory. But about ½ as much again of grain, ghi and oil are exported by other roads, and so escaped regis- tration, the ghi being principally from Kashmir.
2	Maize ...	42,57,880	24 14	1,71,171	Ditto ...	
3	Mustard oil ...	4,29,160	3 13	1,13,381	Ditto ...	
4	Barley ...	18,59,288	31 7	59,142½	Ditto ...	
5	Wheat ...	7,68,725	19 13	38,800	Ditto ...	
6	Rice (coarse) ...	4,68,753	9 13	47,771	Rawalpindi and Fatahjang.	
7	Snuff ...	82,056	2 3	37,096	Rawalpindi.	
8	Turmeric ...	1,31,131	5 14	22,320	Do. and Pesh- áwar.	
9	Másh ...	2,16,985	14 3	15,294	Rawalpindi	
10	Fruits ...	2,30,583	Miscel- laneous	12,998½	Hazro Rawal- pindi, Pesháwar P. D. Khan	
11	Masúr ...	2,02,880	17 12	11,430	Rawalpindi	
12	Mustard ...	74,700	14 8	5,152	Pesháwar	
13	Kuth and Kalbir*	40,000	7 8	5,328	Amritsar and Rawalpindi	
14	Honey ...	17,432	3 8	5,066	Pesháwar and Rawalpindi	
15	Moth ...	99,420	22 0	4,519	Rawalpindi	
16	Potatoes ...	74,280	20 0	3,714	Pesháwar	
17	Inferior grains..	45,419	Miscel.	3,358	Rawalpindi	
18	Skins ...	...	...	3,475	Pesháwar
19	Miscellaneous...	...	Miscel.	7,101	Rawalpindi, Pesháwar, Dera Ismail Khan.	
Total Value ...				12,02,440		

The trade from the large villages south of Haripur to the Rawalpindi district escaped this registration; so did a small trade to

* This Kuth is the Aucklandia costus, described at page 356 of Powell's "Punjab Products," principally used as incense in China, to which country it is exported from India. It grows wild in the Kágán valley and the northern portion of Bálákot. The principal export is from Kashmir, and its value was not known to the owners in these tracts until some years ago, when a merchant from Kashmir obtained their permission to dig it. He paid them the first year Rs. 1 per maund (paka) for the permission; the next year the owners charged Rs. 2 or 3 per maund, and now they charge Rs. 5 per maund. The root is generally dug from September to November; it loses three-fourths its weight in drying. The málikána is charged on the dry weight. The cost of digging it and conveying it to Bálákot is about Rs. 2½ per maund, and it sells for Rs. 10 per maund (paka) at Bálákot equal to Rs. 8½ per English maund. The cost of conveyance at Amritsar varies from Rs. 3 to 3½ per maund, and it sells at Amritsar at Rs. 14½ per English maund. The amount shown in above statement probably includes Kuth from Kashmir as well as from Kágán.

The Kalbir plant (*Datisca Cannalina*) is described at page 191 of Stewart's "Punjab Plants," also grows in Kágán. Its roots are used to dye woollen thread and silk. It is worth in Hazára Rs. 2 per maund, and at Amritsar Rs. 6 per maund. The exports of this are small.

Rawalpindi *viâ* Khánpur, the trade *viâ* Tarbela to Yusafzái, and the trade of the district to Murree, and direct from the south-eastern hill tracts to Rawalpindi.

If allowances be made for these omissions, and for the remarks made against a few articles in the above statements, the following estimate of the annual imports and exports of the district will not err on the side of exaggeration :—

Imports.			Exports.		
Articles.	Weight in sérs.	Value rupees.	Articles.	Weight in sérs.	Value rupees.
English cloths ...	54,658	3,30,000	Ghi ...	3,30,323	2,00,000
Salt ...	9,50,103	1,20,000	Maize * ...	51,09,456	2,05,406
Indigo ...	14,509	50,000	Mustard oil ...	7,57,023	2,00,000
The other articles, as in preceding Statement...	...	5,91,808	Barley ...	37,72,491	1,20,000
			Wheat ...	11,88,750	60,000
			Rice ...	4,90,625	50,000
			The other articles, as in preceding Statement,	...	1,36,852
			Sheep goats and kine— <i>see para. 49 of Chapter IV.</i>	...	50,000
Total Rs. ...		10,91,808	Total Rs. ...		10,22,258

From enquiries made at Haripur it can be stated with some certainty that for the first ten years after annexation the imports of English cloths, indigo, and silk did not exceed in value Rs. 70,000 per annum. They now are not less than—†

English cloths ...	...	Rs. 3,30,000
" thread ...	...	17,000
Indigo "	...	50,000
Silk "	...	4,500
Total. "		4,01,500

The salt entered in the imports is the red salt of the cis-Indus Mines. Though the transport of black salt east of the Indus is prohibited, the difference of price is so great that the black salt is largely smuggled in to the district. The red salt sells in Hazárá for 8 sérs the rupee, the black salt sells in the adjacent tracts of Pesháwar district at 50 sérs per rupee, and is largely consumed in the western portion of the Haripur tahsíl and in the Mansahra tahsíl. The uncertainty that must under

* Major Wace was told by my most reliable informants that these figures understate the maize exported by at least 1,31,000, sérs, value Rs. 50, 000.

† So much only as is used in the district is stated.

these circumstances exist concerning the total amount of salt consumed in Hazára, prevents any correct calculation concerning the average amount consumed per head of population. But the people are able to obtain salt in abundance both for themselves and for their cattle.

Of the other articles given in the list of imports, now aggregating in value six lakhs, we can safely assert that very little was imported at annexation.

A small deduction should be made from the whole imports on account of the things intended for the use of the cantonment of Abbottabad (population 4,483).

On the other hand, the exports consist entirely of articles of agricultural produce and butter. There was probably, even in Sikh rule, a small export of grain and butter, but nothing to be compared with the present large trade. This trade received its principal stimulus during the Punjab famine of 1860-61, and has since gone on increasing. The grain is exported principally to the dry tracts in the west of the Rawalpindi district, to the Khattak country trans-Indus, and to Pesháwar; the grain exported is principally carried on camels, bullocks, and mules; a large part is brought direct from the agriculturists and Khatrís of the district by Khattaks and other residents of Rawalpindi and Pesháwar, who come to Hazára to purchase the grain, bringing with them the bullocks on which they load it and carry it away. During the greater part of the year droves of these bullocks laden with grain going southward are constantly met on the district trunk road. The butter is exported on the same carriage, principally to Pesháwar. It is bought up in the first instance by the local Khatrís who are in the habit of making advances to the cattle-owners in order to secure a constant supply.

Of the total trade aggregating (imports 11 lakhs and exports 10 lakhs) total 21 lakhs, or £210,000 we can safely assert that two-thirds did not exist in A.D. 1852.

Hazára is one of the districts in which foreign trade is registered; and the following note on the subject has been compiled from the returns of late years :—

There are two trade ports in this district; one at Mangal, where trade with Kashmír and also with the independent territories of Nidhar, Kohistán and Chilás is registered; and the other at Darband where trade with the Independent country to the west of the district is registered. In 1882-83 the value of the registered trade was :—

	Imports.		Exports.	
<i>Via</i> Mangal with Kashmír	...	Rs. 2,60,993	...	Rs. 2,98,497
Do. with Independent Territory	...	" 71,222	...	" 37,737
<i>Via</i> Darband	...	" 2,53,594	...	" 1,59,621

The Kashmír trade in the statements is mixed up with that of five other districts, and the Bajaur trade with that of Pesháwar. Wood, fibres,

ghí are the great imports from Bajaur. Cotton, piece-goods, cotton, gram and salt are the chief exports ; but whether this is in all points equally true of the Hazára trade alone, is perhaps doubtful.

SECTION C.—PRICES, WEIGHTS AND MEASURES, AND COMMUNICATIONS.

Table No. XXVI. gives the retail bazaar prices of commodities for the Prices, wages, rent-rates, last twenty years. The wages of labour are shown interest. in Table No. XXVII., and rent-rates in Table No. XXI. ; but both sets of figures are probably of doubtful value.

During the currency of the Summary Settlements a great rise in prices took place. Major Wace collected very full statistics at the regular Settlement, which will be found in Appendix 10 of his Report. The prices recorded were those of harvest time, the Haripur prices being taken for the lower, and the Mansahra and Baffa prices for the upper half of the district. It was found that the villages were commonly able to sell their grains at harvest at rates little lower than the quotations prevailing in the principal markets.

An examination of the return shows that the principal fluctuations in prices are attributable to four distinct periods.

(1) A.D. 1834 to 1846, when Sikh rule was in full force in the district.

(2) A.D. 1847 to 1852, when the country was recovering under the first Summary Settlement ; a large number of persons who had left the district under Sikh rule returned ; cultivation increased rapidly ; and general confidence was restored.

(3) A. D. 1853 to 1860, years of settled and improving British administration.

(4) A.D. 1861 to 1871, a period of high prices, which were in the first instance promoted by the Punjab famine of 1860-61 but have since been maintained. There is a marked increase in the prices of the latter half of this period over those of the first half.

The average prices of the more important crops during each period are tabulated in the following statement ; the prices given against each period are those of the Haripur market ; the prices of the Mansahra market were, as a rule, a little cheaper : to these are added the rates used for assessment purposes in 1872 :—

QUANTITIES PER RUPEE BY THE ORDINARY SET OF 80 TOLAS.

Periods.	Spring crops.										Autumn crops.									
	Tobacco.	Opium.	Wheat.	Barley.	Mustard.	Other Rabi crops.	Raw sugar.	Turmeric.	Rice husked.	Maize.	Bajra.	Mung and Mash.	Moth.	Cotton, uncleaned.	Til.	Kangni and Kulath.	Other Kharif crops.			
Per cent. cultivated area of district	0.1	...	23.3	17.0	2.4	1.0	0.2	0.3	3.7	30.7	2.5	1.0	2.9	3.0	0.2	7.2	1.3			
1. A.D. 1834 to 1846, 13 years	S. C. 15 0	Tolas. 9 32 10	S. C. 52 0	S. C. 24 2	S. C. 32 7	S. C. 7 8	S. C. 8 12 17	S. C. 4 45 2	S. C. 17 4	S. C. 2 47 14	S. C. 25 2	S. C. 20 10	S. C. 40 10	S. C. 13 14	S. C. 15 12	S. C. 48 11	S. C. 46 3			
2. A.D. 1847 to 1852, 6 "	12 3	6 53 5	87 5	36 8	48 13	9 12	8 9 17	3 67 13	3 16 12	61 11	28 5	48 11	44 10	18 7	19 5	58 13	55 4			
3. A.D. 1853 to 1860, 8 "	12 10	7 46 12	75 6	37 6	49 8	11 4	8 3 16	55 14	54 8	30 2	30 2	44 10	35 15	15 15	21 3	53 12	47 4			
4. A.D. 1861 to 1867, 7 "	11 6	7 33 11	54 2	26 9	36 5	9 2	7 4 13	7 44 2	40 14	23 1	23 1	35 15	11 0	11 0	31 7	33 9	31 15			
5. A.D. 1868 to 1871, 4 "	11 8	5 19 13	31 7	14 8	18 5	6 10	5 14 9	13 24 14	21 9	14 3	22 0	22 0	22 0	8 4	8 12	24 0	20 10			
6. Add the prices of 2½ years elapsed since reassessment.	12 0	5 18 0	26 0	9 8	12 0	6 2	4 8 9	4 28 8	23 4	14 7	25 0	25 0	25 0	8 0	7 0	25 0	24 0			
7. Half of reassessment.	14 0	5 17 15	28 13	12 0	15 0	5 15	7 0 9	15 23 2	22 12	15 4	30 1	30 1	30 1	9 9	10 0	30 0	24 0			
8. Lower half of district.	14 14	5 18 14	30 4	18 14	22 4	7 6	5 7 10	7 22 15	24 2	14 7	23 6	23 6	23 6	9 5	14 4	25 6	25 10			
9. Value assessed for assessment purposes.	12 8	6½ 41 14	67 12	32 0	*	9 12	8 0 15	8 52 12	49 12	26 9	41 0	41 0	41 0	15 0	17 12	46 8	...			
10. Upper half of district.	11 10	...	41 8	70 0	31 0	*	6 0	5 12 21	8 56 0	...	24 0	41 0	41 0	13 6	16 0	58 0	...			

* Masur 33½ sérs; Karak 50 sérs.

The following statement shows for each of the articles entered in the previous statement the value in each period of so much produce as in the second period sold for Rs. 100 :—

Period.	Tobacco.	Opium.	Wheat.	Barley.	Mustard.	Other Rabi.	Raw Sugar.	Turmeric.	Rice, husked.	Maize.	Bajra.	Mung and Mash.	Moth.	Cotton, uncleaned.	Til.	Kangni and Kulath.	Other Kharif.
(1) A.D. 1834 to 1846	81	64	147	166	151	150	117	98	82	145	129	105	120	133	123	118	119
(2) A.D. 1847 to 1852	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100
(3) A.D. 1853 to 1860	96	100	116	116	98	99	87	105	102	121	113	97	109	116	90	109	117
(4) { A.D. 1861 to 1867	106	100	161	165	137	135	107	118	128	154	151	125	135	167	144	162	173
{ A.D. 1868 to 1871	106	140	294	301	252	271	161	146	217	307	286	268	222	223	221	241	268

Wheat, barley, and maize, which together cover three-fourths of the cultivation of the district, and are also the most marketable of its products, sold from 1868 to 1871 at three times the average prices which ruled from 1847 to 1852. The great majority of the remaining products have more than doubled in price.

Of equal importance to the agriculturists of Hazára is the great rise in value of cattle, rise which has taken place since 1852 in the flocks, and milch produce, value of cattle, flocks, and butter (ghí). In the hill tracts it is a common practice for an agriculturist, whose rents or revenue quota are fixed in cash, to raise the required money, not by the sale of the grain which his land produces, but by the sale of the butter which his milch cattle have yielded to him. To people of such habits, the rise of prices shown in the following statement is of great importance. In most instances prices have doubled :—

Items.	Tahsil Haripur and Abbottabad.		Tahsil Mansahra.	
	Average price during 10 years ending 1853 A.D.	Price in 1870.	Average price during 10 years ending 1853 A.D.	Price in 1870.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Plough bullock ...	10 8 0	21 8 0	11 8 0	19 0 0
Female buffalo ...	26 0 0	51 0 0	30 0 0	48 0 0
Cow ...	9 0 0	18 0 0	10 0 0	11 0 0
Sheep (ram or wether) ...	1 0 0	2 8 0	1 3 0	2 0 0
Sheep (ewe) ...	0 12 0	2 0 0	1 0 0	2 0 0
Goat (male) ...	1 0 0	2 0 0	1 2 0	3 0 0
Goat (female) ...	1 2 0	2 0 0	1 5 0	2 0 0
Ghi, lbs. per rupee ...	7 lbs.	3½ lbs.	10 lbs.	5 lbs.

It is a common remark that before a zamíndár had a difficulty in selling his butter, but that now the butter is in such demand that the Khatrís have to make arrangements to keep themselves regularly supplied. Before, the zamíndárs took their butter to the Khatrís for sale; now the Khatrís pay them money in advance for it.

During the currency of the Summary Settlement the income from grass and wood has become a valuable asset in considerable portions of the district. Prior to our rule they were not ordinarily of any value. But their value has been steadily increasing in all parts of the district ever since our rule commenced. For some years past the hill tracts which surround the Haripur plain have sold a great deal of grass and wood in the Haripur town and in the large villages of the plain. Large quantities of wood are also sold from the Gandgar hills to Attock, Chach, and Hasn Abdál. Similarly not a few villages in the neighbourhood of the Abbott-abad cantonment make considerable profits by the sale of wood and grass. And a great deal of grass is sold to the small stations which have sprung up on the Murree and Abbott-abad road.

In short, in all the hill tracts of the Haripur tahsíl, and in nearly the whole of the Abbott-abad tahsíl, the villages are now able to realize profits by the sale of their grass, and also in large portions of these tahsíls by the sale of wood for fuel also.

The average price of both grass and wood, when sold in the Haripur plain, or at Abbott-abad and the large villages adjacent, is four maunds for the rupee. In the winter months the dried grass that has been stored in the autumn not unfrequently sells for three maunds for the rupee. The green grass supplied in the summer months to the stations on the Abbott-abad and Murree road sells for six or eight maunds for the rupee.

In the Mansahra tahsíl, there are not at present the same opportunities for the sale of fuel and grass as in the lower portion of the district, and the places in this tahsíl, where the zamíndárs can realize cash profits by these means, are the exception.

The Government own a grass rakh at Mánakrái near Haripur which furnishes good evidence of the valuable nature of the profits drawn by the agriculturists from their grass lands. Its area is 584 acres; Annual selling value of the Government grass rakh at Haripur. from 1866 to 1871 the annual lease of this rakh sold at $5\frac{1}{2}$ annas per acre, in 1872 at $6\frac{1}{2}$ annas, and in the two subsequent years at $9\frac{3}{4}$ annas per acre. The sole product of the rakh is grass, and the grass is sold by the lessee in the Haripur market in competition with an abundant supply of other grass from the adjacent hills.

The figures of Table No. XXXII. give the average values of land in rupees per acre shown in the margin for sale and mortgage ; but the quality of land varies so enormously, and the value returned is so often fictitious, that but little reliance can be placed upon the figures. Rent rates are discussed in the section on tenures (pages to).

Period.	Sale.		Mortgage.	
1868-69 to 1873-74 ...	35	1	18	12
1874-75 to 1877-78 ...	11	13	6	6
1878-79 to 1881-82 ...	11	15	10	1

The great prosperity of the district since annexation has, as might have been expected, greatly enhanced the value of land. At the beginning of our rule land had little value. It was not an uncommon occurrence for some lands to be handed over to an agriculturist on no other condition than that he should pay the revenue. Since the great rise in prices commenced in 1861, land has steadily risen in value so much, that what land had a selling value at annexation is now worth more than double its former price.

It is not too much to say that, as a general rule, land cannot be bought. The prosperity of the agricultural population, the high prices of agricultural produce which have prevailed now for 21 years past, and the feelings of the old proprietary classes (who regard the sale of land as dishonourable), combine to secure this result. Where debts or other emergencies force a man to part with his land, he ordinarily mortgages it, and only rarely sells it outright.

The mortgage rates are commonly higher than the selling rates. The explanation of this apparent anomaly appears to be that the sales are due to exceptional circumstances ; they ordinarily occur among the families whose connection with the land is of late standing, or they are contracted for the purpose of dealing with a stray field, which one side in the contract wishes to add to his holding, and the other side does not care to retain in his possession, or the vendor is a spendthrift, parting with his patrimony carelessly. But the mortgages represent the ordinary land transfers of the country, and afford the best standard of the real value of the land. An old loan account has to be squared, or money has to be borrowed for a domestic emergency ; in either case the borrower covers the loan by mortgaging a small portion of his best land. He will pass off inferior land on the mortgagee if he can, but the mortgagee is generally in a position to see that the land is good of its kind. The mortgages are in almost every case usufructuary, and the mortgagees are generally the village Khatris. The loans covered by these mortgages usually include a good deal of accumulated interest, but the mortgagee is ordinarily placed in full possession, the whole profits are taken as the interest of the debt, and the land is released only when the mortgage debt has been repaid.

Omitting exceptional villages, the highest prices for land prevail in Tarbela, in the irrigated tract round Haripur, and in the vicinity of

the Abbott-abad cantonment. In Tarbela the best irrigated land (bágh or kata) commands Rs. 50 a kanál or Rs. 400 an acre; the average of the recorded mortgages is Rs. 200 an acre. Rs. 200 is not an uncommon mortgage price for the best irrigated land round Haripur. And in 1871 Government had to pay Rs. 320 per acre for manured unirrigated land in the vicinity of Abbott-abad, nor could a private purchaser have bought the same land at a cheaper rate. At the beginning of the following year Government paid Rs. 160 an acre for unirrigated unmanured land in the same vicinity. In the Haripur and Abbott-abad tahsíl good manured land (unirrigated) will readily command Rs. 100 per acre, the unmanured lands, from Rs. 10 to Rs. 50 per acre according to quality. In the Mansahra tahsíl the irrigated rice fields and manured unirrigated lands command from Rs. 50 to Rs. 120 per acre, the dry unmanured land from Rs. 10 to Rs. 50 per acre according to quality.

In 1871 Major Wace caused a return to be prepared of all transfers by sale and mortgage, recorded in the Settlement papers as having taken place since annexation, which were still in force. (Of the mortgages made and redeemed, no records existed owing to the absence of all previous village papers). On the next page will be found the total results of the return thus compiled; it includes sales and mortgages of occupancy rights (where such transactions have taken place) as well as of proprietary rights :—

RETURN OF SALES AND MORTGAGES RECORDED IN THE SETTLEMENT PAPERS AS HAVING TAKEN PLACE SINCE ANNEXATION,
WHICH ARE STILL IN FORCE.

1	2	3	4	5	6	7	8	9	10	11	12	13	
Tahsil.	Description of Transfer.	Number of transactions.	Acres transferred.								Total price paid.	Amount.	No. of years purchase of new assessment.
			Irrigated.		Unirrigated.		Total cultivated.	Uncultivated.	Total land.				
			Manured.	Unmanured.	Manured.	Unmanured.							
Haripur	By sale	156	44	32	37	188	301	38	339	9,660	32	30.5	
	By mortgage	2,337	640	301	300	2,048	3,289	634	3,923	1,99,486	60	57.7	
	Total	2,493	684	333	337	2,236	3,590	672	4,262	2,09,146	58	55.4	
Abbottabad	By sale	648	11	103	239	996	1,349	1,065	2,414	29,294	21	30.7	
	By mortgage	2,302	191	133	780	2,577	3,681	2,832	6,513	1,00,094	27	38.4	
	Total	2,950	202	236	1,019	3,573	5,030	3,897	8,927	1,29,389	25	36.3	
Mansahra	By sale	72	76	11	55	757	899	262	1,161	15,066	5	10.8	
	By mortgage	1,128	651	...	372	2,822	3,845	2,893	6,738	90,226	23	44.6	
	Total	1,200	727	11	427	3,579	4,744	3,155	7,899	95,293	20	38.2	
Total district	By sale	876	131	146	331	1,941	2,549	1,365	3,914	44,022	17	22.7	
	By mortgage	5,767	1,428	434	1,452	7,447	10,815	6,359	17,174	3,89,806	36	47.4	
	Total	6,643	1,613	580	1,783	9,388	13,364	7,724	21,088	4,33,829	32	42.4	

In this Statement the average price realized (columns 15 and 16) is calculated not on the total area transferred, but on the cultivated area only. The uncultivated lands included in the sales are subsidiary items to the main transactions, which are concerned principally with the transfer of the cultivated fields. This does not affect the correctness of the calculation in column 16, for the Revenue referred in that column is calculated on the cultivated area only. This Statement shows that for some years past land has been treated as worth more than 40 years purchase of the new assessments.

The weavers, of whom there are some in every village, are paid their wages in cash. The agriculturists themselves supply the thread, which is spun by the women from home-grown cotton. In the Sikh time and during the first years of British rule, the weavers would weave seven sheets (each containing twelve yards of cloth) for one rupee. During the last ten years they have begun to charge the same sum for four sheets. For weaving a superior lungi (blue sheet or turban, with variegated ends and border) the charge has risen from 14 annas (one rupee gunda) to Re. $1\frac{1}{2}$ and Rs. 2. The dyer's wages have risen but slightly. The original charge for dyeing one ser of thread with indigo was one rupee; now Re. 1-2-0 is charged. For printing a sheet with colours they used to charge 4 annas; now they charge 8 annas. Prior to British rule, a day-labourer received his food or an anna per diem; now he can earn 2 annas a day in the villages, and 3 annas a day in the towns and cantonments. The wages of carpenters, masons, and blacksmiths in towns and cantonments vary from 6 annas per diem upwards according to skill. A skilful workman can earn 12 annas a day, all the best workmen of this class come from the Panjáb proper. The wages paid to reapers are noticed in Section A. (page) Table XXVII. shows town rates of labour as returned in the Administration Reports.

The current measures of capacity in Hazará are based on the odi. The odi is a wooden measure, carved out of one piece of wood of flat form and round circumference. Its inside measurements average 11 inches in diameter and three inches in depth. The odis of the different tracts differ, as also do those of the several villages in each tract; the measure is not of any exact capacity; each village carpenter makes it by guess. The zamindárs universally measure the grain by the odi, not by weight. The measure is always heaped. The scale of its divisions and multiples is as follows:—

4 Kura	...	...	...	...	...	...	...	= 1 Odi
60 Odis	...	...	...	...	...	...	...	= 1 Chhat

There are other items in the scale. For instance, 5 odis = 1 ara; 40 odis = 1 wahtar, except in Pakhlí where the wahtar is 20 odis; half an odi is sometimes called a chohá. And in the Dhúnd tracts the odi itself is called chohá. A málá kura is three-fourths of an odi, or an odi filled but not heaped. The Dhúnds also use the following multiples of the odi or chohá:—

2 Chohá	...	...	...	...	...	...	...	= 1 Dhári
4 Do.	...	...	...	...	...	...	...	= 1 Topa.
10 Do.	...	...	...	...	...	...	...	= 1 Tukri.
8 Do.	...	...	...	...	...	...	...	= 1 Adhpát.
16 Do.	...	...	...	...	...	...	...	= 1 Pái.

The weight of the odi varies according to the different grains measured. With maize, which is the principal crop, it averages five sérs. An odi measure, which, when filled with maize, contains five sérs of that grain, will contain the following weights of the other grains:—

Múng or Másh ...	Sérs.	Kangni ...	Sérs.
Masúr ...	5 $\frac{3}{8}$	Mustard ...	4 $\frac{5}{8}$
Moth ...	5	Karrak ...	4 $\frac{7}{8}$
Wheat ...	4 $\frac{1}{8}$	Khukhan ...	4
		Barley ...	3 $\frac{1}{8}$
		Rice in husk ...	3 $\frac{5}{8}$

An examination of the odis in use in different tracts gave broadly the following result as to their respective capacity :—

Odis in use in the tracts of			Contain, when filled with maize.
Tahsíl Haripur.	Tahsíl Abbottabad.	Tahsíl Mansahra.	Sérs.
Tarbela ...	...	...	6 $\frac{1}{2}$
...	...	{ Bálakot, Kágán, and Mansahra. }	5 $\frac{1}{2}$
...	{ Kachi, Babarhán Sherwán and Garhián. }	{ Garhián ... }	5 $\frac{1}{4}$
Khálsa, Kulai and Baduak. }	{ Bói ... }	{ Konsh, Garhi Habíbulá Shinkiarí, Bhogarmang and Agror. }	5
...	{ Dhamtaur, Nawashahr, Mángal, Nára, and Bakot }	{ ... }	4 $\frac{3}{4}$
Khánpur, Bagra, Khari Gandgar, and Srikot. }	{ Danna and Rajoiá ... }	{ Bhair kund ... }	4 $\frac{1}{2}$
Jágal ...	...	...	4 $\frac{1}{4}$
Haripur, Kandí, Kahl, Kot Najíbulá, Mánakrai, and Sarái Sálíh. }	{ Shingri ... }	{ ... }	4

Land measure.

The old land measure of the richer lands in Lower Hazará was—

3 Karo, square	... = 1 Marla
20 Marlas	... = 1 Kanál.
3 Kanáls	... = Páo Rassi.
6 Do.	... = Adh Rassi.
12 Do.	... = 1 Rassi.

Since Sikh rule commenced, the rassi has dropped out of use ; and the land has been measured by kanáls only. The bigah of four kanáls also came into use in khari. The karo, by which the marla is measured, is a double pace roughly 5 $\frac{1}{2}$ feet. This measure makes the marla agree with the English square rod, and the kanál equal to half a rood. But in practice, owing to the fact that the measurement was not chained but paced, the measurement was slightly larger.

In the rest of Hazará the land was roughly reckoned according to the number of measures (odis) of grain with which each field was sown. This odi measure always refers to the amount of maize that would be sown on the field, maize being the principal crop in the Hazará hills. Occasionally a poor piece of land, on which maize would not ordinarily be sown, is described as half or one-fourth (ek do kura) an odi

of kangni, but such an application of the seed measure to land is exceptional. The odi measure in its application to land is still less exact than it is when confined to the measurement of grain. Applied to land, it involves not only the variation that arises from the different capacity of the measure in each tract and village, but also a further variation attributable to the different qualities of each soil. On rich and manured fields the seed is sown thicker, and on poor land more sparsely; in the former instance the odi of seed would cover only $1\frac{1}{2}$ kanáls, and in the latter case at least $2\frac{1}{2}$ kanáls. As an average, the odi measure applied to land may be said to equal two kanáls. The multiples of the odi are applied to the measurement of land in the same manner as the odi itself; for instance, a chatt of land is so much as 60 odis will sow.

Such an inexact measure is applicable only to a rough state of society and agriculture, in which land has little value. Ever since annexation the practice of measuring land by karos and kanáls has been on the increase. At Settlement the whole of the land was measured by chaining, and its area reckoned according to the kanál in vogue in Lower Hazára, eight kanáls being equal to one English statute acre. This measurement by kanáls has already greatly displaced the old odi measurement among the people. The latter was a fruitful source of dispute; and quarrels, the decision of which turns upon the measurement of the land, are invariably settled by the new measurement, not by the old.

Harvest measures.

A few of the harvest measurements can also be usefully recorded thus;—

5 Dhathás	...	...	...	...	...	...	...	= 1 Pula.
8 Do.	...	...	...	...	...	...	...	= 1 Gaddi.
8 Gaddis	...	...	...	...	...	...	...	= 1 Gadda.

A dhatha is a handful, *i. e.*, as a man reaps, he uses the sickle with one hand and grasps what he cuts with the other; when his hand is full, he drops what he has cut; a handful so gathered is a dhatha. A gadda generally weighs about 32 sérs. A trangari is so much as a man can carry on his head; it is a little more than the Gadda.

The measure of weight in use in the Haripur and Nawashahr towns is the *Mahmúd Sháhi sér* of 100 Ganda rupees, equal in weight to 96 tolas or Government rupees. It is locally called the

Trade measures.

pakka sér. In the town of Khánpur and in the Mansahra tahsil the sér in use is the English sér of 80 tolas; it came into use in the Khánpur town about 1857, and in the Mansahra tahsil about the year 1855. In the rest of the district the Bahádar Sháhi sér is in use; it equals 82 tolas, and is called the kacha sér. There are a few local exceptions, *e. g.* salt is sometimes sold in Bálákot and Garhi Habíbullá by the pakka sér in vogue at Haripur; and in Kágán salt and ghí are sold by the (Gujars') sér, which equals 160 Ganda rupees, or $154\frac{1}{2}$ tolas. Cloth is sold in Haripur, Nawáshahr, and Kot Najíbullá by the pakka yard (gaz), which is one-sixteenth (one girá) longer than the English yard. In the towns of Khánpur and Baffa the English yard has been used since 1855. In the rest of the district the Bahádar Sháhi yard is used; it is one-sixteenth less than the English yard,

Communications.

[Not yet recieved from Deputy Commissioner.]

pakka seer. In the town of Khánpur and in the Mansahra tahsíl the seer in use is the English seer of 80 tolas; it came into use in the Khánpur town about 1857, and in the Mansahra tahsíl about the year 1855. In the rest of the district the Bahádar Sháhi seer is in use; it equals 82 tolas, and is called the kacha seer. There are a few local exceptions, *e. g.*, salt is sometimes sold in Bálakot and Garhi Habíbullá by the pakka seer in vogue at Haripur; and in Kágán salt and ghi are sold by the Gújars' seer, which equals 160 Ganda rupees, or $154\frac{1}{2}$ tolas. Cloth is sold in Haripur, Nawáshahr, and Kot Najíbulla by the pakka yard (gaz), which is one-sixteenth (one gira) longer than the English yard. In the towns of Khánpur and Baffa the English yard has been used since 1855. In the rest of the district the Bahádar Sháhi yard is used; it is one-sixteenth less than the English yard.

The figures in the margin show the communications of the district as returned in quinquennial Table No. I of the Administration Report for 1878-79; while Table No. XLVI shows the distances from place to place as authoritatively fixed for the purpose of calculating travelling allowance. Table No. XIX shows the area taken up by Government in the district for communications.

Communications.	Miles.
Navigable rivers ...	<i>Nil.</i>
Railways ...	"
Metalled roads ...	"
Unmetalled roads ...	922

None of the rivers in this district are navigable. Timber is floated down the Indus and the Jhelam. The ferries in the district are shown below:—

Rivers.	Ferry.	Distance in miles.	REMARKS.
Jhelam ...	Garhi Habíbullá ...	...	A suspension bridge. Leased.
Do, ...	Kohála ...	...	Bridge. Leased; $\frac{1}{2}$ net profits paid to Kashmír State.
Indus ...	Dalmohat ...	...	3 boats. 2 supplied by Government and 1 by boatmen. Leased.
Do. ...	Derband ...	...	The property of the Nawáb of Amb.

The boats at the Dalmohat ferry number only 3 or 4. There is also one boat at Tarbela plying between that place and Khabbal on the opposite side of the Indus. At Bisián, Bálakot, Bela, Jard, Kágán, and two or three other unimportant places there are light wooden bridges by which the Kunhár river is crossed, as also one at Shinkíámi over the Siran. In a few places in the Kágán and Boí tracts, the Kágán and its affluents are crossed by rope suspension bridges, the local name

for which is "Kaddal." In the Boí tract the ropes of these bridges are usually made of thongs of raw hide plaited together. In Kágán they are made of the twigs of witch hazel (*Parrotia jacquemontiana* or *Fothergilla involucrata*) called "Pishor" in Kágán and "Paser" in the rest of Hazára. The construction of these bridges is very simple, and they are easily made by the zamíndárs. They ordinarily last a year.

The principal road of the district is the road which, starting from two points (Kálá-ki-Sarai and Hasan Abdál) on the Lahore and Pesháwar Road in the south of the district, after uniting into one at Haripur, passes through Abbottábád and Mansahra to the Kashmír boundary at Garhi Habíbulla. It traverses the richest tracts of the district, and carries the greatest portion of its trade. It is also the road politically of the most importance. The district has altogether 5 camping grounds, 5 saráis; 93 miles of road fit for wheeled traffic; 151 for camels; 289 fit for horses, mules, and bullocks. All the roads in this return have been made during British rule. The statement does not include the numerous village roads. Throughout Hazára in the hills no less than in the open valleys, the tracks from village to village are nearly everywhere good enough for ponies, mules, and bullocks, so that facilities for trade and for general inter-communication exist in abundance.

The following tables show the principal roads of the district, together with the halting places on them, and the conveniences for travellers to be found at each. Communications on the road from Hassan Abdál to Abbottábád are often interrupted in the rains for hours by floods on the Harro and Dor mountain torrents, neither of which is bridged, and which cross the road respectively between Hassan Abdál and Haripur and between Haripur and Abbottábád. The upper Murree and Abbottábád road is closed by snow in the winter for traffic, and also are the roads from Mansahra to Kágán:—

Abbottábád and Murree upper road—Only open from 1st May to 30th November; not fit for wheeled traffic.

See Route 597. Routes in the Bengal Presidency 1877 Edition.

Stages.	REMARKS.
<i>Bagnetar.</i> 10 miles. Two fords over the Dor river.	A small village; dak bungalow and encamping-ground; police road post; supplies procurable after due notice; water good. Road not practicable for wheeled traffic, passable for camels. Blocked by snow from December to April; country mountainous. Pass Dhamtaur and Dor stream at $3\frac{1}{2}$ miles; a few Banias' shops about $\frac{1}{2}$ a mile off the road; Dhamtaur takia, a picturesque spot. Tanks fed by a stream; tomb of Háji Sháh Jamál Gházi; and some old trees.

Stages.	REMARKS.
<i>Dungagali.</i> 12 miles.	Headquarters of tahsil ; thána and sarai in one ; branch Post office ; dák bungalow ; supplies and roads as above, and encamping ground ; supplies and road as above ; water plentiful from Haro stream ; pass military hutted camps of Bárágali and Kálábágh at 4 and 8 miles respectively. Post offices and military telegraph stations ; Nathiagali Civil location $1\frac{3}{4}$ miles from Kalábagh ; circuit house ; letter box about $\frac{1}{4}$ mile from Nathiagali ; a road branches off direct to Kohála, passable for mules, but narrow and rather dangerous.
<i>Changlagali.</i> 8 miles.	Military hutted camp, dák bungalow and encamp-ground ; branch Post office ; military telegraph office on 6 miles ; Pass Ghora Dhaka military camp 2 miles off the road ; supplies and country as above ; water plentiful.
<i>Murree.</i> 10 miles.	Sub-division of Ráwalpindi district ; country road and supplies as above ; pass Khairagali military camp at 2 miles, and Thobba military camp 1 mile off the road to right ; Post offices and military telegraph offices.

Branch Trunk road, Abbottábád to Kála-ka-Sarai, Panjáb Northern State Railway Station.

See Routes 3, 4, 5, 6, 8, &c., 1877 Edition.

Stages.	REMARKS.
<i>Sultánpur.</i> 10 miles. Cross the Dor river, which is fordable except after heavy rain.	A village removed from the road ; supplies procurable after due notice ; sarai with accommodation for European travellers in rest-house. Water from a pakka tank fed by an irrigation channel and from a well. Police station. Tonga and bullock train stages ; few Banias' shops and an encamping ground. Road practicable for wheeled traffic ; country picturesque and fairly cultivated. Descend through the Silhad Pass to Khokar 5 miles ; a few Banias' shops and a small encamping-ground. Cross the Dor 3 miles further on.

Stages.	REMARKS.
<i>Haripur.</i> 12 miles. Several small streams.	Municipal town ; dák bungalow ; Sessions house ; Government sarai ; private sarai ; dispensary ; branch Post office ; thana, head-quarters of tahsil ; encamping-ground ; Tonga and Bullock Train Agency office ; Panjáb Northern State Railway Traffic Agency office. Supplies and water abundant. Country and road as in last stage. Nallas crossed without difficulty. Pass Maksad at $3\frac{1}{4}$ miles ; large clump of trees. Tanks fed by stream ; a few Banias' shops, and a small encamping-ground. Pass sarai Saleh at $7\frac{1}{4}$ miles. Large village ; letter box ; and private sarai.

Branch Trunk Road, Abbottábád to Kála-ka-Sarai.

Stages.	REMARKS.
<i>Hattar.</i> $13\frac{1}{4}$ miles. Cross 6 small streams.	A village ; small sarai and encamping-ground ; supplies procurable after due notice ; water scarce and only obtainable from a well ; country undulating with pretty scenery ; road good. Nallas offer no difficulty except after heavy rain. Cross Sokha Nalla at $\frac{3}{4}$ mile, and pass Kot Najíbulla at $6\frac{3}{4}$ miles.
<i>Kála-ka-Sarai.</i> $8\frac{3}{4}$ miles. Ford over the Harro river.	A small village on Branch Trunk Road to Abbottábád ; Panjáb Northern State Branch Railway Station ; Government sarai ; and encamping-ground. Supplies procurable after due notice ; water plentiful ; country and road as in last stage. Cross the Harro at $2\frac{1}{4}$ and pass Usmán Khutur at $3\frac{3}{4}$ miles.

NOTE.—It is proposed to establish telegraphic communication between Haripur and Abbottábád and between Haripur and Hassan Abdál Railway Station.

*Trunk Road, Abbottábád to Hassan Abdál, Panjáb Northern
State Railway Station.*

See Routes 3, 4, 9 and 80, &c., 1877 Edition.

Stages.	REMARKS.
<p><i>Sultánpur.</i> 10 miles. Cross the Dor river, fordable except after heavy rains.</p>	<p>A village removed from the road. Supplies procurable after due notice. Sarai with accommodation for European travellers in rest-house. Water from a pakka tank fed by an irrigation channel, and from a well. Police station; tonga and bullock train stages. A few Baniás' shops and an encamping-ground. Road practicable for wheeled traffic. Country picturesque and fairly cultivated. Descend through the Silhad pass to Kohkar, 5 miles. A few Baniás' shops and a small encamping-ground. Cross the Dor 3 miles further on.</p>
<p><i>Haripur.</i> 12 miles. Cross several small streams.</p>	<p>Municipal town, dák bungalow, sessions house, Government sarai, private sarai, dispensary, branch post office, thána, head-quarters of tahsíl, encamping-ground, Tonga and Bullock Train Agency Office, Panjáb Northern State Railway Traffic Agency Office. Supplies and water abundant. Country and road as in last stage. Nallas crossed without difficulty. Pass Maksud at 3½ miles. Large clump of trees. Tanks fed by stream; a few Baniás' shops and a small encamping-ground. Pass Sarai Saleh at 7¼ miles. Large village; letter box; and private sarai.</p>
<p><i>Dehdar.</i> 11 miles.</p>	<p>A small village; a small encamping-ground; tonga and bullock train stages; supplies procurable after due notice; water scarce. Pass Pania village and kus (ravine) at 4 miles.</p>
<p><i>Hassan Abdál.</i> 11 miles. Cross the Harro river, which is fordable except after heavy rain; also several small streams.</p>	<p>A large village. Railway station distant one mile from sarai and dák bungalow. Tongas ply between Railway station and dák bungalow at 12 annas a seat either way. Branch post office, dispensary and bazar. Supplies and water abundant. Country hilly on both sides. Steep nallas, but passable without difficulty. Pass Shia village and Harro in 5th mile, and Jahlate stream, fordable, 3 miles further on.</p>

NOTE.—It is proposed to establish telegraphic communication between Haripur and Abbottábád and Haripur and Hassan Abdál Railway Station. A sarai with accommodation for European travellers will probably be finished during 1884-85 at Dehdar.

Trunk Road, Nathiagali to Kohála bridge, en route to Kashmír, only passable for foot travellers or country tattsos and mules.

Stages.	REMARKS.
<i>Nathiágali to Kohála.</i> 14 miles. Cross 3 small streams.	Descent for 4 miles to Diara-da-seri. Cross two mountain streams fordable at ankle deep. Road open for 6 miles to Parpauri. Cross nallas. Sarai-da-kus fordable except after heavy rain, 2 miles further on Bakot Police station. Bantias' shops; road so far runs along side of hill over ravine (Bokote kus); 2 miles further on, Kohála dák bungalow, musáfir khána, police chauki, Post office. Suspension bridge across the Jhelam completed at the joint expense of the British Government and the Kashmír State in 1871. Supplies procurable after due notice through Deputy Commissioner Hazára. Water plentiful.

Trunk Road, Abbottábád to Garhi Habibulla, Route No. 10.

Stages.	REMARKS.
<i>Mansahra.</i> 16 miles. Cross 5 small streams.	A considerable village on the north-west of the road, and on the right bank of a stream (Bhúth Kátha, Ghost's canal) which is crossed by a substantial bridge. There is a combined tahsíl and thánah, a Post office, a dák bungalow, a sarai with corner bungalow, an encamping-ground, dispensary and a school. Supplies are procurable after due notice to Deputy Commissioner Hazára. Water plentiful; country hilly; road fit for ekkas with careful driving. Starting from Abbottábád there are some Bantias' shops at 5 miles, up to which the road is drivable; it crosses Mangal stream at 3 miles further, bridged. Paka tank; large shady trees. Trade registration post at 9th mile. Bantias' shop. Mangal Police chauki, small encamping ground 2 miles futher on; about 50 paces to left of road large stone pillar with inscription.

Stages.	REMARKS.
<i>Utar Shisha.</i> 9 miles. Cross 3 small streams.	Village off the road ; encamping ground with shady trees ; road, country, supplies and water as above.
<i>Garhi Habibulla.</i> 9 miles. Cross the Nainsuk river by a bridge.	Chief village of Khán. Shops, &c Dák bungalow at suspension bridge over Nainsuk or right bank of river, which is suitable for unladen camels or mules. Encamping-ground, Police station, Post office, school. Pass Batrassigali. Kháns' chauki at 3 miles from Utar Shisha. Road, supplies, country, and water as above. Pass over Dubb Hill <i>en route</i> to Kashmir, 6 miles further on. No accommodation. It is proposed to establish telegraphic communication between Abbottábád and Mansahra.

There are rest-houses for travellers at the following places:—On the District Trunk Road.—Haripur, Abbottábád, Mansahra, Garhi Habíbullah. On road from Abbottábád to Murree—Bagnotar, Dungagali, Chánglagali. Also at Mári, on the lower road to Murree ; at Kálápáni, on the road to Thandiáni ; and at Kohála, on the Murree and Kashmir road.

An Imperial postal line enters the district by the road from Hasan Abdál, and goes as far as Abbottábád. This line is kept up all the year round. Another line runs from Abbottábád to Murree during 6 months (May to October) of each year. District post lines connect the police station (thánah) with the Imperial line, which they join either at Haripur, or at Abbottábád. There are also post offices at Baffa and Nawáshahr, and during the summer season at Thandiáni and the European locations on the Murree and Abbottábád road. The mails are in every case carried by runners. The district post is little used, except for official purposes, and by the trading classes ; the agricultural classes as yet make very little use of it.

A branch telegraph line leaves the main line at Hasan Abdál and is carried along the side of the district road through Haripur to Abbottábád. The only telegraph station is at Abbottábád.

CHAPTER V.

ADMINISTRATION AND FINANCE.

SECTION A.—GENERAL.

The Hazára district is under the control of the Commissioner and Superintendent Peshawar Division, who is Executive and Judicial. assisted by a Civil and Sessions Judge ; both are stationed at Pesháwar. The former with his office moves to Abbottábád, the head-quarters of the Hazára district in the summer, and the latter usually visits the Hazára district once a quarter to dispose of sessions cases. The ordinary head-quarters staff of the district consists of a Deputy Commissioner, an Assistant Commissioner, and a Native Extra Assistant Commissioner; the Assistant Commissioner is also Treasury officer, Superintendent of the Jail, and Secretary of the Local Funds. Each tahsíl is in charge of a Tahsildar assisted by a Náib. During the summer the Náib Tahsildár Abbottábád is transferred to

Tahsil.	Qánungos and Náibs.	Patwáris and Assistants.
Abbottábád ...	2	37
Haripur ...	2	50
Mansahrá ...	2	32
Head-quarters ...	2	...
Total ...	8	119

Dungagali, where he holds his Court as Náib Tahsildar of the Galis with special powers. During the summer there is no Náib Tahsildár at Abbottábád. The village revenue staff is shown in the margin. There is a Munsiff in the district who sits for 15 days alternately at Abbottábád and Haripur. The statistics of civil and revenue litigation for the last 5 years are given in Table No. XXXIX.

The Executive staff of the district is assisted by Honorary Civil Criminal, Police and jails. Judges Samundar Khán, Khán of Garhi Habibulla, and Khanizamán Khán, Khán of Khalabat, who have powers within the limits of their respective jágirs.

Class of Police.	Total strength.	DISTRIBUTION.	
		Standing guards.	Protection and detection.
District Imperial	453	63	390
Cantonment ...	...	...	...
Municipal ...	43	...	43
Ferry ...	3	...	3
Total ...	499	63	436

The Police force is controlled by a District Superintendent who is assisted by an Inspector. The strength of the force as given in Table No. I of the Police Report for 1881-82 is shown in the margin. The *thánah* or principal police jurisdictions and the *chaukís* or police outposts and road posts are distributed as follows :—

Tahsíl Abbottábád.—*Thanás*—Abbottábád, Nára, Bakot, Sherwán, Lora and Dungagali. The last during the summer only. *Chaukís* Sultánpur and Mangal, ferry Police *chauki* Kohála. Summer *chaukís*—Bagnotar, Bárágali, Kalábágh, Nathiagali, Chánglagali, Khairagali on the Abbottábád and Murree road, and Thandiáni. *Tahsíl Haripur.*—*Thanás*—Haripur, Khánpur Ghazi, Terbelá and Kirpálián. *Chaukís*—Tavi, Dalmohat, Hattar, Thapla, Sirikot and Shingali. *Tahsíl Mansahra.* *Thanás*—Mansahra, Shinkiári, Oghi, Bálákot Garhi Habíbulla. *Chauki* Kháki and *chaukís* at Battal and Jabori to watch the border. There are cattle-pounds at Abbottábád, Haripur and Khánpur only. The Deputy Commissioner Hazára and the Commissioner Pesháwar Division are *ex-officio* respectively Deputy Inspector-General and Inspector-General of Police. The district lies within the Pesháwar Division.

In addition to the regular police, there are 419 village watchmen or *chaukidárs*. Each watchman's beat contains on an average 139 houses. Large villages have two or more watchmen, while smaller villages are placed, two or more together, under the charge of one watchman. The watchman's pay is derived from a cess levied on every house, the houses in each beat being charged an annual rate sufficient to make up the sanctioned pay. The rate is collected by the village headmen, in two instalments, at the time of harvest, and is paid by them to the *tahsildárs*, who disburse it to the watchmen. The pay of each watchman ranges, in the Haripur *tahsíl* from Rs. 2 to Rs. 4 per month, and in the other *tahsís* from Rs. 2 to Rs. 3.

The district lock-up at head-quarters contains accommodation for 36 prisoners. This is supplemented by a temporary wooden jail barrack capable of containing 30 prisoners. Long term convicts are transferred to the Ráwalpindi jail. The construction of a new 3rd class jail at Abbottábád is under consideration. Table No. XL gives statistics of

criminal trials. Table No. XLI of police inquiries, and Table No. XLII of convicts in jail for the last 5 years. There are no criminal tribes in this district.

The gross revenue collections of the district for the last 14 years, so far as they are made by the Financial Commissioner, are shown in Table No. XXVIII, while Tables Nos. XXIX, XXXV, XXXIV and XXXIII give further details for Land Revenue, Excise, License Tax and Stamps respectively. Table No. XXXIIIA shows the number and situation of registration offices. The only distillery for the manufacture of country liquor is situated at Haripur. The cultivation of poppy is not forbidden in this district, and is governed by the rules under the Excise Act X of 1871. The administration of Customs and Salt revenue is described in the next paragraph. Table No. XXXVI gives the income and expenditure from district funds, which are controlled by a Committee consisting of 51 members selected by the Deputy Commissioner from among the leading men of the various tahsils, and of the Civil Surgeon, District Superintendent of Police, and the Executive Engineer as *ex-officio* members; the Deputy Commissioner as President; the Assistant Commissioner as Secretary; and the Extra Assistant Commissioner as Native Secretary. Table No. XLV gives statistics for municipal taxation, while the municipalities themselves are noticed in Chapter VI. The income from Provincial properties for the last 5 years is shown below :—

Source of Income.	1877-78	1878-79	1879-80	1880-81	1881-82
	Rs.	Rs.	Rs.	Rs.	Rs.
Ferries with boat bridges ...	...	...	...	...	...
Ditto without ditto ...	3,975	4,624	4,136	5,041	5,429
Staging bungalows, &c. ...	2,741	2,460	2,232	1,753	2,446
Encamping-grounds ...	98	99	80	45	64
Cattle-pounds ...	299	412	353	420	690
Nazul properties ...	496	1,104	1,279	1,800	1,926
Total ...	7,609	8,699	8,080	9,059	10,555

The ferries, bungalows and encamping-grounds have already been noticed at page , and the cattle-pounds at page . The principal Nazul properties consist of 315 acres of land, for the most part let for cultivation. Figures for other Government estates are given in Table No. XVII, and they and their proceeds are noticed in the succeeding Section of this Chapter, in which the land revenue administration is treated of.

In this district there is only one beat of the Northern India Salt Revenue Department, 21 miles long, with nine guard posts along the Indus to prevent the entry of Kohát salt from the trans-Indus districts. The head-quarters of the beat are at Gázi, where an Inspector is stationed. The establishment consists of 53 men in all, and is maintained at a cost of Rs. 9,199 per annum.

Table No. XXIX gives figures for the principal items and the totals of land revenue collections since 1868-69. Table No. XXXI gives details of balances, remissions and agricultural advances for the last 14 years. Table No. XXX shows the amount of assigned land revenue; while Table No. XIV gives the areas upon which the present land revenue of the district is assessed. Further details as to the basis, incidence, and working of the current Settlement will be found below in Section C of this Chapter. The land revenue as at present assessed falls at the following rates, as compared with those of the Province at large :—

	RATE PER ACRE ON								
	Cultivation.			Cultivated and culturable land.			Total area assessed.		
Hazára district ...	0	12	7	0	11	11	0	11	6
Average of Province ...	1	1	3	0	10	2	0	5	4

The coercive processes requisite for the collection of the revenue are few in number. The severer processes are entirely unknown.

Table No. XXXVII gives figures for the Government and aided middle and primary schools of the district. There are middle schools for boys at Abbottábád and Haripur, while the primary schools are situated at Abbottábád, Nawáshahr, Malmúla and Sarai Niámat Khán in the *Abbottábád tahsíl*; at Haripur, Sarai Saleh, Tarbela, Kot Najibulla, Gházi, Simalkhund, Manakrai, Jagal, Khánpur, Bágra, in the *Haripur tahsíl*; and at Baffa, Ghari Habibulla, Dhudiál, Sandasar, Sherpur and Beháli in the *Mansahra tahsíl*. The middle schools at Abbottábád and Haripur are also primary schools. English and vernacular are taught in the middle schools. The district lies within the Ráwalpindi Circle, which forms the charge of the Inspector of Schools at Ráwalpindi. Table No. XIII gives statistics of



education collected at the Census of 1881. Besides these schools Arabic is taught by village mullas, and Gurmukhi and Shástri by village Pandits to private students. Including the indigenous schools, there were, in March 1881, 565 schools in the district, at which 3,560 children were taught.

The Abbottábád district school was founded in 1861. The school building lies without the limits of the Abbottábád Municipality, and is situated near the district and police Courts. The school is carried on by the Head Master under the superintendence of the Inspector of Schools Ráwalpindi Circle. The staff consists of 6 masters and a monitor. The following figures show the working of the school for the last 5 years:—

Year.		Expenditure.	No. of pupils.
		Rs.	
1878-79	...	2,517	96
1879-80	...	2,642	88
1880-81	...	2,642	105
1881-82	...	2,795	101
1882-83	...	3,118	96

Most of the students attending the school are sons of munshís or shop-keepers, and nearly all of them are outsiders.

Table No. XXXVIII gives separate figures for the last 5 years for each of the dispensaries in the district, which are under the general control of the Civil Surgeon, who is the Regimental Surgeon of one of the Corps at Abbottábád. The dispensary at Abbottábád is in the charge of a Hospital Assistant, supervised by the Civil Surgeon, while that at Haripur is in the charge of an Assistant Surgeon. There are also Police and Jail Hospitals in the charge of one Hospital Assistant under the general control of the Civil Surgeon. There is a Native Hakim at Haripur paid from the municipal funds. The vaccination staff of the district consists of one Native Superintendent and 2 vaccinators under the control of the Civil Surgeon.

There is no record of the date of the foundation of this dispensary; but it has probably been in existence for more than 30 years. It is a handsome substantial stone building standing in a spacious and well wooded compound in the Civil station of Abbottábád adjoining the military cantonment, and is the sadr dispensary of the Hazára district. It contains 3 large and lofty wards and 5 small verandah wards for patients, 22 males and 5 females; also a large dispensary, medicine and operating room. The staff consists of a Native Doctor, 2 dressers, and menials, and is under the immediate supervision of the Civil Surgeon of Hazára.

The object of the institution is to afford gratuitous medical aid to the people of the district, and to any beyond British territory who may come to the dispensary. It also receives a certain number of in-door patients, both British subjects and others; and feeds such patients during their treatment as are unable to feed themselves.

The following table shows the number of operations, major and minor, performed in each of the 5 years ending 31st December 1883 :—

Years.	NO. OF OPERATIONS PERFORMED.		
	Major	Minor	Total
1879 ...	22	245	267
1880 ...	20	264	284
1881 ...	54	322	376
1882 ...	62	379	441
1883 ...	51	376	427

There is a small Church at Abbottábád capable of seating some 150 persons, and one at Dungagali holding 96 persons. A Chaplain is posted to the district, and holds service at the Abbottábád Church throughout the winter, and on the 1st Sunday in the month during the summer. The remaining Sundays during the summer months he holds service at the Dungagali Church and the other Gali locations as far as Ghora Dháka. During the intervening Sundays in the summer months Divine service is performed in the Abbottábád Church by the Station Staff or other officers.

The Trunk Road in the district, length 97 miles from Kála-ki-Sarai to Garhi Habíbúlla, the public buildings, and the military works, are under the charge of the Executive Engineer Pesháwar Provincial Division, whose head-quarters are at Abbottábád, assisted by an Executive Engineer in charge of the Hazára Sub-Division, whose head-quarters are also at Abbottábád, under the control of the Superintending Engineer 1st Circle, Panjáb, whose head-quarters are at Ráwalpindi. The Government Reserve Forests are under the Deputy Conservator of Forests Hazára Division, whose head-quarters are at Abbottábád and Chánglagali. The Post offices are controlled by the Superintendent of Post Offices at Ráwalpindi. There is a 3rd class Government Telegraph office at Abbottábád under the charge of a Telegraph Master, and controlled by an Assistant Superintendent or Sub-Divisional officer at Ráwalpindi, and in communication with Ráwalpindi and Murree. During the summer, messages are received from and despatched to the Military hutted camps on the Murree and Abbottábád upper road. These offices are managed by the military.

SECTION B.—MILITARY AND FRONTIER.

The town of Abbottábád is the head-quarters of the Panjáb Frontier Force, and the principal cantonment of this district. There are also outposts at Haripur and in Agror, to which small garrisons are detached from Abbottábád. During the summer months, detachments of British Infantry, and sometimes of Mountain Artillery, are stationed on the hills between Murree and Abbottábád, at Khairagali, Chánglagali, Kálábágh and Báraáli, on the Murree and Abbottábád (upper) road. The principal military station in the district is the cantonment of Abbottábád which adjoins the Civil lines. The ordinary garrison consists of a Mountain Battery, a Gurkha Regiment (local), and a Regiment of Native Infantry. A detachment from the Gurkhás and Native Infantry alternately garrisons the Oghi fort in the Agror valley. The garrison belongs to the Panjáb Frontier Force, and is commanded by the senior officer in command of one of the Regiments stationed here. The total garrison of the district as it stood in July 1882 is shown in the margin. The figures are taken from the Station Staff Officer's distribution list for that month, and include those who are sick or absent.

Station.	Regimental and Staff Officer.	NON-COMMISSIONED OFFICERS AND MEN.		
		Artillery.	V. Gorkhas.	Native Infantry.
Abbottábád Cantonment...	19	186	856	798

The available transport is as follows :—

<i>Artillery.</i>		<i>Baggage mules.</i>	
No. 1 Kohát Mountain Battery	48
1st Sikh Infantry	178
5th Gurkhas	205
Total		...	431

Besides these each of the Infantry Regiments has 8 pakhál mules. The Battery and the Regiments are each equipped with half the transport required by them on active service, as laid down in the new transport regulations. There are no defensive works of any kind, nor is there any settled plan of defence in case of an attack. The cantonment is an open one between two ranges of hills, both of which command it within easy range; on the north-east is an open plain, and on the south the Haripur road is through a steep pass for about 4 miles, and is commanded on both sides by steep hills.

The following note has been kindly furnished by Mr. Merk, and is partly based upon information collected by Captain Mason, R. E. :—

The country between the western border of the Hazára district and the Indus consists of a series of glens and narrow valleys draining into the Indus. Commencing at the northernmost point of the Hazára district, the valleys of Chilás and Kohistán are inhabited by a non-Afghán race who by language and descent are evidently closely allied with the people that holds the northern part of the Swát valley and the country from Gilgit to Chitrál. They appear to be a peaceful and inoffensive race. They have few relations with British territory, and their jirgas or representatives are rarely or never seen at Abbottábád. They have but little to do with the Hazára district, and practically have no connection with British territory. South of them live the Swátís, a non-Afghán race that appears to have occupied its present settlements some time during the 14th and 15th centuries after having been expelled from trans-Indus tracts (probably from Swát, Buner and Bajaur) by the irruption of the Afghán clans who now, under the name of Yusafzais, Taraklánís, and Mohmands, occupy the former seat of the Swáti race. The Swátís themselves have fallen sufficiently under the influence of their Afghán neighbours to talk Pashtú. Their tribal constitution is modelled more or less on that of the Afgháns ; and the Swátís, although unable to trace their descent from any ancestor, are divided into clans who are again sub-divided into sections and sub-sections, as is the case with pure Afgháns. In character the Swátís have all the features of a subjected and degraded race. They are cruel, treacherous, fickle and quarrelsome ; cowards and addicted to every vice ; and there is little in them to attract observation, or to justify the propriety of their occupying the lovely valleys and glens in which they are located. Perhaps the majority of the Swátís live in British territory, in the Naushehra tahsíl of the Hazára district, where they hold the Pakhli, Agror, Bhogarmang, Konch and Bálákot Valleys. The titular chief of the Sháh Swáti race is a British jágírdár, whose seat is at Garhi Habibulla. The principal seats of the independent Swátís are the Allai valley, and further south the group of valleys of which the drainage falls into the Indus at Thrákot, and which are comprised in the glens of Tikri, Deshi, Parári and Nandahár. With the Swátís of independent territory our relations are comparatively more intimate than with the distant inhabitants of Chilás and Kohistán ; but as a whole they are little dependent upon British territory. From their position, communication with the inhabitants of the southern Swáti settlements of Nandahár, Tikri and Deshi is necessarily more frequent than with the Allaiwáls, who are separated from the Hazára district by the intervening tract of Nandahár. Of late years, however, our relations with the Allaiwáls have been drawn more close.

The first occasion on which they came in collision with the British was in 1868, when a party of Allaiwáls attacked Mr. Scott, the surveyor in Bhogarmang, in August 1868. In the course of the subsequent expedition to the Black Mountain in the same year, it was proposed to enter the Allai valley and punish the inhabitants for this outrage, but the intention was subsequently abandoned, as it was considered at the time inexpedient to extend military operations beyond the Black Mountain. In November 1874, the Allaiwáls, headed by Arsála Khán, a leading man, made a raid within British territory upon some Kohistánís with whom they were at feud. They murdered 3 men and carried off their flocks. This was at once punished by the seizure of all the Allaiwáls that were found in British territory, with flocks numbering about 4,000 head. A blockade of the tribe was proclaimed, and eventually their jirga, for the first time in their history, came in and made their submission to the British Government. For the next 3 years the Allaiwáls gave no trouble. But in November 1877 they again committed an act of aggression on the British border, which rendered a blockade of the tribe necessary. The Allaiwáls attacked the village of Battal in the Konch valley on the 16th of November at the instance of Arsála Khán, who was himself present in person and led the gang of raiders. The main cause of the raid appears to have been rivalry between Arsála Khán and Samandar Khán of Garhi Habibulla, a chief who, though a resident of British territory, owns large possessions in Nandahár. In this raid 2 Hindús of Battal were killed and 12 were carried off. The village was burnt and property, valued at Rs. 37,000 by the owners, was taken. The raiders, who numbered 300, were estimated to have lost 13 men killed and 12 were taken prisoners. On the 2nd of December, the hamlet of Nílband in the Konch glen was attacked by Allaiwáls, two villagers being killed and one wounded. On the 9th of the same month an attack was made on Jabbar by men of Allai. Five villagers were wounded and one woman carried off. In consequence of these offences the Allaiwáls were blockaded; and all the men and cattle belonging to them and found in the Házara district were seized. As, however, Allai is not much dependent on British territory, it was not found easy to carry out the blockade in an effective manner, so as to bring pressure on the tribe. But after some hesitation in August 1880 the Allai jirga brought in the Hindu prisoners. In consideration of the surrender of the captives, 29 men of Allai who had been seized by way of reprisal in British territory were released; and the following terms were communicated to the jirga:—

(1). The robbers captured in the attack on Battal to be released on payment of a ransom of Rs. 500. (2). The payment of a fine of Rs. 5,000 for the raid on Battal. (3). The payment of a further fine

of Rs. 500 for the still unexpiated attack on Mr. Scott in 1868. (4). The submission of Arsála Khán.

In February 1881 a deputation with the ransom money arrived at Abbottábád, and the surviving prisoners captured during the raid on Battal were released. The other conditions are at the present moment (1884) unfulfilled ; and although the embargo on the Allaiwáls has been removed and they are permitted to visit British territory, our relations with the tribe, and especially with Arsála Khán, are not yet on a thoroughly satisfactory footing, though symptoms are not wanting of a disposition to assume a more conciliatory attitude, and to resume friendly relations with us.

As regards the more southern settlements of the Swátís, we have come more frequently in contact with them, principally where they approach the Agror valley. The open character of the country, and the facilities for invading it direct from Agror, led in pre-annexation days to Tikri and Deshi being over-run by the Sikhs. Our relations with the men of Deshi Tikri and Nandahár appear to have been friendly up to 1868. In that year contingents from this section of the Swátís joined in an attack on the police post at Ogi, and in the expedition that followed, British troops marched through the whole of these valleys and levied fines from the inhabitants. Since then their conduct has been fairly good. They occasionally commit offences of a more serious character than the ordinary type of border crime, but it has not been found difficult to exact such punishment as was necessary in each case. This section of the Swátís is to some extent mixed up with the faction of that hot bed of intrigue—the Agror valley—and it is more due to the working of party spirit than to any predatory or restless instinct of the Swátís that the occasional petty raids of this section of the frontier occur.

South of the Swátís, and located on the slopes of the Black Mountain and along the Indus, come the pure Pathán races of the Chigharzai on the northern part of the Black Mountain, and of the Akázai and Hassanzai in the central and southern portions of the range. The two latter, together with the Maddakhel who live trans-Indus, compose the Isázai. The Afgháns have little concern with the Swátís. On an occasion of general excitement on that part of the border these two distinct races would no doubt to a certain extent coalesce, but, as a rule, the Swátís do not mingle with the Afgháns, nor are the latter prepared to espouse the cause of the former. It may be mentioned that signs are not wanting to show that the Afgháns are gradually and surely encroaching upon the weaker Swátís. A number of Chigharzai have settled in the Parári valley, and have virtually converted it into a Chigharzai settlement, while the

Akázai are pressing on Agror, more particularly on the north-west corner of the valley round about Sháhtút. With the Chigharzai we have little to do. Their trade with British territory is insignificant, and they live at too great a distance from the border to have much intercourse with British subjects. A section of the tribe lives beyond the Indus, and sent a detachment to join in the fighting at Ambeyla. As regards the Cis-Indus Chigharzai, our relations with them, such as they are, have been almost uniformly friendly. In 1868 the Chigharzai did not escape the general excitement; some members of the tribe were present at the attack, which will be noticed below, on the police post at Ogi in the Agror valley; and in October of the same year a contingent from the tribe joined the Hassanzai and Akázai in opposing the advance of British troops in the Black Mountain expedition; but shortly afterwards they submitted, and since then we have had little cause to complain of them.

It will be convenient to treat the Akázai and Hassanzai together, as their interests are almost identical, and the history of their relations with the British Government is virtually the same. From their position the Akázai are closely connected with the Khán of Agror and the inhabitants of that valley, while the Hassanzai are equally divided in their relations between the Khán of Agror and his neighbour, the Nawáb of Amb. The Akázai have no distinct tribal chief, whereas the Hassanzai have a Khán Khel, whose head for the time is the nominal leader of the Isázai tribes, but, as a matter of fact, has little influence beyond the limits of his own immediate relatives, the Khán Khel. The present holder of the Khanship is Háshim Ali Khán; his sister is married to the Khán of Agror. His predecessor was his brother Ahmad Ali Khán, who in 1880 was murdered by a kinsman called Fíroz Khán. Ahmad Ali Khán's predecessor was also murdered by Fíroz Khán, and the history of the Khán Khel for the last 10 years is in fact an account of the struggles for the Khanship of the rival parties in the family. Fíroz Khán's party has the support of the Nawáb of Amb; while Háshim Ali Khán, as stated above, is bound by ties of relationship and alliance to the Khán of Agror.

The first occasion on which we came in contact with the Hassanzai was in 1851, when in November of that year two officers of the Salt Department were murdered near Tarbela without cause and in sheer wantonness by a gang of the Hassanzai. An expedition visited their hills in December 1852, burnt their villages, and exacted retribution for the offence. For some time the Hassanzai remained quiet; but at the time of the Ambeyla expedition they attacked some hamlets in the Shunglai valley, which forms part of the jágír of the Nawáb of Amb, incited thereto it is not improbable, by the Khán of Agror. Subsequently the Hassanzai

Relations with the Hassanzai.

came in, made their submission, and entered into engagements which were adhered to till 1868, when they were induced by Atá Muhammad Khán of Agror to join in the attack on the Ogi thána. In November 1867 it was determined to establish a body of police in the Agror valley, and they were temporarily located in the village of Ogi until a fortified police post could be built. At daylight, on the morning of the 30th July 1868, this body of police was attacked by a number of men belonging principally to the Akázai and Hassanzai tribes, with some of the Chigarzai and Saiyads of Parári. The enemy were, after a hand to hand fight, driven off. The cause of the raid was considered to be the intrigues of the Khán of Agror. He had held a jágír in the Agror valley which had been given him by the Sikhs in 1841 and had been continued by the British Government. He was, however, discontented, and longed to occupy a more independent position like his neighbour, the Nawáb of Amb. He had not disguised his dissatisfaction at the location of the police post in the valley, the establishment of which he apprehended would lessen his dignity, diminish his influence and repress his unlawful exactions. There appears to be reason to believe that Atá Muhammad Khán had also a genuine grievance, as in the course of the earlier Settlement of the Hazára district he had been deprived of proprietary rights in the Agror valley which were his undoubted due. Smarting under a sense of injustice, which was intensified by the arrival of the police, portending a more vigorous grasp on the administration of Agror by the British Government, he instigated his faction among the tribes in independent territory to attack the police, in the hope that he would be called in to allay the storm that he had raised, that the police would be withdrawn, and that the result of his operations would be to leave him more independent than he had been before. Atá Muhammad Khán was immediately seized and deported to Abbottábád, and troops were moved to Ogi. Meanwhile the excitement had spread among the tribes, and a series of raids and attacks on British territory followed, culminating in the engagement of the tribes with the troops at Ogi on the 12th of August 1868.

It now became necessary to send an effective expedition against the Black Mountain clans; and on the 3rd of October 1868, a force consisting of 14,500 Infantry, 1,500 Cavalry, and 26 guns advanced from British territory. All resistance in the face of so large a body of troops was of course useless, and the tribes confined themselves to impotent demonstrations and to harrassing detached bodies of the troops wherever opportunity offered. The chief difficulty met with in the course of the expedition arose from the very rugged and difficult nature of the country.

The Black Mountain expedition.

The British troops easily overran the whole of the Black Mountain Range. On the 15th of October the column proceeded to enter Tikri; on the 17th it marched to Nandahár, and on the 20th returned to British territory. On the 8th and 9th of October the headmen of the different tribes concerned had come in and made their submission. No special punishment appears to have been inflicted. The Commissioner explaining that in dealing with the Pathán tribes of the border on an occasion like that of this expedition, the object of the British Government should be rather to effect what is called in oriental phraseology "*lifting up their pardas*" than to kill any number of them; to impose fines; to unroof or burn villages, or to destroy crops; and as regards this particular expedition he was satisfied that the aims and objects of Government were fully attained when the British troops, at a slight sacrifice of human life, established themselves in a most commanding position in the enemy's country, and that enemy had submitted to us.

However this may be, raids on the Agror valley did not cease after the termination of the expedition. In July 1868 two hamlets in Agror were burnt by Hassan-zais, Akázais and Parári Saiyads; 4 villagers were killed and 17 wounded. In August 1869 the village of Jaskot was attacked and several villagers and a police constable were killed. In consequence of these outrages a fresh force moved into the Agror valley, and on the 7th of October the village of Sháhtút belonging to the Akázais was destroyed; the lands of Sháhtút were declared to be confiscated; and a formal proclamation was issued prohibiting the Akázai from occupying it again without the permission of Government. It was also determined that a force should be permanently stationed in the valley of Agror sufficient to meet all attacks and follow up raiders beyond the British border; and by order of the Supreme Government the Agror valley was removed from the jurisdiction of the ordinary courts and the operation of the general laws. During the winter of 1869-70 the valley was unmolested; but as soon as the snow melted on the Black Mountain, the raids recommenced. On the 9th of April the village of Barchor was attacked by a party of Akázai, and the headman was killed. On the 15th the village of Sambalbat was burnt by Akázai and Khán Khel Hassan-zai; and on the 23rd the village of Bholú shared the same fate. As the villages were all situated on the slopes of the Black Mountain, the British troops who were encamped in the valley were powerless to prevent these outrages; but their presence no doubt prevented more extensive attacks, and secured the safety of the villages in the central portions of the valley. Meanwhile an inquiry into the agrarian condition of the Agror valley disclosed the fact that has been stated above, *viz.*, that the Khán of Agror had no doubt been deprived by the British Government unwittingly of ancient rights that

Subsequents relation with
the Akázai and Hassan-zai.

he and his ancestors had enjoyed in the valley. He was accordingly restored to Agror, and for a time all went well; the troops being withdrawn late in the autumn. A small detachment has, however, ever since then been permanently stationed at Oghi. But in June 1871 a fresh raid was made on the outlying villages in Agror by a party of Akázai. In 1872 a body of Hassanzai were about to force their passage through Agror to attack the Swátís of Deshi. A reinforcement of British troops was immediately sent out, and the Hassanzai abandoned their attempt. During the year 1872 several offences were committed by the Akázai on the Agror border, although not of a serious nature. At the beginning of 1873 a section of the Hassanzai raided upon Nikpáni, a village of the Nawáb of Amb, in which 4 villagers were killed and 6 wounded. The raid was the result of inter-tribal disputes in which the Nawáb was mixed up. The aggressors were punished by a retaliatory attack from Amb. During 1874 the differences between the Nawáb of Amb and the Khán Khel section of the Hassanzai continued, and raids were made by both parties, but with insignificant results. During this year the Akázai continued to give trouble on the Agror border. In May 1875 the Akázai and some sections of the Hassanzai made a combined attack upon the village of Ghanía, but were beaten off with a loss of 2 killed and 2 wounded on one side. After this a resort to military coercion appeared inevitable; but in September 1875 the Akázai jirga submitted, and were readmitted to friendly relations on the basis of pardon for past offences. In December of the same year the Hassanzai also made their peace with the British Government. Towards the end of the year Atá Muhammad Khán, owing to whose intrigues many of the complications of this section of the frontier had arisen, died, and was succeeded by his son, then a minor, but now of age, and acting as Khán of Agror. Since the settlement with the Akázai in 1875 the conduct of the tribe has been satisfactory as a whole. The jirga at that time consented to the occupation and cultivation of Sháhtút by men of Agror. The village of Sháhtút had been held by the Akázai from pre-annexation days till it was confiscated in 1870. Action was, however, deferred in the first instance at the request of the Akázai, and the scheme was subsequently allowed to fall out of sight. The lands consequently lay uncultivated, and the site of the village remained uninhabited. This state of things was considered undesirable and unsatisfactory, and in 1882 steps were taken with a view to the reoccupation of Sháhtút by the Akázai, subject to the condition of the whole tribe accepting an agreement binding them to be of good behaviour in Sháhtút, and to comply with the requirements of the British Government. Negotiations in the matter are still pending (1884). Since 1875 the Hassanzai have given less trouble on our border. In November 1878 the party among them, which is opposed to the Nawáb of Amb, quarrelled

with him, and in the fights which ensued lives were lost on both sides. Last year Hášim Ali Khán murdered Muzaffar Khán and Sumandar, maternal relatives of Fíroz Khán, who were living in British territory in the village of Kolakka near Ogi. The act was committed in revenge for the murder of Hášim Ali Khán's brother by Fíroz Khán mentioned above. Muzaffar Khán and Sumandar were charged with complicity in the deed by Hášim Ali Khán. For this violation of British territory Hášim Ali Khán has been called upon to pay a fine.

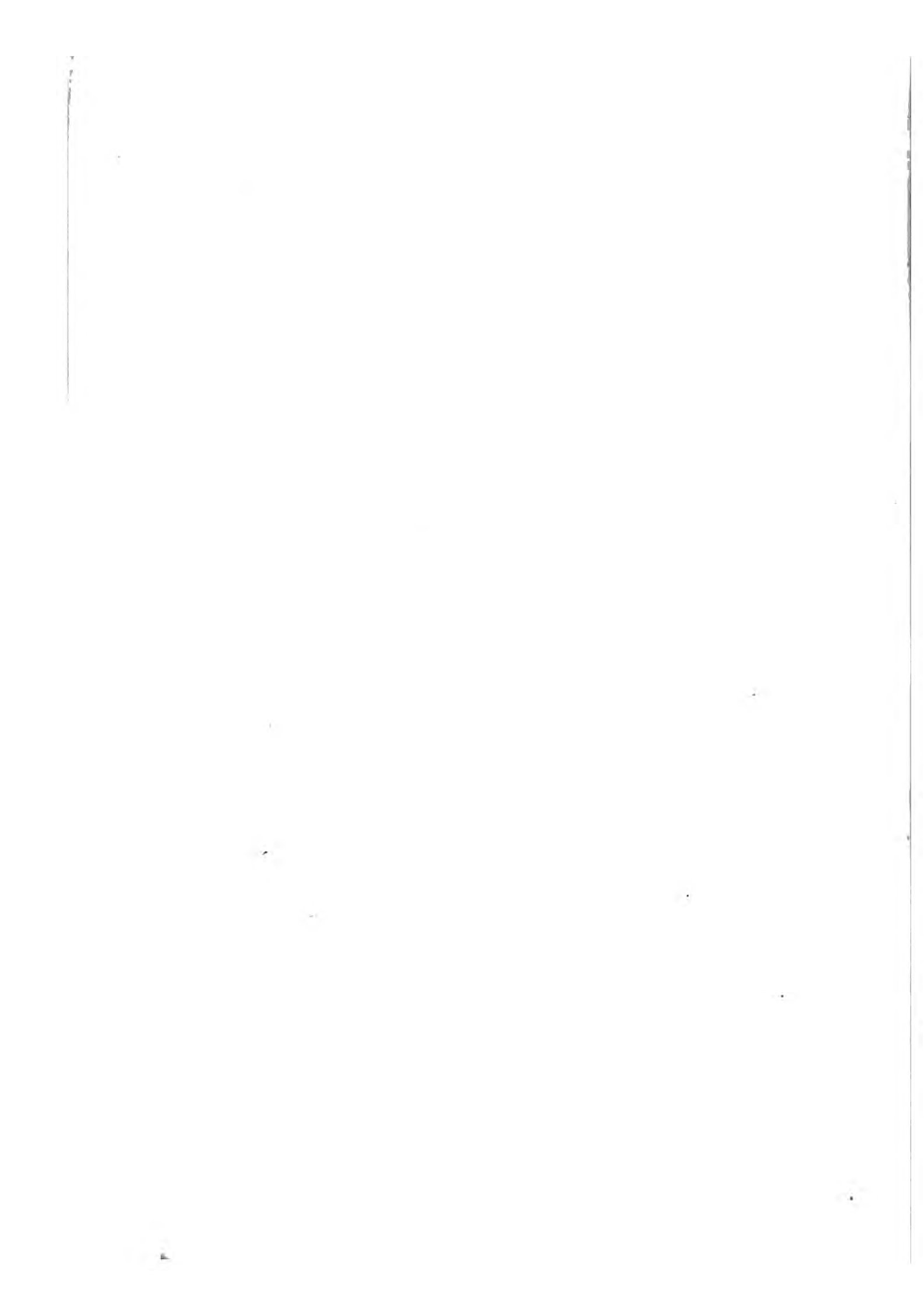
As regards general border management, that of the Hazára district Management of the Hazára frontier differs little in principle from the border. management of the frontier tribes that live along the Pesháwar and Kohát districts. As far as possible, direct personal relations are maintained with the different sections. The usual difficulties arising from faction and intrigue by chiefs and leading men residing within the British border appear in Hazára as elsewhere on the frontier; while the fact that the border tribes depend but little for their maintenance or for the necessities of life upon British territory, and that their trade with the Hazára district is insignificant, makes coercive or retaliatory measures, short of resort to arms, more difficult of execution than in the case of clans who either draw their supplies from British territory or engage in commerce with our subjects. The usual, what may be called non-military, methods of reducing a tribe, such as blockades and reprisals, are not so efficient in Hazára as they have been found to be trans-Indus; and towards the north, the Alpine character of the country adds a further element of difficulty in dealing with the tribes. On the other hand, there is no bond of union among the dissimilar races along the Hazára border; and the unwarlike character of the Swátís, and even of the more manly Pathán inhabitants of the Black Mountain, has rendered it unnecessary to adopt special measures in this district for the protection of the border. There exists no Border Police or Militia, and with the exception of the military out-post of Ogi there are no detachments of troops or of police specially devoted to guarding the frontier line. None of the Hazára border tribes have entered into engagements with the British Government for the security of a trade route, inasmuch as none exists of sufficient importance to lead to the adoption of any such measure. Few, if any, of the independent clans own or cultivate lands to such an extent within our border as to enable us to gain a firm hold on them by means of commanding their source of livelihood, and it will therefore be seen that while the conditions of grave or widespread disturbances on the Hazára border are wanting, it is, on the other hand, not easy to prevent or to punish petty raids, which, although not dangerous, are sufficient to annoy and harrass our subjects. It is especially to the south-

western part of the Hazára border that these remarks would seem to apply; and it appears necessary in this section of the frontier to guard against local intrigue, which the history of our relations with the Black Mountain tribes unhappily gives reasonable ground to suppose has been at the bottom of many of the troubles that in former years disturbed the Agror valley and the neighbouring tracts of the district.

SECTION C.—LAND AND LAND REVENUE.

REVENUE HISTORY PREVIOUS TO THE REGULAR SETTLEMENT.

The system under which the Sikh rulers of Hazára collected the land revenue was the same as in the rest of the Sikh Revenue system. Panjáb. They aimed at taking the entire rent of the land, in fact the highest rent that the cultivators could pay. The theory was that the state was entitled to half the produce. The system of management varied according to the circumstances of each tract or the whim of the local Kárdár. Commonly the produce of a village would be appraised at harvest time, and a heavy assessment of the value of the State's share (half-produce) made at rates considerably above the current market value of grain; in this case each occupant had to pay in cash the rateable quota of his holding. In other cases a village would be leased to a farmer who would then himself levy the half share of the produce due to the State, either in kind or by cash appraisal, at harvest time. In 1844 the Kárdár, Diwán Múlráj, gave leases to the great majority of the villages, pitched at a more moderate scale than had been customary under his predecessors. But though the ultimate aim of the Sikh revenue collectors was the same everywhere, the amount of revenue actually collected in a district such as Hazára was necessarily much affected by the circumstances of the country. No doubt in the immediate vicinity of their forts (*e. g.*, in the Hazára plain round Harípur, in the lower portion of the Khánpur tract, in the Orásh plain round Nawáshahr) they were able to realize half the produce. But in the newly-conquered hill tracts, such as the Dúnd hills and the Swáti glens at the north of the district, they were necessarily content to take less.



CHAPTER V.

ADMINISTRATION AND FINANCE.

(These two sections not yet received from the Deputy Commissioner.)

SECTION C.—LAND AND LAND REVENUE.

REVENUE HISTORY PREVIOUS TO THE REGULAR SETTLEMENT.

The system under which the Sikh rulers of Hazára collected the Sikh Revenue system. Land Revenue was the same as in the rest of the Punjab. They aimed at taking the entire rent of the land, in fact the highest rent that the cultivators could pay. The theory was that the State was entitled to half the produce. The system of management varied according to the circumstances of each tract or the whim of the local Kárdár. Commonly the produce of a village would be appraised at harvest time, and a heavy assessment of the value of the State's share (half produce) made at rates considerably above the current market value of grain; in this case each occupant had to pay in cash the rateable quota of his holding. In other cases a village would be leased to a farmer who would then himself levy the half share of the produce due to the State, either in kind or by cash appraisal, at harvest time. In 1844 the Kárdár, Diwán Múlráj, gave leases to the great majority of the villages, pitched at a more moderate scale than had been customary under his predecessors. But though the ultimate aim of the Sikh revenue collectors was the same everywhere, the amount of revenue actually collected in a district such as Hazára was necessarily much affected by the circumstances of the country. No doubt in the immediate vicinity of their forts (*e. g.*, in the Hazára plain round Haripur, in the lower portion of the Khánpur tract, in the Orash plain round Nawáshahr) they were able to realize half the produce. But in the newly-conquered hill tracts, such as the Dhúndí hills and the Swáthi glens at the north of the district, they were necessarily content to take less.

Consequently it may fairly be doubted whether the Sikh rulers of Hazára, as a matter of fact, ordinarily collected more than one-third of the total grain produce of the district, including the revenue alienated to jágirdárs and assignees.

The strain on the country represented by this demand should not be under-rated. It should be remembered that the demand was very unequally distributed. The main rule of assessment was how much it was safe to extort from any given village; and while the refractory and turbulent portions of the country were less pressed, the tracts which had been completely subdued were assessed up to their highest paying power. It is needless to add that the actual collection of the revenue was carried out with much harshness, and that recusant defaulters were commonly tortured to compel them to pay the full assessments.

When Major Abbott was sent to Hazára in 1847, as described in chapter II in order to make an equitable assessment of the Land Revenue, he was directed to reduce the standard of the State's demand from one-half to one-third of the produce. The latter standard was then regarded as fair and liberal, calculated both to yield a sufficient revenue to the State and to secure the prosperity and content of the people, provided it was equitably assessed and evenly distributed and collected with due consideration. But it was not prescribed as a rigid standard. The Acting Resident at Lahore, Mr. John (afterwards Lord) Lawrence, wrote thus concerning it:—"In saying that one-third of the produce may be considered a fair demand, I by no means propose that you should invariably exact that proportion. In all cases, after taking into consideration every demand, I would fix the revenue so as to leave the villagers not only sufficiently well off absolutely, but relatively better off than they have hitherto been. In wild, desolate, and thinly-peopled tracts, a fourth, a fifth, or even a sixth, is probably not paid to Government."

The records of Major Abbott's proceedings during his Summary Settlements are few and incomplete. A short report on the Land Revenue of Hazára written by Major Abbott on the 30th September 1847, after he had been a few months in the district, will be found at page 71 of the Punjab Papers of 1847 to 1849 presented to Parliament. Major Abbott's assessments were not based on any measurements, nor were there any village papers to guide him. The method of assessment followed seems to have been to ascertain the sums levied by the Sikh Government during the few years preceding, and, after enquiry into the circumstances of each village, to assess on the average 15 per cent. lower than the previous payments.

The leases of the first Summary Settlement were given for a term of three years. At the close of the year 1851 Major Abbott obtained the permission of the Board of Administration to revise his first

Major Abbott's Summary Settlement of 1847-48.

Major Abbott's proceedings.

Revised Summary Settlement of 1852-53.

Settlement. The principal cause which made this necessary was the great fall that had taken place in the price of grain since 1847. While this fall in prices made further reductions necessary in the plain tracts of lower Hazará, some of the hill tracts, and Pakhlí especially, had so much improved in cultivation and population during the previous four years as to render an increase in their revenue justifiable. Major Abbott had also acquired a much greater acquaintance with the district than he possessed in 1847, and was therefore in a good position to remedy inequalities. Accordingly during the year 1852 Major Abbott revised the leases of the whole of the district except in a few hill tracts, in which he was prevented from completing his work by the outbreak of disturbances in Kágán and on the Tanáwal border. No report of his proceedings was submitted by him.

The extent to which the assessments of the second Summary Analysis of the financial Settlement differed from those of the first, and results of the Summary from the annual amount of revenue levied by Settlements. the Sikh Government in the years immediately preceding Major Abbott's arrival in Hazará in 1847, is shown by the following figures.

In 364 estates paying 30 per cent. of the whole assessment of the district, the previous assessments remained unaltered. In the majority of these estates the assessment of 1847 was maintained by Major Abbott, because he found it to be appropriate. But in 159 and a few other cases out of these 364 estates no revision of the recorded assessment took place for the following reasons:—In the cases of the Danna, Bakot, Bhogarmang, and Agror tracts, Major Abbott had not leisure to revise the assessments before he left the district in 1853, and in most of the other instances the chiefs or proprietors themselves held the villages in jágír, the assessment being merely nominal by way of valuation of the jágír.

In 343 villages the previous assessments were raised; in 176 estates the previous assessments were reduced.

Taking the several tracts of the district separately, and examining the results of the revision in each tract as a whole, it appears that the principal increases occurred in the Garhián tract and in the Pakhli valley (Bhairkund, Shinkíari, and Mansahra iláqas), and that the principal reductions were given in the plain tracts round Haripur.

In the following statement the total results of the two Summary Settlements are shown, and they are compared with each other, and also with the revenue levied by the Sikh Government before 1847. The revenue of the last year of the currency of the Summary Settlements is also given:—

Tahsil.	Last Sikh leases.*	Summary Settlements				Jama of 1871-72.	
		of 1847.		of 1852.		Amount.	Per cent. reduction on sum assessed in 1852.
		Amount.	Per cent. reduction on last Sikh leases.	Amount.	Per cent. reduction on last Sikh leases.		
Haripur ...	1,49,299	127,802	14	120,090	20	119,057	...
Abbottabad...	78,586	700,26	21	62,142	21	60,136	3
Mansahra ...	53,968	461,24	15	50,602	6	50,411	...
Total ...	2,81,853	235,933	16	232,834	17	229,604	1

The question of the proportion of the total produce covered by these Summary Settlements is one of much interest. Proportion of total produce covered by these assessments at the time they were imposed. Owing principally to the fact that they were made by Major Abbott without the aid of any measurements or detailed village accounts, it is a question that cannot be answered precisely. His instructions were to take one-third of the produce in good tracts and less in inferior tracts, and in almost every case to give a reduction on what the Sikh Government levied. If, therefore, we assume (what is probably the case) that in the plain tracts round Haripur the Summary Settlement in most cases represented one-third of the total produce, and make allowances for the hill tracts and the tracts in the north of the district, in which we know the assessment took a smaller share of the produce, we shall probably be correct in concluding that Major Abbott's assessment did not in the whole district exceed a fourth of the total produce. The following figures show the fall in prices which took place:—

YEAR.		Wheat, 24 per cent. of cultivation.	Barley, 17 per cent. of cultivation.	Maize, 32 per cent. of cultivation.
Sikh leases,	1845	30	50	50
	1846	48	72	54
	1847	30	42	36
	1848	40	55	44
	1849	40	60	55
first Summary Settlement,	1850	50	102	60
	1851	76	125	112
	1852	84	140	100
	1853	40	72	43
	1853-60	47	75	56
second Summary Settlement				
Average of the years				

The question is one of much difficulty, for the revenue assessed was paid in the greatest part of the district with ease in the face of a fall in prices quite unprecedented both as regards its extent and its suddenness. The increase in the cultivated area, and the improvement in the general circumstances of the district, must have been great to enable Major Abbott to maintain in 1852 his original assessments to the extent shown in the table at the end of the previous paragraph.

* [The sums given in this column do not include the extra cesses levied by the Sikhs which Major Abbott's Settlement abolished. It is impossible to ascertain their amount; but there are grounds for stating that all told, they were not less than 12 per cent. on the tated amount of the Sikh leases.]

As shown in the statement at page the assessments thus made in 1852 stood almost without alteration for 20 years. No coercive processes of any severity were used for the recovery of the periodical instalments. The revenue was collected uniformly with the greatest ease. The increases and decreases which took place during the Summary Settlement were wholly insignificant and chiefly due to river action or acquisition of land for public purposes.

The increase in cultivation which took place between the years 1847 and 1860 can only be measured by information of a general character. We know that Major Abbott found the district generally in a most depressed state owing to the harsh character and exactions of the Sikh rule. We also know that, though the Sikhs were masters of the district, there were parts of it in which life and property were alike insecure up to 1847. The increase in population and general prosperity which in every part of the district followed the introduction of our rule, are also matters of which we are ourselves cognisant. With reference to all these circumstances, it is safe to accept as correct the general testimony which meets us on all sides that a great increase of cultivation occurred between 1847 and 1860. No different opinion has ever been expressed by any one acquainted with the district. We can state this of the district generally, but in some tracts we have more exact information. For instance, the Badnak and Kulai tracts, in tahsil Haripur, the north-west portion of the Sherwán iláqa, and nearly the whole of the Garhián iláqa, the Mángal iláqa, and the greater portion of the Pakhlí plain, were, during the Sikh rule, the tracts in which greater insecurity prevailed than in the lower portion of the district. These tracts were rapidly brought under cultivation in the first years of the Summary Settlements.

A comparison of the returns of the measurements made in 1860—1863 with those made at the regular Settlement in 1869-70 shows that in the period which elapsed between these two measurements the cultivated area of the whole district increased by 26 per cent., viz :—

Tahsil.	Cultivated area in acres.		Increase in cultivated area.	
	According to the measurement of 1860-1863.	According to the measurement of 1869-70.	Acres.	Per cent.
Haripur	1,09,088	1,36,451	27,363	25
Abbott-abad	87,030	1,13,747	26,717	31
Mansahra	1,16,862	1,43,720	26,858	23
Total district	3,12,980	3,93,918	80,938	26

or arranging the figures according to the main assessment divisions already described:—

Irrigated plain tracts	39,076	46,641	7,565	19
Unirrigated plain tracts	66,689	81,015	14,326	21
Low dry hills	11,243	17,174	5,931	53
Temperate hills and high lands ...	1,05,918	1,33,344	27,426	26
Cold mountain tracts	90,054	1,15,744	25,690	29

After allowing for the known incompleteness of some of the measurements, Major Wace is of opinion that we may safely assume that the cultivated area of 1871 exceeded the area which was cultivated when the Summary Settlement of 1852 was made by thirty per cent. It is probably true that the lands last reclaimed from waste are in most cases inferior to the old cultivated lands. But, on the other hand, it is beyond question that the character of the agriculture on the old cultivated fields had greatly improved during the past 27 years. And the latter argument may fairly be balanced against the former without carrying it to such a length as would infringe on the considerations due to special exertions of agricultural industry.

The fiscal history of the district since annexation has been one of unsurpassed prosperity. When Major Abbott made his first Summary Settlement in 1847, the district was suffering from the exhausting effects of Sikh exaction and misrule ; the country was generally insecure ; the village communities were in a weak and depressed state ; large areas of land were out of cultivation ; land had no value ; there was little or no trade, either export or imports ; grass and wood had no selling value ; cattle and milch produce sold at half their present rates.

Résumé of fiscal history of the district since annexation.

Now the district has had 28 years of peace (the war of 1848-49 excepted); speaking generally, we may say that every acre of culturable land is under the plough, the greatest portion of new cultivation dating more than 10 years back; agricultural produce is worth from two or three times the average prices current from 1847 to 1852 A.D.; cattle and milch produce have increased and doubled in value; there is now a large and thriving export trade both in butter and in grain, worth at least 10 lakhs per annum; grass and wood are valuable assets; land is worth much more than 30 years purchase of the State's Revenue, and the agricultural classes generally are much better fed and clothed, than they were before our rule, and are abundantly thriving and prosperous.

Whereas Major Abbott's assessments are believed to have absorbed in 1852 a fourth of the total produce, the rise in the value of grain alone reduces that proportion to one-eleventh, or nine per cent. And if we make further allowances for the increase in the cultivated area, in milch produce, and in the saleable character of minor assets (fruit, grass, and wood), it is probable that in 1871, when the new assessments were made, the Summary Settlement assessment did not cover 6 per cent. of the total produce.

THE REGULAR SETTLEMENT.

The assessments of the last Summary Settlement remained in force for 20 years. A regular Settlement was commenced in 1868 by Major Wace, who reported the results in 1874.

The Regular Settlement
1868-1873.

In dividing the district into assessment circles, Major Wace adopted, in the first instance, the old ilāqa limits, which had come down to us from Sikh rule and from times anterior thereto. These were 37 in number. These ilāqas are mainly based on natural divisions of territory, and their limits generally coincide with those of the tribal systems which are the basis of the rights in the soil. In a few cases where he found such a course necessary, he sub-divided these ilāqas into chaks or sections. But an examination of the district showed that these 37 circles, with their sections, might be grouped into five principal tracts, corresponding with the agricultural tracts already described at length in Chapter IV. The Table on the page shows their distribution and cultivated area.

Division of the district into
assessment circles.

Tahsil.	Irrigated plain tracts.		Unirrigated plain tracts.		Low dry hills.		Temperate hills and high lands.		Cold mountain tracts.	
	Ilāqa.	Culti- vated acres.	Ilāqa.	Culti- vated acres.	Ilāqa.	Culti- vated acres.	Ilāqa.	Culti- vated acres.	Ilāqa.	Culti- vated acres.
Haripur ...	Tarbela ...	5,136	Khari ...	8,071	Gandgar ...	8,389	Bagra Dhaka ...	1,292	Khānpur, Dhāka, Utla ...	6,205
	Khalsa ...	13,832	Kulaf ...	2,473	Srikot ...	2,155				
	Sarāi Sālih ...	7,006	Badnak Maidan ...	6,200	Badnak, Dhaka ...	3,451				
	Manakrāi ...	6,473	Jāgal ...	11,941	Khānpur, Dha, ka Taria ...	3,179				
	Haripur ...	7,660	Kot Najibulla ...	13,204						
Abbott-abad	Khānpur Panj Katha ...	6,534	Kandi Kahl ...	11,823						
			Bagra Tir Maira ...	4,598						
			Khānpur ...							
			Baharwal ..	6,829						
			Shingri Maidan ...	4,450						
Mansahra...			Rajola Gujrat, Dhānagar ...	11,426						
Total district ...		46,641	...		81,015	17,174	...		1,33,344	1,15,744

In an earlier portion of this chapter it has been shown that the standard of the Sikh assessments was half the produce, and that of the Summary Settlements of 1847 and 1852 one-third of the produce. In assessments made by Major Adams and Coxe in 1862-63, but never announced or acted upon, one-sixth was assumed as the share due to Government. In making the assessments of the regular Settlement, Major Wace assumed one-sixth as the Government share. Looking to the fact that the Summary Settlement standard was one-third of the produce, the liberality of a standard of one-sixth can scarcely be questioned.

The Government's object is to take half the rent. If the statistics of occupancy and grain rents given in Chapter III. be referred to, it will be seen that of the lands paying grain rents 31 per cent. pays more than one-third produce, 38 per cent. pays one-third produce, 31 per cent. pays principally one-fourth produce, but these lands for the most part pay also a cash contribution in addition to the grain rent. In assuming one-sixth of the produce to represent a fair demand on Government's behalf, Major Wace did not lay down a rigid rule of assessment; on the contrary, the rich lands, of which the rents exceed one-third produce, could fairly be assessed higher than one-sixth, and similarly those which pay less than one-third produce, at less than one-sixth. In finally fixing the assessment of each village such circumstances were taken into consideration so far as appeared to be necessary. It had also to be remembered that half the cultivated lands are cultivated by the proprietors themselves, and that in the case of coparcenary communities, this half includes the best lands.

The prices assumed in valuing the share of the produce due to Government. Having estimated the produce and decided the share due to Government, it remained to value that share.

The history of prices under the Summary Settlement, has already been discussed at page . Owing principally to the position of the district on the frontier it was thought advisable not to take advantage of the great rise of prices which had occurred during the preceding 12 years, and to value the produce at prices much lower than those current for some years past. Accordingly the average of the prices prevailing during the 26 years, commencing A.D. 1844 and ending A. D. 1869, was struck, and the prices so obtained were adopted as the basis of the assessment valuation of the produce. The prices thus deduced are for the most part slightly higher than those which prevailed between 1853 and 1860. According to them the total estimated yield of the district was valued at R. 22, 23,441; while its value at prices current between 1868-72 would have been Rs. 47, 48,258 or 113½ per cent. in excess of the estimate actually adopted.

The soil rates adopted by Major Wace in his assessment are given in full in Appendix B. to his report and are discussed at length in pages 211ff of the same volume. The general results are summarised in the Table on page .

MAIN ASSESSMENT DIVISIONS.	Number of villages.	Areas cultivated and fallow.	SOIL RATES.			
			Irrigated.*		Unirrigated.†	
			Superior.	Inferior.	Superior.	Inferior.
Low dry hills	82	17,174	Rs. 6 to Re. 1½	Re. 1½ to Re. 4	Rs. 3 to Re. 1	Annas 12 to annas 2
Unirrigated plain tracts	127	81,015	" 8 to Rs. 2	" 1½ " 1	" 4 " 1½	Re. 1½ " 2
Irrigated plain tracts	87	46,641	" 8 " 3	Rs. 2 " 1	" 3 " 1½	" 1 " 2
Haripur and Abbottabad	179	44,432	" 8 to Re. 1½	" 3 " 1	" 3 " 1	Annas 12 " 2
Mansahra	147	88,912	" 6 to Rs. 2	Re. 1½ " 1	" 3 " 1½	" 12 " 2
Temperate hills and high lands.						
Total	326	1,33,344	Rs. 8 to Re. 1½	Re. 3 " 1	" 3 " 1	" 12 " 2
Cold mountain tracts.						
Haripur and Abbottabad	193	60,936	Rs. 6 to Re. 1½	" 2 " 1	" 3 " 1	Re. 1 " 2
Mansahra	71	54,808	" 6 " 1	Re. 1-12 " 1	" 2½ to as. 8	Annas 8 " 2
Total	264	1,15,744	Rs. 6 to Re. 1	Re. 2 " 1	" 3 " 8	Re. 1 " 2
Haripur	310	1,36,451	Rs. 8 to Re. 1-12	Rs. 2 to as. 12	" 4 to Re. 1	Re. 1½ " 2
Abbottabad	358	1,18,747	" 8 " 1½	" 3 to Re. 1	" 3 " 1	" 1 " 2
Mansahra	218	1,43,720	" 8 " 1	" 2 " 1	" 3 to as. 8	Annas 12 " 2
Total	886	3,93,918	Rs. 8 to Re. 1	Rs. 3 to as. 12	" 4 " 8	Re. 1½ " 2

* In the first three tracts Bāgh and Bāhārdi are taken as superior irrigated; the rest as inferior. In the last two tracts, Bāgh and Hotar are taken as superior.

† In all Chari and Bela are taken as superior unirrigated, and Madra, Batar and Kalai as inferior.

The rates charged at the regular Settlement on the superior irrigated lands were much the same as those of previous assessments. Those charged on the superior unirrigated lands were higher. Those charged on the inferior lands, both irrigated and unirrigated were much lower. This was especially the case with the inferior unirrigated lands. The officers who fixed the previous rates evidently considered that the worst lands could pay at least 12 or 8 annas an acre. But Major Wace valued 16 per cent. (kalsi) of the lands at two annas per acre, and some 24 cent. (retar, rakkar, &c.) principally at four, five, and six annas. As the increased cultivation since 1863 was probably mainly composed of inferior soils, this leniency, no doubt, principally affected the lands last reclaimed from waste.

Some remarks are called for on the manner in which the question of the assessment of irrigated lands was treated. The system always followed in Hazará has been to assess such lands by a single rate as irrigated land. The system in vogue on the canal-irrigated lands of the Punjab is to assess such lands at dry rates, and to add an irrigation or water-advantage rate, the total charge for the latter item varying every year with the area irrigated; for any year in which his land is not irrigated, the owner pays only dry rates. It is obvious that the latter system is principally useful, where the extent of the irrigated area varies considerably each year, or where the irrigation is capable of considerable expansion. In Hazará neither of these conditions exist. Nearly all the irrigable area is under irrigation; the undulating levels of the valleys and the intersecting ravines are such as to make any considerable extension of irrigation very difficult, and the lands which irrigation does reach are regularly irrigated without intermission. Government would therefore gain nothing by introducing the dry rates and water advantage system into Hazará, except the trouble, expense, and loss involved in yearly measurements. The system would also be very unpopular among the proprietors, because the irrigation supply being comparatively certain and the irrigated crops rarely failing, they too would get no advantage from the variable character of the jama. Accordingly the system of fixed assessment was followed both for canal and well lands. The latter were charged Rs. 4 per acre in Kharí and Rs. 4 or Rs. 6 in Jágal and Kot Najibulla, according as cereals or garden produce were raised upon them.

The policy involved in the assessment of the Hazará district.

Major Wace has the following interesting remarks on the policy involved in the assessment of the Land Revenue in Hazará.

"Both because the district is a mountainous one and because it is situate on our frontier, it has always been a cardinal point in our policy to assess the district lightly. Any one who will carefully examine the account given in the preceding paragraphs of the manner in which the new assessment was estimated will admit the extreme leniency of the calculations. The standard of the State's demand has been reduced from a third or a quarter of the produce to one-sixth; the rich lands that bear two crops per annum have been charged only one crop;

the agricultural produce has been valued at rates far below the actual values current for some years past ; the inferior lands have been rated at almost nominal rates, *e. g.*, 2, 4, and 6 anas per acre, and in the revenue rates no account has been taken of large assets derived from the waste and milch produce. On the other hand, since the last Summary Settlement was made in 1852, the progress of the district has been such as to amount to a complete change in its fiscal status. The main features of this change have been already summarised ; suffice it to say that the change is so great that the assessment which in 1852 represented 25 per cent. of the produce, in 1872 no longer represented 7 per cent. of the produce of the district.

“ This change was so great as almost to make the question of the extent to which the revenue should be raised independent of exact revenue calculations. Calculations with any pretence to exactness would indicate an increase in the State's assessment so large as to be embarrassing. The principal causes of this great prosperity were not originated by the industry of the people. The rise in prices and the great security of the country enabling the people to reap the full advantage of that rise were due, the former to extraneous circumstances, the latter to the good administration of the Government. The Hazará people could not affect ignorance of these changes, nor of the State's claim to an increased revenue, as their necessary result. The previous history of Hazará and the circumstances of the neighbouring district (Kashmír, Feudal Tanáwal, and our own districts of Pesháwar and Rawalpindi), are alike such as to make the people regard a moderate assertion of the State's interest in the land as the first consequence of any form of government. And they were well prepared for such an increase in the assessment as would give some return to the State for the great benefits it had conferred on them.

“ It was necessary also to take into consideration the great inequalities produced by the continuance of the assessment of 1852 through 20 years of so great changes as occurred between that date and 1872. The effect of such misgovernment as preceded our rule in Hazará is not merely to depress the whole country generally, but also to produce great inequalities of condition between different villages and tracts. Tracts in the heart of the country will retain a measure of security and prosperity long after the outlying tracts have largely fallen out of cultivation, and the same process will occur in each tract ; the weaker or exposed villages deteriorate at once under conditions of insecurity and misgovernment, whereas the stronger villages will not suffer so quickly, or may even be specially helped by the ruler, who is rarely so short-sighted as not to care for the welfare of the villages that pay him best. When a state of misgovernment is replaced by a strong rule, as happened in Hazará in 1849, the inequalities of condition which I have thus described become rapidly remedied. Tracts before insecure and neglected become populated. The weaker villages in each tract extend their cultivation and grow strong. But it is obvious that under such circumstances an assessment fairly made and distributed at the

commencement of our rule will have an extremely unequal incidence 20 years later. And in revising the assessment justice requires that its incidence should be approximately equalized, either by charging the newly-cultivated lands with rates approximating to those customary in the older villages, or by such a redistribution of the assessment as would transfer a portion of the rates paid by the older cultivation to the newly cultivated lands. I presume that no one who is acquainted with the fiscal history of the past 20 years in Hazára would assert that there was any occasion to adopt the latter of these two alternatives.

"And, lastly, it was proper to consider the claims of our principal *jágírdárs*, men to whom we had assigned our Land Revenue in considerable tracts and clusters of villages scattered through the district; and between whom as lessors, and the landowners as lessees we were bound no less by the terms of our grants than by the interests, of our administration in these frontier tracts, to insist upon a fair account of the customary Land Revenue.

"Taking all these matters into consideration, it seemed to me that a considerable rise in the Land Revenue of the district was fully warranted, and would not involve any departure from the policy hitherto followed by Government in the administration of its frontier tracts. There is also one other argument which from such acquaintance as I possess with the character of the Hazára people seems to me to be not wholly beside the case. It is possible to carry leniency to such a length as will foster, not loyalty, but an impatience of sound government. I conceive that that point is reached when, after going great lengths to reduce our revenue claims to a low standard, we forego even the increase indicated by that standard. It is one thing to treat a frontier district with adequate leniency; it is quite another to forego what the people themselves regard as the just dues of the best Government that ever ruled them. Let us deserve their confidence by our moderation and considerate treatment of them. But if we would wean them from their old traditions of disorder, and train them into orderly subjects, we must surely require them to respect our just claims, — claims which we deliberately pitch at less than half the figure which former Governments, and Governments such as that now existing in the adjoining country of Kashmír, would have demanded in times of peace and prosperity like the present."

The reasons why the increase in the demand was imposed at once, and not in the forms of progressive assessments, are given in full at pages 222-3 of Major Wace's report. The principal reason appears to have been that the people were so primitive and their conception of rent so crude that it was doubtful whether rents would rise with the periodical increase in the demand; while on the other hand the assessment was so lenient and the prosperity of the people so great that the cases were few in which any hesitation need be felt; and in them it was thought better to slightly reduce the demand.

It remains to describe the results obtained by the application of the rates and standards of assessment above described. The principal figures are shown in the following table. Further details, and a separate discussion of the assessment of each tract will be found at pages 225-232 of Major Wace's Settlement Report :—

1			2	3			4	5	6	7	8
			Summary Settlement jama in force in 1871-72.	Estimated value of the Government's Revenue.							
				At one-sixth produce rates.	At soil rates.	At plough rates.			Actually assessed.	Add assessment on mills.	Total new assessment.
Results arranged under main Assessment Divisions.	Irrigated plain tracts.	Rupees ...	55,297	68,270	76,717	67,837	63,785	2,852	66,637		
		Per cent. increase ...	...	23.5	38.7	22.7	...	...	20.5		
		Rate per acre cultivated	1 3 0	1 7 5	1 10 4	1 7 3	1 5 11	...	...
	Unirrigated plain tracts.	Rupees ...	56,676	81,970	93,578	83,576	72,097	1,209	73,306		
		Per cent. increase ...	...	44.6	65.1	47.5	...	...	29.3		
		Rate per acre cultivated	0 11 2	1 0 2	1 2 6	1 0 6	0 14 3	...	...
	Low dry hills...	Rupees ...	10,587	12,079	13,999	12,546	12,598	86	12,684		
		Per cent. increase ...	...	14.1	32.2	18.5	...	...	19.8		
		Rate per acre cultivated	0 9 10	0 11 3	0 13 1	0 11 8	0 11 9	...	...
	Temperate hills and high lands. (1) In Haripur and Abbottabad Tahsils.	Rupees ...	28,870	41,162	36,461	44,232	37,190	1,089	38,279		
		Per cent. increase ...	...	42.6	26.3	53.2	...	...	32.6		
		Rate per acre cultivated	0 10 5	0 14 10	0 13 20	0 15 11	0 13 5	...	...
	(2) In Mansahra Tahsil.	Rupees ...	35,906	81,791	63,491	71,999	55,895	2,137	58,032		
		Per cent. increase ...	...	127.8	76.8	100.5	...	...	61.6		
		Rate per acre cultivated	0 6 6	0 14 9	0 11 50	0 12 11	0 10 1	...	...
	Cold mountain tracts, Haripur and Abbottabad.	Rupees ...	27,763	45,126	47,739	49,078	38,576	796	39,372		
		Per cent. increase ...	...	62.5	72.0	76.8	38.9	...	4 1		
		Rate per acre cultivated	0 7 3	0 11 10	0 12 60	0 12 11	0 10 2	...	...
	Mansahra ...	Rupees ...	14,505	42,374	32,473	32,047	19,520	564	20,084		
		Per cent. increase ...	...	192.1	123.9	120.9	...	...	38.5		
		Rate per acre cultivated	0 4 3	0 12 4	0 9 6	0 9 4	0 5 8	...	...

1			2	3	4	5	6	7	8
			Summary Settlement jama in force in 1871-72.	Estimated value of the Government's Revenue			Actually assessed.	Add assessment on mills.	Total new assessment.
				At one-sixth pro- duce rates.	At soil rates.	At plough rates.			
Results arranged by Tahsils.	Haripur ...	Rupees ...	1,19,057	1,57,234	1,76,466	1,56,538	1,43,778	3,592	1,47,370
		Per cent. in- crease ...	...	32.1	48.2	31.5	...	...	23.8
		Rate per acre cultivated	0 14 0	1 2 5	1 4 8	1 2 4	1 0 10	...	...
	Abbottabad...	Rupees ...	60,136	91,873	92,028	1,00,731	80,468	2,440	82,908
		Per cent. in- crease ...	...	51.9	53.0	67.5	...	...	37.9
		Rate per acre cultivated	0 8 6	0 12 10	0 12 11	0 14 2	0 11 4	...	...
	Mansahra ...	Rupees ...	50,411	1,24,165	95,964	1,04,046	75,415	2,701	78,116
		Per cent. in- crease ...	...	146.3	90.4	106.4	...	...	55.0
		Rate per acre cultivated	0 5 7	0 13 10	0 10 8	0 11 7	0 8 5	...	...
	Total district...	Rupees ...	2,29,604	3,72,772	3,64,458	3,61,315	2,99,661	8,733	3,08,394
		Per cent. in- crease ...	...	62.5	58.7	57.4	...	...	34.3
		Rate per acre cultivated	0 9 4	0 15 20	14 10	0 14 8	0 12 2	..	...

Owing to the circumstance that the Summary Settlement was not based on any ascertained measurements it is not possible to compare exactly the incidence of the expired assessment with that of expired assessment at the time it was made in 1852 with that of the new assessment now reported. But we can do so approximately.

When the census of the Punjab was taken on the 1st January 1855, the incidence of the Land Revenue of Hazára was estimated at Re. 1-4-6 per acre cultivated.* As the cultivated area of the district was measured during the operations of 1861-64, we are able to compare the incidence of the Summary Settlement jama then current with the cultivated area then found to exist. This is done in the following statement :—

* Vide published Report in Selection from Records of Government of India, No. XI. of 1856 (Appendix I. Column 13).

1	2			3		
ASSESSMENT DIVISIONS.	Incidence per acre cultivated.					
	Of assessment of 1852 reckoned on area cultivated in 1862-63.			Of new assessment reckoned on area now cultivated.		
	Rs.	A.	P.	Rs.	A.	P.
Irrigated plain tracts	1	6	10	1	5	11
Unirrigated Do. } In Tahsil Haripur	0	13	9	0	14	3
Low dry hills ... }	0	15	1	0	11	9
Temperate hills and high lands ..	0	13	6	0	13	5
Tahsils Haripur and Abbottabad	0	8	4	0	10	1
Tahsil Mansahra						
Cold mountain tracts. } Tahsil Haripur and Abbottabad	0	10	5	0	10	2
.. ..						
.. ..	0	4	11	0	5	8
Tahsil Mansahra frontier tracts						

or the same by Tahsils :—

1	2	3
ASSESSMENT DIVISIONS.	Incidence per acre cultivated.	
	Of assessment of 1852 reckoned on area cultivated in 1862-63.	Of new Assessment reckoned on area now cultivated.
	Rs. A. P.	Rs. A. P.
Tahsil Haripur	1 1 7	1 0 10
Do. Abbott-abad	0 11 5	0 11 4
Do. Mansahra	0 6 11	0 8 5
Total district	0 11 11	0 12 2

(NOTE.—In deducing the above rates, the revenue payable by mills has been deducted from columns 3 and 4).

If allowance be made for the increase of cultivation which took place between 1852 and 1862, and the consequent error in column 2 of this statement, it follows that, in spite of the great rise taken by the new assessment, its average incidence on the cultivated area is absolutely lighter than the assessment of 1852 was at the time it was made, and this although the value of the assets from which it is levied has more than doubled, and all the other circumstances of the district have vastly improved.

At pages 234-5 of his Report, Major Wace discusses the share of the gross produce represented by his assessments. He shows that they represent only 14 per cent. of the value of the total produce estimated at purposefully low rates, excluding milch produce, hay and other fodder and waste products, and the second crop on double-crop land, if that produce be valued at the exceedingly low prices assumed for assessment purposes; while if the prices current from 1868 to 1871 be adopted, the new demands only amount to 6·5 of the total value. His final conclusion is that his assessments, do not *at the very outside*, absorb more than one-tenth of the gross produce.

Relation of the assessment of each tahsíl to its political circumstances. In making the new assessments care was taken to moderate them in proportion to the political circumstances of each tahsíl.

The Haripur tahsíl has been longer under settled rule than any other part of Hazára. The Abbottabad tahsíl is a hilly tract, but has no connection with our frontier. Of the Mansahra tahsíl the mountain glens at its north, Agror, Konsh, Bhogarmang and Kágán, were brought under settled rule almost for the first time at our annexation. The assessments in each of these tracts compare as follows:—

Tahsíl.	Average rain-fall in inches.	Per cent. of cultivated area irrigated.	Rate of new assessment per acre cultivated.		
			Rs.	A.	P.
Haripur	32·3	15	1	0	10
Abbottabad	48·1	5	...	11	4
Mansahra, southern portion ... }	35·5 {	7	...	9	10
Mountain tracts in its north ... }		9	...	6	8

Mills. The Summary Settlement jamas included the revenue due from mills and Muaharfa.

Details of these mills and their location are given in Chapter IV. (page). The great rise in the price of grain would have warranted some addition to the previously current rates of mill revenue. The mills are paying concerns, and could have borne such an increase. But the aggregate increase which could have been obtained would have been small, and could fairly be foregone with reference to the considerable increase taken on the land. For these reasons, and because the mills are a source of much convenience to the villages, the rates at which they were assessed in 1852 were not increased at regular settlement.

The amount of mill revenue included in the Summary Settlement

lamas cannot in every instance be clearly ascertained, but it is believed to have amounted to Rs. 7,005. The number of the mills increased during the next 20 years, and by correctly enumerating them, and charging all with the rates previously established, the total assessment of the mills has risen to Rs. 8,733.

The following table shows the rates charged* :—

Assessed at	FLOUR AND SNUFF MILLS.						MILLS FOR HUSKING RICE AND CLEANING COTTON.		Total.	
	Tahsil Haripur.		Tahsil Abbottabad.		Tahsil Mansahra.		Tahsil Mansahra.		Number.	Amount assessed.
	Number.	Amount assessed.	Number.	Amount assessed.	Number.	Amount assessed.	Number.	Amount assessed.		
One rupee and under.	51	51	314	251	114	94	73	58	552	454
Over Re. 1 and up to Rs. 4	29	858	322	732	523	1,377	98	216	1,235	3,183
Over Rs. 4 and up to Rs. 8	177	1,081	171	1,025	184	815	2	10	484	2,932
Over Rs. 8 and up to Rs. 24	148	1,601	42	432	13	130	...	...	203	2,163
Not assessed	...	...	4	...	115	...	...	...	119	...
Total ...	668	3,592	853	2,440	899	2,417	173	284	2,593	8,733

Increase in amount of Government demand and assigned revenue by new assessment.

The following statement shows the extent to which the new assessment benefits respectively the Government Treasury and assignee of land Revenue :—

1	2	3	4	5	6	7
Tahsil.	Detail.	Total assessment (columns 4 and 5).	Assigned revenue.	Unassigned revenue.	Nazarana on assignments.	Total Government demand, columns 5 and 6.
Haripur.	Expired assessment ...	1,19,057	32,888	86,169	1,520	87,689
	New assessment ...	1,47,370	43,631	1,03,739	2,274	1,06,013
	Increase ... { Amount ...	28,313	10,743	17,570	754	18,324
	Per cent. ...	23.8	32.7	20.4	49.6	20.9

* Note.—Fractions of a rupee omitted throughout. The mills not assessed are, with the exception of four situated in the Aqror ilaka, in which mills were not assessed at all.

1	2	3	4	5	6	7
Tahsil	Detail.	Total assessment (columns 4 and 5).	Assigned revenue.	Unassigned revenue.	Nazarana on assign- ments.	Total Government demand, columns 5 and 6.
Abbottabad.	Expired assessment ...	60,136	18,367	41,770	400	42,170
	New assessment ...	82,908	21,587	61,321	815	62,136
	Increase ... { Amount ...	22,772	3,220	19,551	415	19,966
	{ Per cent. ...	37·9	17·5	46·8	103·8	47·3
Mansahra.	Expired assessment ...	51,117	19,122	31,995	105	32,100
	New assessment ...	78,116	25,215	52,901	105	53,006
	Increase ... { Amount ...	26,999	6,092	20,907	...	20,907
	{ Per cent. ...	52·8	31·9	65·3	...	65·1
Total District.	Expired assessment ...	2,30,810	70,377	1,59,933	2,025	1,61,958
	New assessment ...	3,08,394	90,433	2,17,961	3,194	2,21,155
	Increase ... { Amount ...	78,083	20,056	58,021	1,169	59,197
	{ Per cent. ...	33·9	28·5	36·4	57·7	36·6

* *Note. on above Statement.*—The entries concerning the expired assessment agree with the rent-roll sanctioned for the official year 1872-1873. Fractions of a rupee are omitted throughout.

Thus the net result of the settlement has been to increase the Government's rent-roll by Rs. 59,197, which is 36·6 per cent. on the rent-roll sanctioned at the commencement of the year 1872-73 before the new jamas were announced.

When the Summary Settlement of 1847 was made, the only cess imposed was five per cent. for the payment of village headmen. At the Settlement of 1852 a further cess of one per cent. for district roads was added.

Village cesses levied from commencement of Summary Settlement to date; an addition to assessed revenue.



In 1856 a cess for the payment of patwáris was imposed ; the rate charged varied from 8 to $2\frac{1}{2}$ per cent. on the revenue. The higher rates were imposed on the tracts lightest assessed, and the lighter rates on the plain tracts round Haripur.

In 1869 the patwári cess was increased by four per cent. on the revenue, the patwári establishment originally sanctioned being found too small for the work required of them.

In 1871 the Punjab Local Rates Act was enacted, and under it a further cess of half anna per rupee of annual value was imposed on the land with effect from the rabí harvest of 1871. As the annual value is computed at twice the amount of the assessed revenue, the cess is equal to a rate of one anna per rupee, or $6\frac{1}{4}$ per cent. of assessed revenue.

From the kharíf of 1872, when the new assessments were enforced, the patwári cess was equalized throughout the district, and charged at a uniform rate of $6\frac{1}{4}$ per cent. on the revenue ; an educational cess of one per cent. on the revenue was imposed for the first time, as also a district post cess of half per cent. The only exceptions to these rates occur in the Agror iláka, where the rate of the district post cess is one-fourth per cent. on the revenue, and that of the patwári cess three per cent. ; the Agror iláka was assessed before the rest of the district, and it was not worth while to make petty alterations in the cesses that were assessed in that tract. In 18 the local rates cess was raised to Rs. 8-5-4. Thus the present. censures are shown below :—

Cess.	Agror.	Rest of district.	Cess.	Agror.	Rest of district.
	Rs. a. p.	Rs. a. p.		Rs. a. p.	Rs. a. p.
Local rates ...	8 5 4	8 5 4	Post (district) ...	0 4 0	0 8 0
Roads ...	1 0 0	1 0 0	Lambardar ...	5 0 0	5 0 0
Schools ...	1 0 0	1 0 0	Patwari... ..	3 0 0	6 4 0
			Total	18 9 4	22 9 4

The arrangements in respect of the remuneration of the village headmen under the Summary Settlement were not uniform, especially in the earlier years of that Settlement. In some villages the lambardár held an inám instead of the pachotra ; in others his holding was omitted from the internal distribution (bách) of the revenue, thereby escaping all charges, but proportionately increasing the charges on the other holdings ; in others the

lambardárs levied the revenue from all occupants by kind rents; in others (the majority of the villages) the five per cent. was duly levied. Under the regular Settlement the five per cent. cess for the payment of village headmen has been uniformly imposed.

Previous to the regular Settlement the Hazará Land Revenue was paid on the same dates as Instalments of Revenue. were laid down for the rest of the Punjab by the Board of Administration, *viz* :—

Kharif harvest, 1st instalment	...	...	...	1st December.
Do. 2nd Do.	...	...	...	1st February.
Rabi harvest, 1st Do.	...	...	...	15th June.
Do. 2nd Do.	...	...	...	15th July.

From enquiries instituted in 1869 it was found that comparatively few villages availed themselves of the privilege of paying each harvest's revenue in two instalments. For this reason it was enacted in Section I. of the Hazará Settlement Rules that "from the time the new assessments come into force the revenue of each harvest shall be payable in one payment instead of two as heretofore;" and these rules further required the Settlement Officer to fix the dates by which these single instalments should be payable.

Secretary, Government Punjab's No. 861, dated 2nd July, 1872, prescribed that the Land Revenue of the Hazará district should be payable by each tract in the following instalments, of which the kharif instalment should be payable by 15th January and the rabi instalment by 15th July.

Tahsil.	Ilakas.	Share of Land Revenue payable.	
		At the kharif.	At the rabi.
Haripur	Khánpur and Bagra	3	2
	The rest of the Haripur Tahsil	1	1
Abbott-abad	Kachi, Babarhán, Sherwán, Garhián and Shingri	1	1
	Mángal, Nawashahr, Dhamtaur, Rajoiá, and Boi	3	2
	Nára, Dana, and Bakot	2	1
Mansabha	Garhián and Garhi Habíulla	1	1
	Bhairkund, Shinkíari, and Mansahra	3	2
	Agror and Koush	2	...
	Kágán, Bálakot and Bhogarmang	All	Nil.

The proportion of the assessment payable under the above rules at each harvest is, with a few unimportant exceptions, the same as was paid by each tract under the Summary Settlement. The proportion fixed in each tract agrees approximately with the ratio which the two harvests bear to each other, and any disturbance of old standing arrangements of this nature on merely theoretical grounds would be undesirable. Tenants' cash rents are generally payable at each harvest in the same proportion as the Government's assessment.

Major Wace writes :—" It will be noticed that the frontier mountain glens of Kágán, Bálakot, and Bhogarmang pay their entire revenue on the Kharíf harvest. These mountain glens suffer a severe winter, with the result that their Rabí harvest is of little value. If we had been starting with a *tabula rasa* I should have been inclined to recommend that they should nevertheless pay one-fourth of their revenue on the Rabí harvest. But the Kharíf harvest being the first of the two harvests in the order of the agricultural year, and the existing practice which gives us all the revenue from the Kharíf harvest being satisfactory to the zamíndárs concerned, it seems to me unnecessary to interfere. Owing to the lightness of the assessment in these tracts the arrangement causes no inconvenience to the zamíndárs. And while, on the one hand, it operates in Government's favour, giving us in advance a share of the revenue which might have been thrown on the Rabí, on the other hand the practice in the eyes of the zamíndárs probably takes the form of an exemption of the Rabí harvest from revenue ; at least they would perhaps regard the demand of any revenue on the Rabí as a new impost, though, as a matter of fact, in calculating the assessments of these tracts the small produce of their Rabí harvests has always been duly reckoned."

The new assessments were announced at the end of May 1872, and came into force from the Kharíf of that year. They have been sanctioned for a term of 30 years. They were almost without exception readily engaged for.

The demand statement as it stood on 1st October 1874, after sanction of the new assessments, is given on the opposite page .

DEMAND STATEMENT OF THE HAZARA DISTRICT ACCORDING TO THE NEW SETTLEMENT, CORRECTED TO THE 1ST
OCTOBER 1874.

1	2	3	4	5	6	7	8	9	10
Tahsil.	No. of Estates.	Assigned Revenue.				Government demand.			
		Jagir.	Inam.	Makh.	Total.	Nazars on assign- ments.	Khalsa or unassign- ed Revenue.	Total.	Total new assessment (cols. 8 and 6).
		Rs. A.P.	Rs. A.P.	Rs. A.P.	Rs. A.P.	Rs. A.P.	Rs. A.P.	Rs. A.P.	Rs. A.P.
Haripur	310	36,533 0 0	6,063 0 0	1,035 0 0	43,631 0 0	2,274 0 0	1,03,739 0 0	1,06,013 0 0	1,47,370 0 0
Abbottabad	358	17,619 5 0	3,834 0 0	13,312 0 0	21,587 1 0	815 0 0	61,320 15 0	62,135 15 0	82,908 0 0
Mansabrah	218	20,803 0 0	4,375 0 0	36 8 0	25,214 8 0	105 0 0	52,901 8 0	53,006 8 0	78,116 3 0
Total District	886	74,955 5 0	14,272 0 0	1,205 4 0	90,432 9 0	3,194 0 0	2,17,961 7 0	2,21,155 7 0	3,08,394 0 0
Amount of last annual rent-roll (1872-73). Sanctioned under the expired Settlement.									1,61,959 8 0
Increase by new Settlement									59,195 15 0
									or 36.5 per cent.

Under the Sikh rule their governors imposed a tax on all sheep and goats grazed in the district. The tax was called Rama-shumári (Anglicè flock-counting). It was levied at the rate of 5 Gonda Rs.= Government Rs. 4-6-0 per 100 head.

Major Abbott, at the Summary Settlement of 1847, forbade the collection of the tax on flocks of less than 50 head, and reduced the rate to Re. $1\frac{3}{4}$ per 100 head for flocks owned by British subjects, and to Rs. $3\frac{1}{2}$ for flocks owned by residents of independent territory, or of Kashmír. Also as very few flocks were owned by the agriculturists of the Haripur tahsíl, he declared that the tax on their flocks was included in the Land Revenue assessments. Up to 1858-59 the farm of the tax sold for something less than Rs. 2,000 per annum. By 1863-64 it rose to Rs. 3,400, but in 1870-71 it fell to Rs. 2,300 owing to the failure of the farmer of the preceding year.

The owners of the greater number of the flocks thus taxed are Gújaárs. They are locally known as "pála log." The larger flocks migrate with the season of the year between Kágán and Lower Hazárá or Rawalpindi. In the hot weather they are in Kágán or Bhogarmang, and in the cold weather in the lower tracts of Hazárá or Rawalpindi. The smaller flocks remain all the year round with their villages.

(a) The smaller flocks owned by the zamíndárs of the villages in both Haripur and Mānsahra tahsils number about	56,000
(b) Flocks from Kashmír territory grazed in Kágán and Lower Hazárá number about	23,002
(c) Flocks from the independent Swáthi territory, grazed in Bhogarmang and Konsh, number about	8,000
(d) Other flocks grazed in Bhogarmang and Kágán in the hot weather, and in Lower Hazárá or Rawalpindi in the cold weather, number about	78,000
(e) Flocks grazed in the high Hazárá ranges near Murree number about	10,000
Total flocks taxed	1,75,000

The owners of the flocks marked (d) and (e) are principally tenants holding land in the vicinity of Bálákot. About two-thirds of the whole are goats; the rest are sheep.

The tax was necessarily farmed, but the management and control of the farm was always a difficulty. Our experience of the management of the tax showed that if a zamíndár was selected as farmer, he would treat the graziers with leniency, but his arrangement would very likely break down, so he would either default or only pay by incurring debt. On the other hand, if the farm was given to a Khatri, experience showed that his arrangements would be good, but that he would exact from the graziers more than his due. The graziers would submit to exaction rather than leave their flocks. If their complaints were accepted, they set the farmer at defiance. If the farmer was supported, he oppressed the graziers.

In view of these difficulties of management, and also because the greater portion of the tax was paid by flocks grazed on our extreme

northern frontier in Bhogarmang and Kágán, the Punjab Government in May 1873 remitted the tax. The Government was partly influenced to this measure by a consideration of the large rise in the fixed Land Revenue taken at Settlement. And seeing that the supply of sheep and goats is barely equal to the increasing demands of the large cantonments and cities of the Rawalpindi and Pesháwar Districts, it is hoped that the remission of the tax may encourage the graziers to increase their flocks.

The remission of the tax is also a boon to the proprietors of the Kágán, Bálákot, and Bhogarmang valleys in the north of the Mansahra tahsíl, where the principal grazing grounds are situate, in so far as it relieves them of the interference of the farmer of the tax, and leaves them the whole profits of the waste land on which the flocks are grazed. They commonly charge the graziers Rs. 2 for every 100 head of sheep and goats grazed on their lands; this was levied by them in addition to the Government tax now remitted.

Another petty impost remitted at the recent Settlement was the **Tax on non-agriculturists.** "Mutaharfa" or "Khána-shumári." This tax was a charge per house payable by all non-agriculturists. Its proceeds were included in the Summary Settlement jamas; no exact account exists of the sums so included; speaking approximately, they amounted to Rs. 5,600. The greater portion was levied from the larger villages. The tax was levied at different rates in different villages; each class of artizans was also charged at different rates; these rates varied from 4 anas to Rs. 10 per annum, but the great majority of the contributories paid less than Rs. 2 per annum. On account of difficulties connected with its management, as well as on grounds of general policy, the Punjab Government remitted the tax in 1872 (Secretary's No 1462, dated 16th November). Had it been continued at the rates previously current, it would have numbered 11,500 contributories, and have yielded Rs. 13,723 per annum.

Table No. XVII. shows the area and income of Government estates; Table No. XVIII. gives figures for Government lands, forests, &c. forests under the Forest Department; while Table No. XIX. shows the area of land acquired by Government for public purposes. The forests have already been described in Chapter IV., (page). It remains to notice the system of conservancy in force.

The necessity for preserving the Hazára Forests attracted the attention of Government immediately after annexation. Under the authority contained in the Punjab Forest Rules,* the Chief Commissioner, on the 19th January 1857, sanctioned rules for the management of the Hazára Forests. The principal provisions of these rules were:—

* Vide Schedule No. 1 appended to Act IV. of 1871/2

- (1) That no trees, large or small, should be cut without permission of the authorities; village residents obtained this permission from the police stations under the control of the Deputy Commissioner; contractors and builders by application to the head-quarters of the district.
- (2) That all except agriculturists should pay stated fees for the timber used by them, half of which formed a fund from which to meet the expenses of forest conservancy, and the other half was paid to the village owners.
- (3) No ground to be cleared of trees with a view to cultivation without the consent previously obtained of the Deputy Commissioner.
- (4) Grass not to be fired in the vicinity of forests.
- (5) Firing trees and cutting torches from growing trees prohibited.

The system* was only imperfectly enforced in the more distant parts of the district, such as Kágán. And the cases were frequent in which valuable forest was cleared without sanction, in order to bring new land under cultivation. But though the system was a rough one, and admitted both of abuses by our officials and evasions on the part of the people, yet on the whole it worked well, and its benefits are apparent in the great number of trees of the more valuable descriptions which have grown up in the vicinity of the more valuable forests.

For some years previous to the commencement in 1868 of the Settlement operations of the regular settlement, the necessity of applying a more complete system of conservation to the more valuable Hazará Forests pressed itself on the attention of Government. The more valuable timber in the forests near Murree was much overcut for the buildings of that station; large cuttings were made for Government and by contractors in the Kágán Cedar Forests under no adequate control, and upon no system; and the increasing demands for fuel for the Rawalpindi city and cantonment, with the prospect of a much larger consumption on the completion of the projected Railway to that station, indicated the necessity of preserving the forests in the Khánpúr hills at the south of the district. To supply the want thus felt, the Forest Regulations of 1870 and 1873 were enacted by Government. These rules maintained generally the system of Forest management in force under the rules of 1855, but involved one important innovation on them. These Regulations directed that due provision being first made for the ordinary wants of the villages in whose bounds the forests stood, the more valuable forests should be reserved as State forests for the benefit of the public at large.

The State forests reserved under these Regulations. The areas thus reserved as State forests were as follows :—

1	2	3	4	5	6	7
Tahsíl or Iláqa.	Total No. of Mauzas.	No. of estates from whose bounds waste lands have been reserved.	Total waste area. Sq. miles.	Area reserved as State Forest. Sq. miles.	Per cent. of waste area thus reserved. Calculate on the total waste area (Column 4)	Calculated on the waste area of the villages affected (Column 3)
Haripur	310	62	453	38	8.5	28.7
Abbottabad	358	68	536	74	13.8	29.0
Mansabrah less Kágán...	208	38	474	68	14.3	24.1
Iláqa Kágán	10	9	757	54	7.1	7.2
Total District ...	886	177	2,220	234	10.6	16.5

The State Forests in the Haripur Tahsíl are situate in the Khánpur iláqa, and are usually described as the Khánpur Forest Range. Those in the Abbottabad tahsíl lie in the east of that tahsíl on the higher hills between Murree and Thandiáni, and are commonly known as the Dungagali Forest Range, the Forest Officer's headquarters being at Dungagali. Those in the Mansabrah tahsíl are situate in Kágán and on the hills that border the Kunhár river (Kágán Range) and in Konsh and Bhogarmang (Siran Range). Each forest is separately described at page .

The reservation of any forests in which it was necessary to allow privileges to the adjacent villages was avoided as far as possible; and the instances in which any such privileges have been allowed are therefore very few. Also the reserving of forests situate in the immediate vicinity of our border was avoided. The reservations were carried out under Major Wace's direction with the assistance of Mr. W. H. Reynolds, Assistant Conservator of Forests, and were reported in detail, and approved by the Punjab Government immediately after they were made.

ASSIGNMENTS OF LAND REVENUE.

Table No. XXX. shows the number of villages, parts of villages, and plots, and the area of land of which the revenue is assigned, the amount of that revenue, the period of assignment, and the number of assignees for each tahsíl as the figures stood in 1881-82. The following statement shows the total of all classes of revenue assignment in Hazará as they stood at the regular Settlement.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	Number of villages.		Acres.			Revenue in rupees.		Add assignments in cash out of the gross assessment (rupees).			Total assigned revenue (rupees).				Nazrana payable to Government by assignees (rupees).
	In whole or part.	No. of villages.	Cultivated.	Uncultivated.	Total.	Revenue in rupees.	Jagirs.	Maulis.	Inams.	Total.	In perpetuity.	For more than one life or for term of life or for open settlement, or open at death.	For life.	Total.	
Tahsil.															
Harpur.	Whole village	98	32,908	1,00,691	1,33,599	30,110	115	...	738	853	29,774	836	353	30,963	2,085
	Share in village	8	1,568	7,558	9,126	1,847	...	...	28	28	1,847	28	...	1,875	151
	Plots ...	140	569	153	722	1,250	4,225	61	5,257	9,543	2,170	5,743	2,880	10,793	38
	Total	246	35,04	1,08,402	1,43,447	33,207	4,340	61	6,023	10,424	33,791	6,607	3,233	43,631	2,274
Abbot-	Whole village	72	28,041	78,498	1,06,539	14,791	...	...	149	149	14,052	344	544	14,940	815
abad.	Share in village	9	1,046	3,807	4,853	865	...	...	67	67	663	45	224	932	...
	Plots ...	171	39	9	48	85	1,954	58	3,618	5,630	1,422	2,779	1,514	5,715	...
	Total	252	29,126	82,314	1,11,440	15,741	1,954	58	3,834	5,846	16,137	3,168	2,282	21,587	815
Mansabura.	Whole village	27	38,976	79,748	1,18,724	16,986	...	...	534	534	14,611	1,397	1,512	17,520	105
	Share in village	...	2,116	1,26,490	1,28,606	997	...	...	...	...	972	...	25	997	...
	Plots ...	99	44	21	65	82	2,742	32	3,841	6,615	1,218	3,734	1,745	6,697	...
	Total	129	41,136	2,06,259	2,47,395	18,065	2,742	32	4,375	7,149	16,801	5,131	3,282	25,214	105
Total	Whole village	197	99,925	2,58,937	3,58,862	61,887	115	...	1,421	1,536	58,437	2,577	2,409	63,423	3,005
	Share in village	20	4,730	1,37,855	1,42,585	3,709	...	...	95	95	3,432	73	249	3,804	151
	Plots ...	410	652	183	835	1,417	8,930	151	12,716	21,873	4,810	12,256	6,139	23,205	38
	Total	627	1,05,307	3,96,975	5,02,282	67,013	9,036	151	14,232	23,419	66,729	14,906	8,797	90,43	3,194

[Pensions, aggregating Rs. 8,163, are not included in this return]. Fractions of a rupee are omitted throughout.

It appears that, not including the pensions paid direct from the Treasury, Government has assigned away to the leading men of the district 29·3 per cent. of the Land Revenue, *viz* :—

In perpetuity	...	21·6 per cent	{ One per cent. being paid back as nazarána.
For shorter terms	...	7·7 ditto	

In the adjoining district of Rawalpindi Government has alienated in this way about 8 per cent. of its Land Revenue, of which a fourth is in perpetuity; in Jhelum about 5 per cent.; in Pesháwar 10 per cent.; and in the Derajat division 11 per cent. of which one-sixth only is in perpetuity. In Hazárá we have sown these grants more liberally than we have anywhere else.

The several classes of assignments.

The assignments of revenue held in Hazárá are of five kinds—

- (1) Charitable grants or máfis.
- (2) Grants for gardens and groves.
- (3) Jágírs and Political pensions.
- (4) Ináms to headmen of villages.
- (5) Ináms to village institutions.

The charitable grants called máfis are small grants given by the Sikh rulers, who preceded us, to religious characters, principally Hindús, and to religious institutions. The following are the figures for máfis :—

Tahsíl.					No. of grants.	Cultivated acres.	Revenue in rupees.	Cash grants in rupees.	Nazarána.
Haripur	...	...	...	...	47	181	394	61	36
Abbott-abad	...	...	...	...	11	21	50	58	...
Mansahra	...	...	...	...	3	5	4	33	...
Total					61	207	448	152	36

The importance of this class of cases is but small. The recipients of these grants from the Sikh rulers of Hazárá were in most cases very unworthy objects of charity. But Government, on grounds of policy, directed that the grants should be respected for the lives of the holders. Where the grants were in the nature of endowments of religious institutions, they were generally continued, in whole or in part, to the institution for so long as it may be kept up.

The grants for gardens and groves have been made by the Revenue released on account of gardens and groves. Settlement Officer. There are only 106 grants altogether, of which 97 are in Haripur. The area is 299 acres and the revenue remitted Rs. 606.

The gardens at Khánpur in the Haripur tahsíl form the largest item (Rs. 400) in the above. They are of old standing, and their produce is exceptionally valuable. They are assessed at half revenue rates. Under Summary Settlement they paid at full revenue rates Rs. 1,000. The remaining cases are of a petty character ; those in the vicinity of the Haripur town are assessed at half revenue rates ; in all other cases the entire revenue has been remitted.

The most important class of assignments in Hazárá are the jágírs and the political pensions. The latter are in some cases added to jágírs, and in some cases given to leading men who have no jágírs.

The great majority of the jágírs have not been created by the British Government, but are continuations of grants made by the Sikh rulers who preceded us. We have made some additions to these grants, and we have created some entirely new jágírs. The principal occasions on which these additions were made were after annexation and after the cessation of the disturbances of 1857-58. The political pensions are almost entirely our own creation. Allowances of this sort were in some cases made by the Sikh rulers, but ordinarily they preferred assigning away the revenue of a village to making direct cash grants from their Treasury. The British Government in granting new allowances on the occasions above noted have in many cases proceeded on the contrary principle, that is to say, in preference to creating new jágírs they have given pensions payable from the Treasury.

In Appendix 18 of Major Wace's Settlement Report will be found a list of all the allowances of this nature now existing in Hazárá. The following abstract gives their total amount, and shows what portion of them has been continued from Sikh rule and when the rest were created :—

JAGIRS ONLY.

Tahsíl.	Grants continued from Sikh rule.		ADDITIONS MADE TO OLD SIKH GRANTS		NEW GRANTS OF BRITISH RULE.			Total revenue alienated.	
	No. of cases.	Present annual value.	Present annual value.	At annexation. In 1858-59. Present annual value.	No. of cases	Present annual value.	Granted principally at annexation. Granted in 1858-59 or subsequently. Present annual value.	Annual value when alienated.	Present annual value.
Haripur ...	46	30,647	2,744	1,156	14	50	2,804	28,490	37,401
Abbott-abad ...	28	9,759	2,877	320	6	400	4,422	14,630	17,778
Mansahra ...	28	19,844	328	...	3	1,065	100	13,255	21,337
Total district ..	102	60,250	5,949	1,476	23	1,515	7,326	56,375	76,516

POLITICAL PENSIONS.

Tahsíl.	No. of case.	Annual value of pensions.		Total pensions.					
		Granted at annexation.	Granted in 1858-59 or subsequently.	Held in addition to jágirs.		In which the holders have no jágir.		Total pension.	
				No. of cases.	Amount.	No. of cases.	Amount.		
Haripur ...	16	2,480	1,391	6	835	10	3,036	3,871	
Abbott-abad ...	9	747	1,070	6	1,467	3	350	1,817	
Mansahra ...	9	1,175	1,300	1	160	8	2,315	2,475	
Total ...	34	4,402	3,761	13	2,462	21	5,701	8,163	

The grants continued from Sikh rule were, prior to our rule, not worth anything near their present value; they were in some instances also irregularly enjoyed, and part of them were only granted in 1846 after the rebellion of 1845-46 had been put down. Few of the grants existed in any defined shape before Sikh rule.

The following abstract shows the period for which each jágir is alienated, whether for life, in perpetuity, or for a more restricted term.

Tahsil.	Jágir Revenue.				Political Pensions.		
	Released for life of present holders only.	Released for more than one life, or open to reconsideration at death of present holder, or for term of Settlement.	Released in perpetuity or pending the pleasure of Government.	Total.	Released for life.	Released in perpetuity.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Haripur ...	2,026	741	34,634	37,401	3,068	803	3,871
Abbot-abad ...	1,203	279	16,296	17,778	1,160	657	1,817
Mansahra ...	2,407	1,635	17,295	21,337	675	1,800	2,475
Total district ...	5,636	2,655	68,225	76,516	4,903	3,260	8,163

A special feature of the jágir grants of Hazará are the conditions on which they are held. The orders of grant distinctly state in 37 cases that the grant is conditional on Military service to be rendered by the grantee whenever required; in 63 cases the grants have been made "*on terms of service*" without any more definite specification of the particular service contemplated. In Appendix 18 of Major Wace's Settlement Report will be found noted against each important jágir the conditions of service (if any) which were imposed when it was granted. The following abstract shows the total jágirs and pensions granted on condition of service:—

Tahsil.	HELD ON CONDITION OF				Cases in which no conditions of service are expressly stated in the orders of grant.		Total cases.	
	Military Service.		Service generally.					
	No. of cases.	Present annual value.	No. of cases.	Present annual value.	No. of cases.	Present annual value.	No. of cases.	Present annual value.
Haripur ...	20	24,622	27	12,940	23	3,710	70	4,172
Abbott-abad ...	7	11,612	18	6,119	12	1,864	37	19,595
Mansahra ...	10	14,320	18	7,661	11	1,831	39	23,812
Total district ...	37	50,554	63	26,720	46	7,405	146	84,679

Major Wace writes: "I will only remark that, independently of any express stipulations in the orders of grant, the history of these jágir tenures in Hazará (no less than in the adjoining districts of the Punjab) has been such that a jágirdár would never think of denying that the fact of this holding a jágir lays him in a peculiar degree under obligations to assist the Government actively whenever called on to do so. It was no doubt this obligation which our Government intended to affirm when it granted these jágirs 'on terms of service.'

Of the particular service which can in each case be suitably demanded, Government is necessarily the sole judge. And when a grantee holding a *jágir* on such terms sinks to a position in which he can no longer exercise any useful influence in the society of which he is a member, he becomes a defaulter in respect of the first and most important condition of this tenure and its further maintenance is at once at the mercy of Government.

"Along with the decline of the vigour and influence of many of these *jágirdárs* there is a tendency on their part to treat the conditions of service attached to our grants as matters of minor obligation. But the officers by whom these grants were originally recommended to Government, relied on the services which Government would receive in return for the grants as the main justification for their alienation."

In the correspondence concerning the *Hazára jágirs*, which took place after annexation, the Board of Administration laid great stress on the necessity of retaining in the hands of Government the power to regulate the succession to these grants. It was laid down in the first place that they should devolve in entirety to one heir, and not be frittered away among several heirs, and in the next place that Government should have the power of setting aside the eldest son or other immediate heir of a deceased *jágirdár*, and of selecting another heir in his place if the eldest son or other first heir should be found to be obviously incompetent to fulfil the conditions on which the *jágir* was originally granted, or devoid of merit, influence or loyalty. That it was the intention of the Government thus to control the succession to nearly every *jágir* granted in *Hazára* was to be inferred from the correspondence which took place at annexation. But it was not clearly stated in every instance in the orders of grant. Again, the orders releasing *jágirs* in perpetuity were in a number of cases not passed till 1859, when it was assumed in 1859 that the conditions of succession imposed on the perpetuity grants made at annexation would apply, as a matter of course, to all other perpetuity grants.

But in 1867 the Chief Court of the Punjab asserted that disputes concerning succession to *jágirs* were cognizable by the Civil Courts, and that in the absence of express reservation in the original grant, Government could not interfere to control the succession.

It was to prevent the complications and political evil which would have arisen, had such a state of affairs been allowed to run on, that the 18th and 19th of the *Hazára Settlement* rules were enacted. These rules provided that a rule of succession for each *jágir* should be laid down at the regular Settlement. It was

prescribed that that rule should be laid down for each *jágir* which might appear best calculated to secure to Government the fulfilment of the object for which it was originally granted. Accordingly, pursuant to this enactment the Government of the Punjab (Secretary's No. 1706 dated 22nd December 1873) prescribed the following rules on the subject :—

"(1) All *jágirs* and political pensions released for more than one life "or for term of Settlement shall devolve integrally ordinarily to the eldest son, "or where so prescribed in the orders passed at this Settlement, with the "lambardár's office now held by the grantee. The succession shall not "necessarily be maintained in the direct course, should the immediate heir "be devoid of merit, or deficient in the necessary qualifications of character,

"influence, control over his tribe or family, or good disposition towards the British Government.

"(2) In cases in which it is prescribed that a *jágír* devolve with the *lambardár's* office held by the grantee, the *jágír* shall be resumed in the event of that office passing out of the direct male line of the first British grantee.

"(3) In the case of the following *jágírs* Government has reserved to itself the option of dealing with successions as prescribed above in Rule 1, or of dividing the *jágír* among the male issue of a deceased grantee."

No.	Grantee.	Grant.		Total.
		Held for life.	In perpetuity.	
1	Nawáb of Amb ... ..	...	8,963	8,963
	Rája Feroz, Gakkhar, of Khánpur	872	2,578	3,450
	Rája Jahándád, Gakkhar, of Khánpur ... ..	...	1,468	1,468
	Must. Hasnján, daughter of Rája Hassú, of Khánpur ... ..	...	175	175
5	Do. Fazlján, daughter of Rája Kurbán Ali, of Khánpur ... ..	...	108	108
	Rája Núr Mahomed, Gakkhar, of Tarnáwa... ..	...	102	102
7	Rája Ghulám Mahomed, Ghakhar, of Shohál, ... ..	...	232	232
	Total 7 cases	872	13,626	14,498

The above rules for the most part assert *verbatim* the original intentions of Government, as gathered from the *jágír* correspondence which took place at annexation. They have altered nothing; they have only affirmed and put in a simple form what before had to be collected from correspondence.

In sanctioning the Tarkheli *jágírs* (Secretary Government Punjab No. 359 dated 19th May 1870) the Government directed that the *jágír* title should follow and devolve with the ownership of the land so long as that ownership was not alienated outside the *jágírdár's* families.

The next class of revenue assignments is the *ináms* to village headmen. Major J. Abbott, thus describes their origin. The Sikh system "has been to over-assess the country, and to bribe the Maliks to submission by petty grants of ploughs, mills, arable land, &c. These grants have grown up to something very considerable, but they do not appear in the ordinary register of *jágírs*, as many of them were granted by *Kárdárs* who had not sufficient authority." These *ináms* in the Sikh revenue system were the remuneration ordinarily allowed to village headmen for their services; they were not fixed on any scale, but were more or less in amount according to the caprice of the *Kárdár* or local governor, or according to the necessities of his administration.

At annexation our Government introduced a different and uniform system under which the village headmen were authorized to collect from the village community, as their remuneration for the duties of their office, five per cent. (*pachotra*) upon the Government revenue. It is obvious that to introduce the new system, and at the same time to continue to allow the

former ináms, was to pay the headmen with two hands at one and the same time. On these grounds the ináms of the village headmen were very generally resumed in most of the districts of the Punjab which were brought under a Regular Settlement soon after annexation.

In Hazára at the Summary Settlement the ináms of the village headmen were for the most part allowed to run on at the same time that the headmen were authorized to levy the new five per cent. lambardár cess. But their treatment in Hazára from annexation to 1868. the practice introduced was not uniform. In many cases the five per cent. cess was not imposed, and the headmen merely continued to enjoy the Sikh inám.

In 1868 the subject was in great confusion. Owing to the rough character of the Summary Settlement, to the great increase of cultivation which had subsequently taken place, and to the absence of any previous exact record, it was easy for the headmen to base exaggerated claims on the little scraps of writings in which the Sikh Kárdárs had originally certified their ináms. It was equally easy for them to fabricate any number of these little scraps without any chance of detection. In the confusion there was, however, one thing clear, viz., that the ináms had never been attached to any definite land; the original writing stated that land paying so much revenue had been released to a named Malik or village headman, but no land had ever been marked off pursuant to the writing; in practice the person favoured either paid nothing on his holding, or paid the difference between the total assessment of his holding and the inám revenue named in the scrap of writing which certified his inám. The inám-holder was ordinarily the village headman, and therefore the person with most influence in the village, and it will consequently be readily understood that under a rough and corrupt system as the Sikh system was, the exact observance of the terms of the inám certificates was not general. The most correct account to be given of the system probably is that the headman took a greater or less exemption from revenue upon the strength of his inám certificate, according as the local Kárdár was weak or strong in his revenue management, or according as the value of the headman's services was greater or less.

The corrupt system of the Sikhs was succeeded by our light assessment, bringing in its train a great increase in the cultivated area. Under such circumstances, and in the absence of any record of holdings, it will be readily understood that the items named in the headmen's inám certificates shortly acquired a new elasticity. Another source of evil in connection with the system was this. So long as the Sikh Government lasted, it was in the hands of the local governor or Kárdár to give what ináms he liked, and to resume what he liked. In both cases his action was prompted frequently enough by corrupt motives, but at any rate there was some system in what he did; and as soon as an inám served no purpose, good or evil, it was resumed. But from 1847 to 1872 the ináms all ran on unaltered; in the common neglect of the whole system, ináms, for which no honest justification had ever existed, survived along with sound ones; a good man who had originally well earned his inám died and his son stepped into his enjoyment as a matter of course, whether he possessed his father's qualifications or not; other men ceased to have any share in the village management, and yet retained the ináms which they had received solely as the remuneration of that office; while new men sprang up in many villages, who served us in the village management right well, but looked in vain for any reward in the shape of the ináms which had hitherto been obtainable for such services.

After a full enquiry and some considerable correspondence, the headmen's ináms were divided at the regular settlement into two classes—ináms maintained for the life of the present holders, and permanent (mustakil) ináms. The former class includes those ináms for the maintenance of which no justification now exists. There is one feature common to both. These ináms have been continued in the shape of stated sums, the amount of which is deducted from the total revenue assessed on the inámdár's proprietary holding. This system was adopted on several grounds. In the first place it was found to be that generally followed in the great majority of cases. In the next place no definite lands had in any instances been assigned to the inám-holders, and to have done so would have raised many difficulties. And lastly, while under the system adopted the inám is in fact none the less an assignment of the revenue due on a certain area of land, the record and maintenance of the inám is a much simpler matter when expressed in a deduction from the village revenue than when it is attached to specific fields.

Care has been taken that the inám thus expressed in a stated sum of revenue correctly represented the remission to which, under the terms of the original grant, the inámdár was, so far as could be ascertained, fairly entitled, or which he had actually enjoyed to date. And if the system is continued at future Settlements, it will be necessary, so far as the ináms are maintained, and unless reasons are given for a contrary course, to vary their amount in proportion to the rise and fall of the revenue. If the revenue were again raised, and the ináms were not raised proportionately, this would of course be tantamount to a reduction of the inám, and *vice versa* in cases in which the revenue of a village is reduced.

The principal reason for maintaining the ináms which have been maintained or newly granted for the term of Settlement, is that while it is necessary to allow to all lambardárs a fixed remuneration of five per cent. on the collections, it is desirable to reward specially the more deserving, influential, and useful members of their class. This end is attained by giving ináms to such men in addition to the five per cent. cess ordinarily allowed to lambardárs.

The 23rd of the Hazára Settlement rules directed that Rules regulating successions in regard to the ináms sanctioned for to ináms. the term of Settlement, rules should be made to regulate the succession to them in cases in which the holder may die during the currency of the Settlement.

Accordingly the Punjab Government (Secretary's No. 925 dated 18th July 1873) have sanctioned the following rules on the subject:—

" (1) The lambardár's ináms are cash allowances deducted from the jamas, and granted ordinarily to lambardárs only, in addition to the five per cent. lambardári cess, on the ground of the inám-holder's special influence, distinction or local responsibilities.

" (2) At the death of a lambardár enjoying an inám, the Deputy Commissioner may continue the inám to the person who succeeds to the deceased's lambardári.

" (3) When a lambardár who holds an inám vacates, or is dismissed from his lambardárship under the rules applicable to that office, the inám shall be resumed.

" (4) When a punitive police post is quartered on a village, or when a village community is fined under the frontier rules for suppression of evidence, or for collusion with criminals, or for harbouring them, all ináms held by the lambardárs of the village may be attached, and the circumstances of the case be reported to the Commissioner. In such cases, unless the lambardárs holding ináms have exerted themselves actively and heartily on the side of the district administration, the Commissioner may temporarily sequester their ináms. If the Commissioner considers that the circumstances of any case require that the lambardár's ináms should be resumed, he shall report the case to the Financial Commissioner.

" (5) If at the death of a lambardár holding an inám it is desired to transfer his inám to another lambardár other than his successor in office; or if at the death of such a lambardár it is proposed to resume his inám; or if it is proposed to resume a lambardár's inám for misconduct or crime, which does not involve his dismissal from his lambardárship; or if it is proposed to grant to a lambardár an inám that has lapsed or been resumed from another lambardár under any of the above rules, the case shall be reported to the Financial Commissioner.

" (6) In the exceptional cases in which lambardári ináms are held by persons who are not lambardárs, at the decease of the inám-holder the inám may be continued by the Deputy Commissioner integrally to the deceased's eldest son, or, for sufficient reason, to such other male member of the family as may be best qualified. Such ináms are maintained on condition of the inám-holders rendering such services in the village management and district administration as the Deputy Commissioner may direct. They will be liable to attachment, sequestration, resumption and transfer, under the same rules as above laid down for similar ináms held by lambardárs.

" (7) Nothing in the above rules shall be held to confirm these ináms for a longer period than the currency of the new Settlement;

It remains to describe the ináms to village institutions. Under the Summary Settlement in 632 out of 883 villages Major Abbott allowed small deductions from the revenue assessment, generally of one or two rupees or occasionally more, in favour of any religious institutions, such as mosques or old shrines (ziárats) existing in the village. They aggregated in the whole district Rs. 1,899. These deductions were allowed upon the representation of the headmen that small fields chargeable with these amounts of revenue were assigned by the village for the support of these institutions free of rent. In the majority of cases the remission thus allowed reached in some rough way the institutions for which it was intended. After investigation of these cases it was decided to continue the majority of these remissions, wherever it could be shown that definite lands were in fact assigned to these village institutions chargeable with revenue equal to that remitted in their name. But at this point difficulties arose; the servants of the Masjids who held land declined to allow their land to be recorded as a grant to the Masjid, apprehending that their own title to the land would be thereby placed in jeopardy; and owing to the general absence of cultivated common land free of occupancy claims, the proprietors were unable to assign other lands, or indifferent on the subject, so they declined the continuance of these assignments. Major Wace, writes, "I do not think the result is to be regretted, although it was not intended by us. It is best that the people should arrange for the support of these religious institutions themselves if they are willing to do so, and even such a simple matter as releasing the revenue of the petty lands held by the masjids is apt to result in litigation concerning them, and thus against our own wishes to present our Government to the people as interfering in the management of their Masjids. Perhaps it was partly the petty amount of these grants that made the village communities indifferent to their continuance. And another principal reason for the result is perhaps this: that a number of new Masjids had sprung up in several villages; and of course the more Masjids there were, the more jealousy there would be about the division of the inám among them, and the greater difficulty in assigning definite land in proportion to the inám, so that on the whole I have no doubt the

people were wise in declining our gift and preferring to manage their Masjids unaided by us. In a country like Hazará, where nearly all the culturable land is cultivated and encumbered with occupancy claims, it is not so easy to arrange a matter of this sort as it is where there is much culturable land uncultivated."

Out of the aggregate sum thus resigned, the opportunity has been taken to make small allowances to several of the principal religious institutions of the district which had hitherto possessed none; these ináms are given in the name of the manager for the time being; their continuance is conditional on the pleasure of Government, and they are open to revision at the next Settlement. The granting of such allowances furnishes the managers of these institutions with a motive for preventing disorderly conduct among the persons who resort to them, and are so far likely to prove valuable to us. The institutions favoured are 11 in number and their ináms amount to Rs. 290. They are detailed at page 290 of Major Wace's Report.

CHAPTER VI.

TOWNS, MUNICIPALITIES AND CANTONMENTS.

At the Census of 1881, all places possessing more than 5,000 inhabitants, all municipalities, and all head-quarters of districts and military posts were classed as towns. Under this rule the following places were returned as the towns of the Hazára district :—

Tahsíl.	Town.	Persons.	Males.	Females.
Abbottábád	Nawanshahr	4,307	2,218	2,089
	Abbottábád	4,189	3,247	942
Harípur	Baffa	5,410	2,944	2,466
	Harípur	4,884	2,677	2,207

The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XLIII, while further particulars will be found in the Census Report in Table No. XIX and its appendix and Table No. XX. The remainder of this Chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, municipal government, institutions, and public buildings; and statistics of births and deaths, trade and manufactures, wherever figures are available.

It will be noticed that Table No. V shows three places as containing more than 5,000 inhabitants, while only one is classed as a town in the above detail. The reason is that the two villages of and were excluded from the list of towns, as, though the total population included within the boundaries of each exceeds 5,000 souls, yet the inhabitants are scattered over a large area in numerous hamlets lying at considerable distances from each other, no one of which contains a population sufficiently large to warrant its being classed as a town. (Deputy Commissioner, please supply the names of the two villages from Census Table No. A).

Nawanshahr is a small town in the Abbottábád tahsíl containing 4,307 inhabitants, situated about $3\frac{1}{2}$ miles east of Abbottábád, a little off the road to Murree, and on the road to Thandiáni. It has a municipal police chauki, a

school house, and a few bathing tanks supplied by springs. The Municipal Committee consists of 7 members, with the Tahsildár of Abbottábád as *ex-officio* member. Its income for the last few years is shown in Table No. XLV, and is derived from an octroi tax chiefly on Kashmír imports. It has a considerable trade in English cloth, salt, and ghi, the two first being exported to, and the last imported from, Muzaffarábád in Kashmír. The salt is bought from the salt mines in the Jehlam district, and the ghi is passed down to Peshawár. Some Khatris of Bágra also have a large share in this trade. Before the establishment of Abbottábád, Nawanshahr was the principal town of the Orásh plain.

The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown below :—

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town ... {	1868	3,972	2,142	1,830
	1881	4,307	2,218	2,089
Municipal limits ... {	1868	3,972	-	-
	1875	3,445	-	-
	1881	4,307	-	-

The details in the margin give the population of suburbs. The

Town or suburb.	POPULATION.	
	1868.	1881.
Nawánshahr town ...	3,972 {	3,579
Dhudiál, Kamawán Ráwalkot, Nardubba		728

constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table XX of the Census Report of 1881.

Abbottábád is a small place of 1,371 inhabitants, situated at the southern corner of the small Rásh or Orásh plain, 42 miles from Hassan Abdál, a Panjáb Northern State Railway Station, and 20 by road from Harípur and 40 miles from Murree by the Murree and Abbottábád road, which is only open during the summer months. In point of fact Abbottábád is the Sadr Bázár of the Civil Lines and Cantonments of Abbottábád, to which solely it owes its existence. It has a single grain market, dispensary, Committee house, Government sarai and one private sarai. The Municipal Committee consists of 7 members. The

Deputy Commissioner, Assistant Commissioner, Civil Surgeon, District Superintendent Police, Executive Engineer, Tahsildár and the Head-master are *ex-officio* members. Its income for the last few years is shown in Table No XLV, and is derived from the levy of octro tax.

Major Abbott chose Abbottábád as a cantonment for its political and strategical position. The head-quarters of the district were moved from the old Sikh capital of Haripur to Abbottábád in 1853. The tahsíl, thana and jail, a combined building, were completed in 1878 by Major Beresford Lovett, R. E., and are very striking buildings in a good position. The station of Abbottábád is probably the prettiest in the Panjáb. The cantonment of Abbottábád was founded in 1853 and named after Major Abbott, of whom prominent mention has been made in an earlier part of this volume. He left this district in the year in which the new station was laid out. A considerable bázár has now grown up to meet the wants of the cantonment and civil station. The usual garrison consists of two Native Regiments of the Panjáb Frontier Force and a European Battery of Mountain Artillery. The head-quarters of the staff of the Frontier Force is usually located here. The place is pleasantly and picturesquely situated, and from its proximity to accessible mountains, and especially to the sanitarium of Murree, is at all times a favourite station. The climate, though hot in the summer months, is far more equable than that of the neighbouring plains. The public buildings of the civil station are the district Court-house and treasury, jail, dispensary, staging-bungalow, and Post office. There is a small church in the cantonment.

The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown below :—

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town ... {	1868	5,770	4,704	1,066
	1881	4,189	3,247	942
Municipal limits ... {	1868	1,035		
	1875	1,194		
	1881	1,371		

It is difficult to ascertain the precise limits within which the enu-

Town or suburb.	POPULATION.	
	1868.	1881.
Abbottábád town ...	} 5,770 {	1,371
Civil Lines ...		437
Cantonments ...		2,381

merations of 1868 and 1875 were taken ; but the details in the margin which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits

according to the Census of 1868 are taken from the published tables of

the Census of 1875 ; but it was noted at the time that their accuracy was in many cases doubtful. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

The town of Baffa is a large village of Pakhli situated on the Sirin, is in the Mansehra tahsil, and contain 5,410 inhabitants according to the Census of 1881. It has no wall or any building of any importance except a school, and is a mere collection of huts. The Municipal Committee consists of 6 members, with the Tahsildár of Mansehra as *ex-officio* member. It was chartered in 1875. Its income for the last few years is shown in Table No. XLV, and is derived from an octroi tax. It is the principal trading mart of the district. The Khatrís of this place have connections with Haripur, Kot Najibulla, Amritsar and Lahore ; and the local trade of the town embraces the requirements, not only of the adjacent portions of the Mansahra tahsil, but also of the independent Swáti tracts of Nandahár, Tikri, and Allai. The principal imports are indigo, cloths, and copper vessels; the principal export, grain.

The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown below :—

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town ... {	1868	4,386	1,880	2,506
	1881	5,410	2,944	2,466
Municipal limits {	1868	4,193		
	1875	4,494		
	1881	5,410		

It is difficult to ascertain the precise limits within which the enu-

Town or suburb.	POPULATION.	
	1868.	1881.
Baffa town ... {	4,386	5,174
Charlaka and other ... {		236
small suburbs ... }		

merations of 1868 and 1875 were taken ; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875 ; but it was noted

at the time that their accuracy was in many cases doubtful. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Haripur is the only place worthy the name of "town" in the district. It is an old town founded during the Sikh rule by Sardár Hari Singh, the Governor of Hazára, about 1822-23. According to the Census of 1881 it contained 4,884 inhabitants and 1,227 houses. It is situated about a mile from the left bank of the Dor in an open plain of some extent, 22 miles by road to the south-west of Abbottábád, and 20 miles to the north of Hasan Abdál on the Panjáb Northern State Railway. On annexation, in 1849, it became the head-quarters of the British district of Hazára, but was abandoned in favour of Abbottábád in 1853. An obelisk near the dák bungalow marks the grave of Colonel Canara (Kanora Singh), a Frenchman in command of the Sikh Artillery in 1848, who fell bravely defending his guns single handed against the insurgents under Chhattar Singh. There is an old garden known as Hari Singh-ka-bágh by whom it was started. It is nazúl and managed by the Municipal Committee. In it there is a small graveyard where a few Europeans have been buried. There is also the fort used as tahsíl and thána, known as Fort Harkishan; this also was built by Hari Singh. It is now guarded by police. The old wall which surrounded the town is still recognizable in certain parts. It has besides a Committee Hall, dispensary, school, an extra Assistant Commissioner's Court-house (not now used), a Sessions house, dák bungalow, a Government sarai, and a private sarai. There is a water channel flowing through the town which the Municipal Committee propose to improve by masonry sides. The lands round Haripur are chiefly market-garden land. The Municipal Committee consists of 8 members, with the Tahsildár and Assistant Surgeon as *ex-officio* members. Its income for the last few years is shown in Table No. XLV, and is derived from octroi taxation and income from its numerous gardens and nazúl land.

The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown on the next page.

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town. ... {	1868	4,546	2,265	2,281
	1881	4,884	2,677	2,207
Municipal limits {	1868	4,800		
	1875	4,477		
	1881	4,884		

The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.



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